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To...
Fathers and Mothers,
Every Time That They Shall
Instruct Their Children
In the Christian Doctrine:
An Indulgence
...of...
One Hundred Days
Raccolta, page 418.
By

THE MOST REV. SEBASTIAN MARTINELLI.

ARCHBISHOP OF EPHESUS AND SECOND APOSTOLIC DELEGATE IN THE UNITED STATES.

"There shall be one Fold and one Shepherd."—John x. 16.
"My Sheep hear My Voice; and I know them, and they follow Me."—John x. 27.

THE

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The Truth, Holiness, and Beauty of the Catholic Faith

FROM

Many Dignitaries of the Church in Europe and America,
As indicated throughout the Work

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Golden Words from the Holy Father.

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ARMS OF LEO XIII

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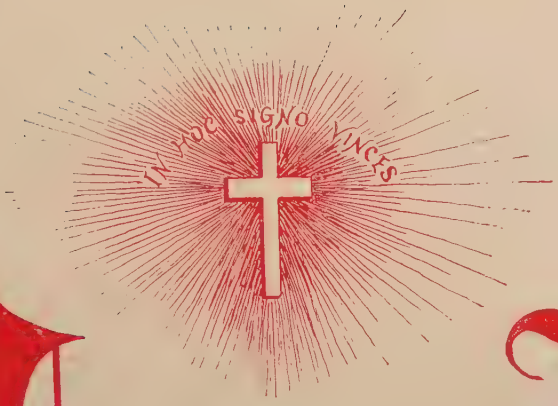

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Archbishop of New York.

New York April 28. 1897.

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June 5th 1894

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PREFACE

THE following pages from the pens and utterances of many prelates and other eminent authorities of the Church, both in Europe and America, including the illustrious Leo XIII., have been appropriately called "THE VOICE OF THE CHURCH."

This title, however, has not been employed in any strictly technical sense, but as a general one to embrace the teachings of saintly and learned champions of Catholic truth in all the Christian ages.

Never was the saving influence of Catholic truth more needed than at the present day, when the spirit of indifference and scepticism is so widespread, and even the fundamental principles of Christianity are attacked or abandoned by so-called teachers of the Gospel, among the various sects.

The modern phase of Biblical criticism has developed into an international discussion, in which all the Protestant lands are participating. Just how far matters have progressed in this respect in Germany, the fatherland of the movement, can be gleaned from the fact that in all the Protestant theological faculties of the twenty universities of that country there is not a single representative of the older views and traditional teachings of Christianity in reference to the Mosaic origin of the Pentateuch, the integrity of Isaiah, and questions of this kind; while many of the representatives of the new movement practically eliminate from the sacred books of the canon the Old Testament as the basis of revealed religion and the historic foundation of the faith on which the Church has stood for more than eighteen hundred years.

This spirit of modern scepticism, this rejection of the supernatural in the domain of revealed religion, has been growing more and more

prevalent in the United States among the many Protestant denominations. The Catholic Church, on the contrary, by virtue of her divine commission to teach the truth, and the principle or authority reposing in her apostolic head, the Sovereign Pontiff, is to-day the only bulwark against the swelling tide of infidelity and irreligion; and she alone contains within her bosom the only solution of the main question of the hour, namely: "Is true religion compatible with the highest degree of liberty and intelligence?"

Since the divine Founder of our holy religion gave the primacy of His Church to St. Peter, saying, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18), the Voice of the Church has been authoritative among men, and that Voice has been sounding in their ears, calling them to listen to its message of truth.

Jesus Christ and the Holy Apostles, the Fathers, Confessors, and Martyrs of the Faith, the unbroken line of successors to St. Peter in the Pontificate, the Saints in every age, the great Councils of the Church, the teachings, utterances, and precepts of her prelates, servants, and holy men and women in every Order and Confraternity she has instituted, all unite in declaring the perfection of her doctrines, the beauty, unity, and catholicity of her faith, and the divine claim of her authority.

With her divine mission, the infant Church went forth to the conquest of the pagan Roman empire, and by the force of her truth she conquered even before Constantine, the son of St. Helena and emperor of the world, issued his edicts of toleration and made the new religion co-extensive with his empire. The Voice of the Church from the catacombs and the wilderness was heard in the proud palaces of the Cæsars; and ever since has sounded above the wildest tumults of human passion and human woe, allaying contention, soothing sorrow, speaking peace and pardon, and proclaiming to all nations "Glory to God in the highest, and on earth peace to men of good will." Kings and princes have been obedient to her Voice and given her their allegiance. Human liberty has caught the inspiration of her beneficent teaching and become strong for its contest with

tyranny. Human intelligence has listened to her Voice and has emerged from the thraldom of ignorance. Human guilt has been absolved, and the purged conscience has been strengthened by her for its conflict with error and sin. Through her the lives of devout men and women in every age have been purified, sanctified, and made "worthy to be partakers in the lot of the saints" (Col. i. 12).

The Voice of the Church has to-day, after the long centuries of her triumphant progress, the same divine authority, power, and effect upon the consciences and lives of men, and her utterances carry the same truth among all the nations of the earth, to-day as in the past.

Her pioneers, missionaries, and cross-bearers have circled the globe, erecting the holy standard of the Cross upon every shore, and proclaiming in every tongue the glad evangel of peace to the sin-stricken children of men.

The sweet and hope-inspiring Voice spake to the aborigines of America in the persons of the Jesuit missionaries who penetrated the wilds of the Mississippi Valley and the snowy wastes beyond the Rocky Mountains. The influence of her truth, declaring for the rights of God and the rights of man, was felt in the council chamber of our colonial halls, in the mighty conflict for Independence, in the deliberations which culminated in the formation of the American Constitution, on every battle-field from Concord to Appomattox, and in every patriotic and beneficent institution of the Republic.

The same Voice hath spoken golden words of hope to the sorrowing, the precious words of peace and pardon to the penitent, and tender words of sympathy and help to the poor, the afflicted, and the unfortunate in every city, town, and hamlet of the Western World, to which her standard was first borne by Columbus, the "Cross-Bearer."

From her early missionaries along the St. Lawrence and in the great territories of the Northwest, in the earliest settlements of Canada, and the provinces of "La Belle France," her Voice has also spoken with no uncertain sound. It has zealously promoted, through Catholic schools and other institutions of learning, the cause of true education, and thereby advanced real progress, thus becoming the

beneficent teacher and helper of science in its search to penetrate the secrets of the universe and discern the design of the Creator in His handiwork.

In the present volume will be found a great variety of valuable, instructive information and devotional reading, from some of the most profound and devout minds of the Church, the purpose of which has been to present every phase of interest, in order that each reader might find something suited to his or her own spiritual and intellectual development. The faithful Catholic and true citizen can find the declaration of the Holy Father and eminent prelates on the true relations of Church and State, and on many problems peculiar to our own age and country. The portion devoted to the History of the Church, is especially adapted to aid parents in the instruction of their children. In "Answers to Current Delusions and Common Objections," those who find difficulty in withstanding the assaults on faith and piety, made by sectarians and unbelievers who erroneously oppose the teachings of the Church, will here find much to aid them in defending their faith. In "Lessons from Our Lady's Life," Catholic mothers and daughters may learn to imitate the holy example of the Blessed Virgin, and in another department members of Confraternities and other pious associations may find their duties and privileges explained. Non-Catholics may also read this volume with interest and profit, as an aid to the better understanding of the real attitude of the Church upon the great questions now agitating the best minds of the world, and by the knowledge thus gained dispel any misconception or unjust prejudice entertained as to the Church and her teachings.

The "Call to the Christian Life" from our Holy Father, Leo XIII., found in the early portion of this volume, indicates the solicitous care of the Church in our own age for all the sons of men, and is imbued with the spirit which we find in the words of the Apocalypse: "And the Spirit and the Bride say: Come. And he that heareth let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely" (Apocalypse xxii. 17).

J. C. C.

THE VOICE OF THE CHURCH

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THE DEVOTION OF THE SAINTS TO

The Blessed Sacrament

FROM THE HISTORY OF THE CHURCH AND THE LIVES OF THE SAINTS

He that eateth my flesh and drinketh my blood, abideth in me and I in him.—*St. John vi. 57.*

ONE devotion we find common to all of the saints, namely, that of the Most Adorable Sacrament of the Altar, the last and crowning pledge of the love of God for man. And those who have been most devoted to this channel of homage to our divine Lord we find to be the most singularly favored of God. The lesson of their lives is that we should seek, in all humility and devotion, to imitate their example in this regard, in order that our lives may be blessed, even though faintly, as theirs were in the fulness of their sanctity.

The following pages treat almost wholly of the operations of grace in the soul, through the participation of the Body and Blood of Our Lord, in the Most Holy Sacrament. The marvellous effects of the grace infused into the soul, through its intimate union with the Divine Redeemer, has been manifested in all ages in the supernatural lives of the Saints. "A soul," says a great spiritual writer, "thoroughly cured of its passions, and by purity of heart established in a perfect state of health, is admitted to a wonderful knowledge of God, and discovers things so great that it loses its power of acting through its senses." Hence proceed raptures and ecstasies, which indicate, however, by the impression which they produce, that if those who have them are not altogether purified or accustomed to extraordinary graces, as in the case of the Blessed Virgin and the Apostles, whose minds, though occupied with the most sublime contemplations and intimate union with God, exhibited externally no raptures or ecstasies, they are nevertheless manifestations of the supernatural life of souls in a state of grace. Athough these individual instances are not to be believed as a matter of faith, yet, where absolutely authenticated, they may be accepted as the fruit, always continued, of the eucharistic union with a soul in the state of grace.

St. Clement Communicated by Our Lord.

WHEN, in the year 303, under the Pontificate of St. Marcellinus, the Emperor Diocletian issued an edict that the Church of Christ should be levelled to the ground, that all Christian books should be destroyed, that all Christians should be tortured and deprived of public employment and rights of citizenship; and when throughout the whole empire the blood of martyrs flowed, and the cry "*Christiani ad leones!*"—"The Christians to the lions!"—was heard, the Catacombs were reopened in Rome. Holy Mass was offered in the secret recesses of these consecrated chambers, and in the dead of night the faithful assembled to receive the consecrated Host.

In the midst of the executions and sufferings that prevailed, nothing so infuriated the heathen as the joy and fortitude with which the martyrs went to death; and this joyous suffering, this divine consolation, was the fruit of the Holy Eucharist, which the priests and deacons succeeded in conveying to the imprisoned to strengthen them before execution.

God Himself sometimes answered their desires, sending them this food of heaven, as is here shown in the life of St. Clement, Bishop of Ancyra, who suffered martyrdom in the reign of Diocletian.

After enduring fearful tortures, he was thrown into prison, where he was followed by a throng of heathen, who, astonished by his fidelity and impressed by his words, sought baptism. While baptizing and instructing them at midnight, our blessed Lord appeared to him, and gave him the bread and chalice, which the holy confessor distributed to the newly baptized. The following day they all went joyously to death, and the Saint himself soon after received the crown of martyrdom.

✠ EJACULATION ✠

Eternal Father! I offer Thee the precious blood of Jesus, in satisfaction for my sins and for the wants of Holy Church.

The Sovereign Pontiff, Pius VII., by a rescript, September 22d, 1817, granted:

AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful, every time they shall say this ejaculation, with at least contrite heart and devotion.—*Raccolta, p. 146.*

OUR LORD DELIVERING THE BLESSED SACRAMENT TO ST. CLEMENT IN PRISON.

Institution of the Feast of Corpus Christi

THE VISION OF ST. JULIANA

IT is related of St. Juliana, a nun in the convent of Cornillon, Belgium, who was especially devoted to Our Lord in the Most Holy Sacrament, that one day, being engaged in contemplation, she saw in spirit a vision of the moon at its full, the clear shining of which was disfigured by a dark spot. This vision was frequently repeated, and, whatever she did or wherever she went, it presented itself to her eyes. At length the mystery was revealed by a heavenly voice, speaking in the depths of her soul: "That which disturbs thee is that a feast is wanting to My Church militant, which I desire to establish. It is the feast of the Most High and Most Holy Sacrament of the Altar. At present the celebration of this Mystery is only observed on Maundy Thursday, but on that day My sufferings and death are the principal objects of consideration; therefore I desire another day in which it shall be celebrated, and for three reasons: 1. That the faith in the divine mystery, which is beginning to be attacked, and will in future be still further menaced, may be more confirmed and reassured. 2. That the faithful who believe and seek the truth may be fully taught and convinced, and enabled to draw from this well of life the strength to carry them on in the way of virtue. 3. That reparation may be made for the irreverence and impiety shown toward the Divine Majesty in the Blessed Sacrament, by a sincere and profound adoration of the same. And thou, Juliana, art chosen to give the opportunity for the establishment of this feast."

For twenty years her secret remained with herself, until at last the moment arrived when she felt she could no longer withstand the inspiration of God, and she resolved, therefore, to carry out His will. In 1264, Pope Urban IV. established the feast of Corpus Christi all over the world; and his successor, Clement IV., renewed the bull instituting the glorious feast.

Devout Exercises for Holy Thursday, for the Feast of Corpus Christi, and for all the Thursdays in the Year

The Sovereign Pontiff, Pius VII., by the rescripts, February 14th, 1815, and April 6th, 1816, granted:

A PLENARY INDULGENCE to all those who shall perform for one hour, in public or in private, on Holy Thursday, any devout exercise in honor of the institution of the Blessed Sacrament, provided that they be truly penitent, and approach the sacraments of confession and communion on that day, or on any day during the following week.

A PLENARY INDULGENCE, on the same conditions, on the feast of Corpus Christi.

AN INDULGENCE OF THREE HUNDRED DAYS, for each of the other Thursdays of the year.

All these indulgences were confirmed by the Sovereign Pontiff, Pius IX., by a rescript, June 18th, 1876.—*Raccolta, p. 83.*

VISION OF ST. JULIANA.

THE OFFICE AND MASS OF CORPUS CHRISTI

IN this engraving we see represented Pope Urban IV., listening to the great St. Thomas of Aquin, reading the Office of the Feast of Corpus Christi.

When the Holy Father instituted the feast, he desired a Mass and an Office to be written. St. Bonaventura had been, on account of his virtue and learning, created Superior-General of the Order of the Franciscans. One of his dearest friends, St. Thomas of Aquin, was the Superior-General of the Dominicans. To these Saints the Pope gave the commission to write a Mass and an Office for the Feast of Corpus Christi, reserving to himself the right of deciding which of the writings of these two great men should be the worthier of being retained. On the appointed day both Saints, each with his manuscript under his arm, presented himself before the Vicar of Christ. St. Thomas was the first to read, kneeling, what he had written. Both the Pope and St. Bonaventura listened intently to the reading of the Saint; St. Bonaventura, turning aside, tore up his manuscript into small pieces, and when his turn came he confessed what he had done. He considered, he said, that the work of St. Thomas alone was worthy to be used at the most holy feast, and a deep sense of humility led him to think it unnecessary to take account of his own.

And now for centuries, in every Catholic church on the Feast of Corpus Christi, is heard that heavenly hymn which was penned by the hand of St. Thomas of Aquin.

INDULGENCES FOR THE FEAST AND OCTAVE OF CORPUS CHRISTI

I. AN INDULGENCE OF TWO HUNDRED DAYS, on the vigil of the Feast of Corpus Christi, to those who, being truly contrite, and having confessed their sins, shall fast, or do some other good work enjoined them by their confessor.

II. AN INDULGENCE OF ONE HUNDRED DAYS, on the Feast itself, to those who, being truly contrite, and having confessed their sins, shall be present with the devotion at the first or second vespers, matins, or mass. This indulgence may be gained for each of these offices.

AN INDULGENCE OF ONE HUNDRED AND SIXTY DAYS for each of the Little Hours, Prime, Tierce, Sext, None, and Compline.

III. AN INDULGENCE OF TWO HUNDRED DAYS, every day during the Octave, for each vespers, matins, and mass.

AN INDULGENCE OF EIGHTY DAYS for each of the Little Hours.

IV. AN INDULGENCE OF TWO HUNDRED DAYS to those who shall accompany the procession of the Blessed Sacrament which takes place on the Feast, or the Octave; to priests who shall say mass with devotion for the peace and tranquillity of the Church; and to all the faithful who shall receive Holy Communion with devotion on this Feast. —*Raccolta, p. 78.*

ORIGIN OF THE OFFICE AND MASS OF CORPUS CHRISTI—ST. THOMAS AQUINAS SUBMITTING THE ORIGINAL TO POPE URBAN IV.

Legend of the Miraculous Hosts of Deggendorf

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HIS engraving represents the incident of the ten miraculous Hosts of Deggendorf, Bavaria, occurring in 1337.

Certain Jews of that town, in their hatred of Christianity, resolved to obtain the consecrated Hosts on which to expend their hatred and unbelief. This nefarious project they accomplished by bribing a wretched servant-maid. For ten successive days after receiving the Holy Communion she buried her face in a linen cloth, where she deposited the Hosts which she gave to her employers.

The Jews assembled at night to wreak their insults on the All Holy. They stabbed the Hosts with awls, and, behold drops of blood fell therefrom. They sought to tear them asunder with the thorns of a wild-rose bush, when lo, the Hosts remained entire and a fair child appeared. They threw the Hosts into a heated oven; they laid them on an anvil to break them, but each time they remained uninjured, and the beautiful child appeared in the midst of them. Seized with fear and horror, they filled a little bag with poison, placed the Hosts within it, and sank it in the nearest brook. But the poison tainted the waters and all those who drank of them fell sick. Finally, a Jew who had been at the head of the conspiracy, although not himself personally present at the outrage, revealed the whole matter. The Hosts were discovered in the brook, and carried with great rejoicing in a chalice to the church, where they remained, until a special church was built to receive them. These ten misused Hosts are still preserved in the church at Deggendorf. For five hundred years processions of pilgrims, sometimes numbering thirty or forty thousand, repair to this shrine, whence, after a worthy communion of the Most Holy Sacrament, they return to their distant homes, comforted, strengthened, and renewed by the grace flowing from the Heart of the Saviour hidden under the form of the miraculous Hosts.

PRAYER

Dear Jesus, in the sacrament of the altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

His Holiness, Pope Pius IX., by an autograph rescript January 1st, 1866, granted: AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful who, with at least contrite heart and devotion, shall say this prayer to Jesus in the Sacrament of the Altar.—*Raccolta, p. 98.*

THE JEWS VAINLY ATTEMPTING TO DESTROY THE CONSECRATED HOSTS AT DEGGENDORF.

LEGEND OF

St. Catherine of Genoa

ST. CATHERINE of Genoa is here represented in the act of receiving Holy Communion, which, on account of her great sanctity, she was permitted to receive daily.

St. Catherine, who was the wife of Count Adorno, a man devoted solely to worldliness and love of splendor, passed her life in works of mercy and humiliation, distributing her wealth and clothes to the poor. She visited them in their miserable huts, waiting on them in sickness, and doing every office for them, however loathsome and repugnant to nature. In the performance of these labors and the severe penances she imposed on herself she was strengthened and sustained by the precious Body of Christ; and it was made easy for her, for it was not she who asked but the priest himself who called her to the holy table. On one occasion a priest suggested, by way of trial, that it might be wrong thus to communicate so frequently. This expression of the religious she listened to with reverence, and endeavored to abstain from Holy Communion. When the father learned this, and perceived hereby that the fear of sin in her was greater than her desire of consolation, he gave her permission thenceforward to communicate daily.

September 14th, 1510, near midnight, she was asked whether she would again receive that heavenly food, and, being told that it had not yet arrived, she pointed to heaven, as though to say that it would be there she would receive it. When the hour for Holy Communion approached she suddenly exclaimed: "Into Thy hands I commend my spirit," and peacefully expired.

FREQUENT COMMUNION

Gregory XIII., in his constitution *Ad excitandum*, April 10th, 1085, granted:

AN INDULGENCE OF FIVE YEARS to the faithful, every time that on feast-days they shall receive Holy Communion, and pray for the Sovereign Pontiff; to those who have the pious habit of receiving Holy Communion at least once a month and on the feasts of Our Lord, of the Blessed Virgin, of the Holy Apostles, and the birthday of St. John the Baptist:

AN INDULGENCE OF TEN YEARS, every time.

A PLENARY INDULGENCE, once a year, on the day when the principal feast of the city or country where they may happen to be is celebrated; provided that on that day they shall go to confession, receive Holy Communion, and pray as directed above.—*Raccolta, p. 78.*

COMMUNION OF ST. CATHARINE OF GENOA.

LEGEND OF

THE CONVERSION OF GENERAL TURENNE

KING LOUIS XIV. of France was exceedingly troubled with the thought that Turenne, whom he regarded as the most virtuous man of his age and his greatest general, should remain in religious error; for Turenne was a Calvinist. The famous Bishop Bossuet endeavored to convert him to the true faith, but without success.

It is related that on one occasion the palace took fire. Every effort to control the devouring element seemed to be in vain, especially as a storm of wind fanned the flames. Turenne hurried at once to the scene of destruction, and proceeded to direct the men in their efforts to extinguish the flames. The Bishop, however, following a divine impulse, took his flight at once to Him who commands the winds and the waves, and they obeyed him. He took the ciborium containing the Most Holy Sacrament, and suddenly appeared with it at the opposite end of the burning gallery. The men understood the sound of the little bell, and allowed the Bishop to pass through the cloud of smoke which surrounded him. He pronounced a benediction over the flames, when behold, at once the wind ceased and the fire withdrew. The surrounding people, struck by the might and majesty of the miracle, fell on their knees and intoned the *Te Deum*, while the great Turenne himself sank to the ground and adored.

From that moment Turenne became a Catholic, joining in the chant of the Te Deum, as the Blessed Sacrament was carried back to the tabernacle. This wonderful occurrence took place in the year 1667.

PRAYER

See where Thy boundless love has reached, my loving Jesus! Thou of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy heart, Thy loving heart. O adorable heart of Jesus, burning furnace of divine love! within thy sacred wound take thou my soul! in order that, in that school of charity, I may learn to love that God who has given me such wonderful proofs of His great love. Amen.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, February 9th, 1815, confirmed forever the

INDULGENCE OF ONE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, shall say this prayer. This indulgence had been granted for seven years by Pope Pius VI.—*Raccolta, p. 94.*

THE CONVERSION OF GENERAL TURENNE.

LEGEND OF ST. ALPHONSUS LIGUORI

IN this engraving we see represented this great Bishop and Doctor of the Church, miraculously elevated in ecstasy, while in adoration of the Most Adorable Sacrament of the Altar. No Saint ever loved Jesus more dearly in the Blessed Sacrament, none ever prayed to Him with more fervor, none sought Him more frequently in His tabernacle; from his pen came the little golden treatise called "Visits to the Most Holy Sacrament of the Altar," which passed into all languages of Europe, to the welfare of innumerable souls.

St. Alphonsus, at first a lawyer, abandoned the world to devote himself wholly to God. The Most Holy Sacrament was the subject of his first sermon. He always labored to spread the devotion of Corpus Christi, and, wherever it was possible, he brought to bear the beautiful custom of a daily visit to the Blessed Sacrament of the Altar. One morning in October, 1784, Father Tannoia was saying Mass, while St. Alphonsus prayed before the Blessed Sacrament. "I saw," he relates, "the Saint raised in the air above his seat, although it had been with the greatest difficulty that his servant had succeeded in bringing him into the church and placing him in his chair. After Holy Mass I went into the choir in order to say my thanksgiving, and I saw again the Saint suspended in the air. The other brethren observed the same thing, and remarked a glorious ray of light upon his brow."

JESUS IN THE BLESSED SACRAMENT

INVOCATION.

Soul of Christ, sanctify me:
Body of Christ, save me:
Blood of Christ, inebriate me:
Water from the side of Christ, wash me.
Passion of Christ, strengthen me:
O good Jesus, hear me:
Within Thy wounds hide me:
Permit me not to be separated from Thee:
From the malignant enemy defend me:
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For ever and ever. Amen.

His Holiness Pope Pius IX., by a decree of the S. Cong. of Indulgences, January 9th, 1854, revoking all other grants of indulgences which may have been made for saying this invocation, granted to all the faithful:

AN INDULGENCE OF THREE HUNDRED DAYS, every time that, with at least contrite heart and devotion, they may say it.

AN INDULGENCE OF SEVEN YEARS, once a day, to priests who shall say it after saying Mass, and to the faithful, after receiving Holy Communion.—*Raccolta, p. 92.*

ST. ALPHONSUS ELEVATED IN ECSTASY IN EXTREME OLD AGE AND WEAKNESS.

ST. MARY MAGDALEN OF PAZZI COMMUNICATED BY OUR LORD.

LEGEND OF

St. Mary Magdalen of Pazzi

IN the accompanying beautiful picture we see illustrated the miraculous favor bestowed on St. Mary Magdalen of Pazzi, who received on at least three occasions the Most Blessed Sacrament from the hand of Our Lord Himself.

This first happened on Maundy Thursday, 1585. In her ecstasy she followed the whole story of the Passion, and when she had come to the consideration of the Last Supper, she took the position of a communicant, and with the greatest devotion opened and shut her mouth, pressing her hands against her bosom. "My Beloved is white and ruddy," she exclaimed. "He is come into my heart. Enlarge my heart that it may exclude every creature, in order that it may be united to Thy Flesh and Thy Blood." When she came out of her ecstasy, she revealed to the sisters that from the hands of the Saviour she had received Holy Communion with overflowing joy.

The second time this miraculous occurrence took place was on August 7th of the same year, on the feast of St. Albert of the Order of Carmelites. Having said the words, "Lord, I am not worthy," she opened her mouth and held a long colloquy with the Saviour. When she came to herself, she revealed that she had just received Holy Communion from her divine Redeemer.

The third time was on Maundy Thursday, 1592, when, as on the first occasion, she fell into an ecstasy in contemplating the suffering life of Our Lord.

The life of this blessed Saint is a bright example of the grace and rewards that Our Lord bestows on those who revere Him in this Most Adorable Sacrament.

VISIT TO THE BLESSED SACRAMENT

His Holiness, Pope Pius IX., by a brief, September 15th, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall visit the Most Blessed Sacrament, and say before it Our Father, the Hail Mary, and the Glory be to the Father, each five times; and another Our Father, Hail Mary, and the Glory be to the Father, for peace and union among Christian princes, for the extirpation of heresy, for the conversion of sinners, and for the triumph of Holy Mother Church:

AN INDULGENCE OF THREE HUNDRED DAYS, every time.—*Raccolta, p. 84.*

True Catholics—True Americans

By VERY REV. THOMAS J. CONATY, D.D.

Rector of Catholic University of America

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DIFFERENCES in opinion, variety in methods, divergences in beliefs have been recognized, but they are the differences which honest men honestly acknowledge as the rights of conscience and the individual. What honest men thought of our work we valued; all else we cared not to consider.

"That we were proud of our Church and our race as elements of strength and not weakness to our American life, every one here can testify. But that we were all friends and neighbors, with a common ground of a noble citizenship, no man asserted more strenuously, nor labored more faithfully to establish. A Catholic of Catholics, a priest in the Church of God, ordained to bear the good tidings of the gospel of truth, consecrated for life to the welfare of the people, I yield to no man in my love for the country of my adoption, where my people and my Church enjoy the privileges accorded to freemen and guaranteed to them by the Constitution, which we love to regard as one of the great charters of human rights.

"My right to be a Catholic is safeguarded by the Constitution, and my privileges as an American come to me by virtue of my citizenship. I have the same rights that all others have; I claim the same protection and I acknowledge the same obligations and stand ready to pledge the same loyalty. . . .

"Chosen by the episcopate of the Catholic Church of America, approved by the Supreme Pontiff of that Church, the illustrious Leo XIII., I am called to preside over the destinies of our greatest institution of learning in this country, and you crowd around me to say a neighbor's godspeed in my work, and to share with me in the honor of my appointment, expressing the pride that our city feels that one of its citizens, one of its priests, should be chosen by the Church for a post of responsibility and distinction. . . .

"Were it not that I feel the call of duty I should hesitate, but like a soldier I go where duty calls, and will not stop to estimate the cost."—*In response to an eloquent farewell tribute from Senator Hoar of Massachusetts.*

PART I.

Golden Words FROM Eminent Prelates

Precious Words from the Apostolic Delegate

TO

The Catholics of America

"YOU are children of that Lord whom the heavenly Father sent into the world to illuminate the pathway of virtue and faith. Therefore your purpose should be the same as that of the early Christians, who banded themselves to help their Priests and Bishops for the betterment of the Church and the advancement of mankind. Such should be your purpose, working in unison with your ecclesiastical authorities.

*** With that singleness of purpose that distinguished the early Christians, you should set a good example to those who are not of our Church, and by the integrity and purity of your lives shed the beneficent light of the Catholic faith over the nation. If you do this you will also be loyal to your country, for no one can be loyal to country who is not first of all loyal to God. To be loyal to God means to know Him, to practise the teachings of the Church set forth in its doctrines, and to be mindful of the precepts of your Bishops and, above all, of the precepts of our Holy Father, Leo XIII."—*Archbishop Martinelli, at St. John's Church, Worcester, Mass., December 26, 1896.*

INTRODUCTORY CHAPTER

The Most Rev. Sebastian Martinelli*

AND THE GREAT WORK OF THE APOSTOLIC DELEGATION

It has been truly observed that there is no subject on which Americans generally are apt to be more eloquent than the growth of their country. Nor is this surprising. Its material development and progress in a little more than a century is unequalled in history; while in the science of government it has not only made its impress on the world of to-day, but is destined to exercise an enduring influence on the Old World and the New for all coming ages.

Thirteen struggling colonies developed into forty-five sovereign States; the political supremacy of France, Spain, and England, that once possessed the entire Continent, now barely tolerated in a few remaining colonies; and the moral and political hegemony of the United States universally recognized on this hemisphere; three millions of people become more than seventy millions; and an increase of national wealth on even a greater scale, are facts that may, indeed, evoke legitimate enthusiasm.

But within our boundaries there is an institution, in its humble beginning almost coeval with the Republic, that in numerical increase and development has even outstripped the latter—the Catholic Church in the United States. From about fifty thousand scattered members at the birth of the Republic, it has grown until to-day it embraces more than one-sixth of our entire population, while in the number of its churches and institutions it stands ahead of all religious denominations. Instead of the single diocese presided over by

* The following biographical events in the life of Archbishop Martinelli have been supplied to the writer through the courtesy of one of the Augustinian Fathers, the Very Rev. L. A. Delurey, O.S.A., President of Villanova College, Pa.

Bishop Carroll in 1790, we have now thirteen Archiepiscopal sees and nearly seventy bishoprics; and the half-dozen chapels of Bishop Carroll's day are superseded by more than ten thousand churches.

But, perhaps, the most notable event in the marvellous growth of the Church in the United States has been the appointment in our day, by the far-seeing Pontiff Leo XIII., of an Apostolic Delegate here, which is a virtual recognition that henceforth the Catholic Church in the United States may be regarded as having passed the status of that of a missionary country.

The appointment of Mgr., now Cardinal, Satolli, as Apostolic Delegate in the United States, in 1893, marked the opening of a new era in the history of the Church in this country. The first Delegate was specially chosen by the Holy Father as one entirely understanding his ideas in relation to the Church, its needs, and its great future in this Republic; and in his choice of the second Delegate, Mgr. Martinelli, His Holiness has evinced the same wisdom and solicitude for the welfare of the Church in America that has characterized his every act in that relation since his elevation to the chair of St. Peter.

ARCHBISHOP SEBASTIANO MARTINELLI, ARCHBISHOP OF EPHESUS.

and second Papal Delegate in the United States, arrived in New York October 3d, 1896, and after a brief stay in that city, where he was entertained by his Grace Archbishop Corrigan and other ecclesiastics, proceeded to Washington and entered on the duties of his office. His proper ecclesiastical title now is Most Excellent and Rev. Sebastiano Martinelli, Apostolic Delegate of the Holy See in the United States of North America. The official notification of his appointment dates from August 27th, 1896, and confirms His Excellency in all the powers and prerogatives enjoyed by his predecessor, Cardinal Satolli. The coming of Archbishop Martinelli is regarded by Catholics as a very important event, both as confirming the permanency of the Delegation here, and on account of the selection made by the Holy Father for that important office. The second Delegate is, like his predecessor, a man of distinguished ability and varied learning, and one who brings to his task great diplomatic skill and much experience in the details of practical administration.

Sebastian Martinelli, brother of Cardinal Tomas Maria Martinelli, who adorned the Church of God and the Augustinian Order by his learning and virtues, was born on August 20th, 1848, near the town of Lucca, in Tuscany, his worthy parents being Cosmus Martinelli and Magdalen Pardini.

Endowed with a beautiful disposition and with a lively genius, it was not long before the seeds of the good instructions which his parents, and afterward a pious priest, had implanted in his tender heart began to grow and blossom and bear fruit, for in the fulfilment of his duties as a student he was always a model of fervor, modesty, obedience, and diligence.

About the close of his fifteenth year, a period of life in which other boys, full of the impulses of youth, spend most of their time in sports and diversions of various kinds, he voluntarily and resolutely renounced the vanities of the world, and, abandoning his parents and country, directed his steps to the Augustinian sanctuary of Genazzano. There, on the 6th of December, 1863, following the example of his two elder brothers, Thomas and Aurelius, he was clothed with the habit of the Order of St. Augustine. As he had not yet reached the canonical age, he could not commence his novitiate until a few weeks later, the short interval being spent in the convent as an *educandus*. He made the profession of simple vows on the feast of the Epiphany, 1865.

In his devotion to a life of piety, which is the culture of the heart, he did not neglect the culture of the mind; and as he acquired the first by leading an exemplary life and by being assiduous in prayer, so he acquired the second by indefatigable study, convinced that both ought to be united in harmonious companionship for the proper fulfilment of his duties of life, and for the greater service of God, the Church, and society.

Being called to Rome, he was fortunate in having as his professor of philosophy, theology, and other kindred sciences, Fr. Luis Lejuacá, afterward created Cardinal, under whose direction Martinelli, always studious and diligent, advanced with marvellous rapidity both in learning and piety.

His regular studies being concluded in 1872, after a brilliant examination he obtained the degree of Lector and taught philosophy in the convent of Santa Maria *in Posterula* at Rome, where he was also Master of Discipline. He afterward became Professor of Theology and other sacred sciences, until, having finished the five years of regency of studies, he received the degree of Master of Sacred Theology on the 18th of September, 1881.

A few days later he was unanimously elected Postulator-General for the canonizations and beatifications in the Order, and in this capacity obtained the canonization of B. Clare of Montefalco and the beatification of Ven. Alphonsus of Orozco. Through his efforts, also,

a decree was recently issued in which the virtues of Ven. Stephan Bellesini were recognized, and we can thus hope that within a few years the Augustinian Order will have another of its members enrolled among the Blessed.

In 1889 he was elected to the dignity of Prior-General in the chapter held at Rome, and three years later the Pope appointed him Consultor of the Holy Roman Inquisition. In the six years of his generalship he made many visits to the convents of his Order, not only in Italy and Malta, but also in Ireland, Belgium, Bohemia, Cracow, and, two years ago, in the United States of America. By his influence and largely by his labors, the long-desired union between the Augustinians of Spain and the main body was effected, and a revision of their former Constitutions was made, which resulted in their reduction to a shorter and clearer form.

Finally, on the 28th of September, 1895, in the general chapter assembled in Rome, he was not only re-elected to the office of Prior-General, but also confirmed as such for a term of twelve years, thus showing the unlimited confidence which his illustrious acts inspired. He was consecrated Archbishop of Ephesus in the Church of St. Augustine, receiving his title from Cardinal Rampolla, Papal Secretary of State at the same time with the Nuncio to Belgium, August 30th, 1896. His Excellency will remain General of the Augustinian Order at the express desire of the Holy Pontiff. Dr. Thomas Rodrigues, a Spaniard from the Philippine Islands, has been appointed *locum tenens*, in his place, until the regular election of the General of the Order occurs. In speaking of the period of his career when the Delegate was a teacher in the convent of the Irish Augustinians in Rome, a priest in that city who knew him well at the time writes thus of him:

"Many of the young students, since priests, who came to that quaint, old-fashioned house—a palace before it was a convent, with its three fine arches opening on the Tiber, and charming views of St. Peter's, the Castle St. Angelo, and the Castle meadows, then unbuilt on and picturesque in their sylvan beauty—many of these students owe their development in intellect and virtue to the lessons of young Father Martinelli. It was here I, a visitor to the general prior of the house, the well-known Prior Glynn, became first acquainted with Father Martinelli. Then he was a quiet, retiring young man, whose voice was scarcely heard and who was but rarely seen, yet ever gracious and kindly in his greeting. Here, also, his brother, the Cardinal, lived, as here he found himself among his brethren of the

same Order. Living here, it was but natural that he should learn English, and he has acquired that language thoroughly.

While he was still only a master in theology, and without passing, as is customary, through the offices of Prior and Provincial, he was nominated Prior-General of the Augustinian Order in 1889, and re-confirmed for six years in 1895.

"I remember well in the fall of 1889," says the friend already quoted, "when he was first elected to the dignity of General. He lived in the house of the Irish Augustinians, then situated at San Carlo, in the Corso. When the news was brought to him he was like one who is overburdened with sorrow, and to the congratulations offered him he had but a sad smile to return. It reminded one forcibly of the tales they tell of religious merit and bright intellect raising even a swineherd to the Papal throne."

He manifested the same disposition when the Pope offered him the office of Apostolic Delegate. He declined it twice, and it was only when His Holiness called on him to exercise the virtue of obedience that he finally accepted it. When again, last year, in the general chapter held in Rome, where there were gathered representatives of the nations in which the Order exists, he was unanimously re-elected, he renewed his efforts to be released and have the honors conferred on another. The Holy Father, however, confirmed the act of the brethren, and once again he was compelled to resume the highest position which his Order could confer upon him.

When some months ago press dispatches intimated that the Franciscan, Mgr. Falconio, and again others, was appointed to succeed Cardinal Satolli, not one in Rome seemed in their surmises to mention Martinelli for the dignity. The appointment was made, and the delegate was a friar.

Two years ago, in 1894, Archbishop Martinelli visited this country, and presided over the Chapter of the Augustinian Order, which was held at that time in Villanova, Pennsylvania. He met a number of prominent Catholics while in this country, all of whom formed a most favorable opinion of him. In speaking of him a member of the Order at Bryn Mawr said:

"He is a man of affable manner. In demeanor he is very quiet. He is about five feet seven inches in height, with dark eyes and dark hair. His countenance is indicative of great intellectuality. He is a very learned man. His work at Rome has been of an important character. Besides being the head of the Augustinians, he has been what is known as a Consultor in the Congregation of

the Holy Office, which has to do with the affairs of the Church all over the world."

Nearly all the younger Augustinian Fathers in Ireland, where they are in charge of many missions, studied theology under the new Delegate. Moreover, he visited Dublin in 1891, to preside over the Chapter of the Irish Province, which was held in that year in the Church of Saints Augustine and John. He also made a visitation of the Irish Province at that time.

"It is fair to suppose," says the London *Tablet*, referring to these facts, "that his Irish associations have developed in Mgr. Martinelli a sympathy with the country and people that gave birth to the Church where now his lot is cast, and that, as his influence in the Church increases, it will be the influence of a prelate who knows Ireland and Irish-Americans."

Martinelli belongs to an Order of eminent renown in the Church. The Order of Hermits of Saint Augustine, commonly known as the Augustinian Order, is one of the four great mendicant Orders.

The Order was formerly much stronger than it is now. They have about two hundred houses. Throughout the ages, the Order of St. Augustine has maintained its high place among the learned Orders of the Church, and in its defence of the Holy See. To-day it is one of the most powerful and influential Orders in Italy, Spain, France, and Ireland. In the days of persecution, the Augustinians were one of the Orders of friars who won for the priesthood of Ireland the endearing title of "Soggarth Aroon"—darling priest.

The Augustinians possess many of the greatest scientists, the most notable linguists, and the most grandly impressive pulpit orators known to the Church. They trace their origin to the days of St. Augustine. He formed a sort of college of priests, who shared the episcopal house with him, ate at a common table, and copied in other particulars the habits of monasteries. Upon these lines was founded, in the eleventh century, the institute which afterward became famous as the Austin Canons. The Order originated at Avignon, and the date generally accepted is 1061. For over three hundred years the Augustinians were a power in England. They controlled vast tracts of land and owned many magnificent churches and monasteries. In the days when monasticism was falling into disrepute, there was a branch of the Order known as the Barefoot Friars. They had taken a vow never to wear shoes. The Reformation worked the temporary downfall of the Augustinians, and their churches and monasteries were taken from them. One of the greatest of their

churches was the Abbey of St. Augustine, at Bristol, England, now the Cathedral Church of that city. Another house, at Thornton, in Lincolnshire, is remarkable for the size of the gate-house, the upper floors of which formed the guest-chambers of the establishment. The first seat of the Order in England was at Colchester. A house was built holding a middle position between those intended for monks and secular canons. Churches of the order are still standing at Llanthony, Twynham, Bolton, Bruckburn, Lanercost, and Kirkham. The Augustinians have always been, and still are, noted for their hospitality. They hold to the old mediæval monastic idea that strangers within their gates are heaven-sent.

Among the oldest edifices erected by the Order in America are those at Waterford and at Lansingburg, New York. The head of the Order in this country at the present writing is Very Rev. Charles M. Driscoll, of Villanova. He is known as the Provincial, and in church records his jurisdiction is called the Province of St. Thomas of Villanova. He is recognized in ecclesiastical circles as a man of rare mental attainments.

Villanova College is recognized as one of the most ably conducted religious educational institutions in the United States. Here nearly all the Augustinians raised in this country received their education. It is not purely a theological college, because the preparatory course is open to any young man or boy who chooses to take advantage of it. Many of the most successful men in the business affairs of the community have had their schooling at Villanova, and, having been graduated there, it has remained entirely a matter of inclination and choice as to whether, subsequently, they should pursue the system of theological training.

Two habits are prescribed for the members, one of black, which is worn ordinarily, and another consisting of a white cowl and robe and a leather cincture. This last habit was suggested by that worn by St. Augustine when he was baptized by St. Ambrose at Milan. In the United States the members wear the black habit only. They live a common life, and their bedrooms, which are called "cells," are devoid of carpets and all other luxuries.

The Order in this country has sixty-seven Fathers, thirteen professed clerics, four novice clerics, five professed lay brothers, ten postulants, one novitiate, sixteen convents and houses, sixteen parish schools, twelve missions and stations, and twenty-seven churches. It may be added that the members of the Order are popularly known as "Black Friars," from the color of their habit.

The advent of Mgr. Martinelli naturally did not arouse so much interest as did that of Cardinal Satolli. When the Apostolic Delegation was at first created it caused much curiosity on the part of non-Catholic Americans and men of the Catholic laity. The coming of Mgr. Martinelli, on the contrary, was attended by no sensational surmises. The newspapers of the country have told the story of his reception. He came here quietly and with the dignity that befits his rank. Representatives of the Church welcomed him in their own name and in the name of the American Catholic laity. The reporters who interviewed him were told that his mission has to do only with ecclesiastical affairs. The American people are now aware that whoever says that the coming of the Pope's representative is a menace to our free institutions is only talking preposterous nonsense. Non-Catholic Americans who have followed closely Cardinal Satolli's course as Apostolic Delegate know that there is no more ardent admirer or better friend of this great country than he.

The office of Apostolic Delegate is one of recent creation for the United States, and it is the highest official position of the Catholic Church in this country. The first Delegate, the eminent Cardinal Satolli, was entrusted with the full power of the delegating Pontiff in all matters appertaining to the government of the Church within the limits of the United States. The laity, the clergy, and the hierarchy were all commanded to render to him obedience and assistance in executing his decrees, as well as the reverence and respect due to the personal representative of the Holy See.

The public, soon after Mgr. Satolli's arrival, witnessed somewhat of a controversy. In that controversy considerable difference of opinion was evinced in relation to the necessity or opportuneness of the establishment of the Delegation in the United States.

Mgr. Satolli, says a sympathetic writer on the subject, was thus put to trial before the public. People saw what to them appeared as a new feature in the Catholic Church to command their admiration: namely, the great liberty enjoyed by Catholics in matters not essential to faith or morals.

Rome spoke; the controversy came to an end; the Apostolic Delegation was an established fact to remain.

Yet the vigorous powers exercised by Satolli at the beginning seemed to grow feeble, and the "*Longinqua*" encyclical, that was expected to be a confirmation and extension of these powers, was more like an apology for having established the Delegation. Hence this encyclical was very agreeable to the Catholic hierarchy, and

there were not wanting well-informed Catholic churchmen who asserted that the delegation would end with Mgr. Satolli, or be reduced to a mere registry office for matter to be sent directly to the Roman Propaganda Congregation. This view was, in the minds of many, confirmed when Archbishop Satolli was raised to the dignity of Cardinal, according to the well-known axiom of the Catholic Church, "*promoveatur ut amoveatur*"—in order to relieve one from office, he should be promoted to a higher one.

It was not so, however, in the present case. Pope Leo XIII. is possessed of a long head, a keen eye watching the signs on distant horizons, and a determined will in carrying out the plans he deems best for the interests of the Church. In first establishing the Delegation he is said to have set aside, as he often does in other matters, old methods of procedure in such cases. The Propaganda Fide Congregation is the standing committee to deal with matters appertaining to missionary countries, among which this country is classed. This Congregation was not consulted in the matter of the Satolli mission, and the Diplomatic Corps of the Vatican, from whose ranks such appointments are made, was set aside in favor of Satolli, the brilliant professor at the Propaganda College.

The new Delegate possesses many advantages over his predecessor, and the action of the Holy Father, as already intimated, in selecting a friar for such an office, is an exception to the general rule in selections for such honors and burdens. This act of Leo is one of the "*proprio motu*" ones which distinguish his administration. He selects, wherever he may find it, the best material for the general interests and the particular necessities of the Church.

Mgr. Martinelli, unlike Mgr. Satolli on his arrival, knows and speaks our language fluently, and has had experience in governing and directing communities and individuals in many countries. His success in doing so has been marked by practical testimonials. His regency of the Irish Augustinians in Rome reflected all the good traits of his Irish predecessors, coupled with the urbanity, Christian humility, and intimate knowledge and correct habits which Roman ecclesiastical environments supply.

Among his characteristics in those days, says the writer referred to, was his desire to see and converse with the tourist from foreign lands. Being one of those selected to do the work of a secretary from time to time in connection with the Congregation of the "Index," charged with the examination of the publications in the various languages, he set himself to their study, and soon learned to

speak several languages with fluency and ease. Having acquired his knowledge of English while Regent of the Irish Augustinian College. it is said that he speaks it with a mellifluous touch of the Irish brogue.

Away back in the seventies he might occasionally be seen engrossed in animated conversation with some of the foreign visitors. In these conversations the youthful Regent was wont to elicit a variety of information, and the tact with which he obtained points for future use was admirable. His mind was well trained in the art of reasoning. He had an extensive acquaintance with history, philosophy, law, theology, and national habits and customs.

He was especially at home in giving and gaining knowledge when, seated on the little iron balcony that hung over the Tiber, looking out on the Castle of St. Angelo, with the Vatican and St. Peter's towering hard by to the left, he was entertaining a guest. Yet he always displayed that gentle characteristic of promoting conversation on subjects desired by his guest, and in agreeably drawing him out rather than forcing his own views and knowledge. It is in familiar and homely conversation that his great and varied knowledge appears to the best advantage. In this respect he will differ very much from his eminent predecessor.

Cardinal Satolli is brilliant and attractive as an orator; Martinelli is bashful and retiring, and without the higher gifts of oratory. Satolli came to us possessing the grasp of mind of a philosopher, theologian, and historian; well trained by years of study in the best schools; with the fervent zeal which intellectual conviction brings with it, and the determination which a confidence in his powers inspired. Martinelli comes possessed of all these excellences, together with the prudence which is supplied by a varied experience in governing communities of many nationalities. Satolli was brought up in the School of the Nobles, and he was generally in touch with the governing powers who could command obedience; Martinelli, though of the best Roman stock, of a family remarkable for its virtues through many ages, was brought up as a humble friar in the school of poverty, chastity, and obedience, for long years a student of the Church sciences for the benefit of his fellow-men. He was with and of the humble, retiring brothers of his order; Satolli, from early life, saw honors and dignity advancing to crown his brilliant genius and exemplary life of virtue.

The reason given for the act of the Holy Father in sending us a personal representative, entrusted with his own supreme authority,

is his great love and admiration for the United States and its people. He scarcely ever misses an opportunity to express his love and admiration for them. He loves the good spirit of our country, and he admires our institutions. He is a man who is ahead of the times.

When, at the World's Fair, his own Satolli and Archbishop Ireland led the Catholic hierarchy of America—hitherto in the background of great public occasions—and stood before the great American people there gathered together in such vast numbers, and bade them "go forth as they had been doing for the last hundred years, carrying in one hand the Book of Christian faith and in the other the Constitution of the United States," a great cloud of prejudice against the Church in this country was removed.

Archbishop Martinelli comes to us as the Plenipotentiary Ambassador of the oldest line of rulers in the world, whose spiritual domain extends over the islands of the ocean and to the ends of the earth. His mission is one of peace and good will to our people and our institutions. In peace and war, amid pestilence and distress, the representatives of the Church have been and continue to be among the foremost in the building up and developing of the resources of our great country, in fighting her battles, and in ministering unflinchingly in the midst of the greatest afflictions with which our people have been visited. The great number of religious, educational, economical, and charitable Catholic institutions which dot every city and village and hillside and valley in the land proclaims the permanent position which the Catholic Church holds in this country; and these institutions save many millions of dollars annually to the State.

The supreme representative of the Church is worthy of all honor and of a most hearty welcome during his sojourn in this country. That he will be a worthy, prudent, able, and efficient successor to the brilliant Satolli is the opinion of all who know him.

Archbishop Martinelli had been in America for three months in 1893, visiting the American Province of the Augustinian Order. Asked on his arrival as Delegate, by the representatives of the press, as to his impression of America, he said: "Well, you may say that I was pleased, very much pleased, when there, for the liberty and good will I enjoyed in every street-car, train, and public place. From everybody I got the greatest signs and proofs of esteem; more than in Catholic countries, you may say, if you like.

"I am pleased to revisit America, especially under such pleasant circumstances. It is true that when the Holy Father notified me of

his intention to appoint me as the successor of Cardinal Satolli, I was unwilling to go. I was head of my Order and stationed at Rome, and did not wish to leave. I preferred to remain in my retreat and continue my work, and, therefore, I at first demurred. But when the Holy Father called for me and expressed his wish that I should go to America, I assented at once.

"I am pleased with my mission to this country. If I had selected the mission I most preferred, I should have chosen America. While the work here is difficult, it is much less difficult and complicated than it is elsewhere, especially in France and Brazil. I had hoped until the last of July that I might be permitted to remain in Rome, but on the 30th it was decided that I should come, and the appointment was made.

"I cannot make public anything concerning my policy until I see Cardinal Satolli and learn what course he has pursued. I shall probably follow the same course. I believe there are now no grave matters before the Delegate.

"I had my last audience with the Holy Father just prior to my leaving Rome. He did not send by me any particular greeting to the American people, nor am I the bearer of any letter to the Church or the hierarchy; but the deep affection of the Pope for America is well known. He loves the country, and is deeply interested in its welfare. In my last interview he gave utterance to the warmest expressions of regard for the country and its institutions. The Holy Father is one of the master-minds of the world to-day, and his knowledge and learning are wonderful.

"I have no idea how long I shall remain in this country as Delegate. That depends entirely on the pleasure of the Holy Father and the Propaganda. The general term is four, five, or six years, sometimes seven, but scarcely ever longer."

In relinquishing the office of Apostolic Delegate in the United States, Cardinal Satolli addressed a most graceful letter to Cardinal Rampolla, Papal Secretary of State, in which he fittingly paid tribute to the qualifications and personal worth of his successor, Archbishop Martinelli.

Cardinal Satolli's departure from the United States was made the occasion by the Catholic hierarchy, clergy, and laity of demonstrating how greatly he had gained their esteem during his sojourn in the United States, and how faithfully and successfully he had performed the duties of his important and difficult mission.

The Cardinal, on October 4th, celebrated Pontifical High Mass at

St. Aloysius' Church in Washington. The occasion was a remarkable one for several reasons. It was the first public appearance of the new Apostolic Delegate, Archbishop Martinelli, and it was the last public Mass in this country of Cardinal Satolli, the retiring Delegate. At no previous occasion in this country had two men, both representing in their person the head of the Catholic Church, been present. The Pontifical Mass was one of the most impressive ceremonies that has ever taken place in a church here. A throne was erected for Archbishop Martinelli opposite to that of Cardinal Satolli; but the Archbishop, with characteristic humility, not deeming it fitting that he should have a throne, which would put him on an equality with the Cardinal, insisted that it be removed. As the arrangement for the throne had been made by Cardinal Satolli himself, the declination of Archbishop Martinelli to occupy it was a more salient testimony to his modesty.

The Provincial of the Jesuits, Rev. Father Pardow, who delivered the sermon, said that it was a great honor to the Jesuit Church that such an unprecedented ceremony should take place there in the presence of two Delegates at the same ceremony. He called attention to the fact that Leo XIII. had illustrated very important doctrines from the beginning of his reign—that of the Bible and its inspiration, labor and capital, and many points of philosophy; but that he considered the most important lesson taught this age by the reigning Pontiff was the absolute necessity of prayer.

He had sent to this country two men who are eminently men of prayer. The people of the United States are a very busy people, and seem to live as if every man and every woman had a whole week's work between sunrise and sunset; but he was mindful of the words of Holy Writ, that "with desolation is the whole made desolate, because no one thinketh in his heart." He concluded by saying it was a great honor that had been conferred on the Augustinians, one of the very oldest of the orders of the Church, having been founded in the fourth century.

The farewell reception to Cardinal Satolli took place in the evening of the same day, at the new hall of Gonzaga College, and was one of the most notable and impressive that has ever taken place in Washington. Nominally tendered by the priests of the parish and the president, faculty, and alumni of Gonzaga College, it was in reality a token of respect from the residents of Washington, and was attended by a large number of both the clergy and the laity. It was also important, as it marked the first appearance of Archbishop

Martinelli, the new Delegate, at a reception. Among the many addresses delivered, the following by Father Pardow was notable in its reference to and characterization of the two Apostolic Delegates:

"The feelings uppermost in our hearts to-night are those of sadness that we are assembled to say farewell to one who has for years past been among us the representative of the supreme head of the Church. And nobly has he represented him. Imbued from childhood with the life-giving tenets of Catholic truth, inspired by the masterly utterances of our august Pontiff Leo XIII., his Eminence Cardinal Satolli has been the intrepid defender of those solid principles which underlie all true life, whether of individuals or of nations. He will stand out on the pages of the history of the Church in America as the absolute enemy of divorce between education and religion. Not his the doctrine which would crowd religion out of our primary schools and relegate it to the Sunday-school, but his to teach that religion and education must go hand in hand every day in the week; that the teaching also must not be simply a vague, indefinite sort of morality, but a clear, well-defined belief that morality rests on dogma; that education is not worthy of the name where the mind is stuffed with variegated instruction, and the heart and character are left unformed.

"His Eminence has travelled over the country from the Atlantic to the Pacific. He has officiated in village churches and hamlets as well as in grand cathedrals. He has taken interest in everything American, from the national sports to the management of the House of Representatives. Thus he returns to the centre of Catholicity with a full knowledge of the country he is now going to represent in the councils of the Vatican. He will tell the Sovereign Pontiff that he has found the American people a very fair-minded nation; that they love the truth when it is fairly presented to them; and that if, in the past, the Catholic Church has at times had to suffer, it was only because the people were ignorant of its teachings or had learned to know it from the falsifiers of history.

"The Cardinal has been, to those who have heard him speak, a model of the highest kind of eloquence. We who had been accustomed to get our knowledge of Latin from the dead pages of Cicero were amazed, and actually carried away, when the language of Cicero fell from his lips no longer in a dead language, but with all the fluency and vigor of an every-day speech.

"His Eminence has shown his appreciation of the needs of this country in the voice he has given concerning the choice of his suc-

cessor. The Sovereign Pontiff and the Cardinal have shown the appreciation of the work done throughout the world by the regular orders, in selecting one among them to be his representative, with such unlimited powers, in this country. No greater compliment could have been paid the Order of St. Augustine than that the man whom they had themselves selected as the fittest one to rule over their Order should have been selected by the Pope to represent him in shaping the destinies of the Catholic Church in the United States.

"We wish to unite in one expression of gratitude and love the two representatives that are honoring us by their presence to-night, to thank the Cardinal for his great interest and fatherly solicitude for us, and to welcome the new representative of the Sovereign Pontiff among us, as one whom we promise to love and obey as we have tried to do his predecessor."

In speaking of the feeling of the Jesuits in regard to the appointment of Archbishop Martinelli, Father Pardow said: "The Jesuits feel extremely gratified with the thought that a representative of one of the oldest Orders in the Church should be called by the voice of the Successor to St. Peter to assume so important a position in the Church. They unite with all the other members of the clergy in professing to his person and his work a loyalty which would, if need be, face even death in carrying out his commands."

The Cardinal spent his last week in America sight-seeing in New York and attending receptions in his honor. One that he will cherish in loving remembrance was the farewell reception of the New York Catholic Club, at the beautiful club-house at 120 Central Park, South, where he was met by a distinguished gathering of clergy and laity. More than a thousand persons were present. Among the prelates assembled to honor the retiring Delegate were Archbishop Corrigan of New York, Archbishop Williams of Boston, Bishop McQuaid of Rochester, Bishop Gabriels of Ogdensburg, Bishop Farley, Bishop McFaul of Trenton, Bishop McDonnell of Brooklyn, Bishop Wigger of Newark, Bishop Tierney of Hartford, Bishop Harkins of Providence, Bishop Beaven of Springfield, Bishop Burke of Albany, Bishop Ludden of Syracuse, and Bishop Phelan of Pittsburg. Judge Joseph F. Daly, president of the Club, read an address of welcome, in which he said: "The members of the Catholic Club, feeling in a special manner the general regret of the community at the approaching departure of your Eminence from America, after laying down the office of Delegate Apostolic to the United States, beg leave to wish you a safe and prosperous journey home, long life and hap-

piness, and the realization of all your desires for the advancement of religion and the good of the people. It is not out of place to advert to the gracious manner in which your Eminence accepted honorary membership in our club, received our congratulations upon your elevation to the Cardinalate, which happy event occurred during your stay in this country, and accorded us the favor of a last meeting to say farewell; and it is, above all, not improper at this time for us to testify to the general admiration felt for the perfect comprehension of the Government and institutions of the United States displayed by your Eminence, and for your appreciation of the character of the American people, their citizenship, patriotism, and love of justice and truth, and we feel sure that your written and spoken words expressive of your feelings toward this country will be treasured in lasting and loving remembrance."

In the course of his reply, the Cardinal said:

"Within the last few days it has been my great pleasure to have received from every side expressions of the strongest affection and devotion. I assure you, gentlemen, that the lofty sentiments and the sincere utterances to which you have given expression this evening will forever remain jealously guarded within my heart.

"The Catholic Club of New York, ever since my arrival in America four years ago, has taken occasion in a special manner to demonstrate to me its strong and generous attachment to the Church, and its final devotion to our Holy Father, Leo XIII.; and, to manifest an unceasing kindness toward my humble person, has given a proof of making me an honorary member, an action which has delighted me, and by which I feel myself to have been greatly honored.

"Organizations such as this are most important for the prosperity and highest progress of the Church in the United States. What is more, I shall venture to say that the greatness and splendor of the Catholic Church in New York, under the wise and firm administration of his Grace your beloved Archbishop, is due in no small measure to the active co-operation of the members of this Club. Were I to endeavor to carry away with me, in a material way, my affection for America, the high esteem and kindly feelings I entertain for American institutions, the admiration I feel for the Catholic Church of this country—so great, so glorious, so progressive—I am sure I would have to press into service another steamer larger even than the *Kaiser Wilhelm II.*, which is to bear me away.

"Finally, gentlemen, accept the expression of the profound admiration with which your devotion to the Holy Church has filled me

May still greater prosperity and progress be the lot of the Church in America, of the Church in this great Archdiocese of New York, and of the Catholic Club. These, gentlemen, are the feelings which animate me, and to which I have given expression before pronouncing the word which is always the hardest before friends—farewell."

The few days preceding his departure the Cardinal devoted to visiting establishments and institutions representing the status and progress of America in the various departments of science, commerce, and industry—among others, West Point Military Academy, the New York Navy Yard, the Western Union Telegraph Building, the Weather Bureau, the New York *Herald*, the Mercantile Safe Deposit Company, the Lawyers' Club, the Waldorf Hotel, and various leading manufacturing and industrial establishments. Everywhere His Eminence was received with distinguished consideration, and doubtless was impressed by the courtesy and honor tendered to him on his departure from the United States by Americans of all classes and creeds.

The American people have long since learned to understand that the Catholic Church is one of the most conservative of forces, and, instead of being a menace, is in reality a mainstay and a bulwark of morality and order in a republic. From the very discovery of the Continent, the Church has been foremost in its development, and her record is one of continued and undimmed glory. By the last census we see that of the whole number of practical Christians, or what are called "communicants," more than one-third are Catholics. Even looking at it from a non-religious viewpoint, it is desirable, for the preservation of the civil power, to have a strong, religious, moral force; and the leaven of so many millions of positive Christian believers is one of the most potent preservative factors in our social and political system. Looking at it merely as a social agent, says an eminent Catholic writer,* the Church in America is of the utmost importance. To her appertains the science of theology—the soul that originally informed the framework of our civilization. Her doctrine is a system within which the grandest intellects have found ample range; her spirit is one of true progress and real conservatism; one which looks to truth and not to popularity; to all time and not to the passion or the fashion of the hour. In her small catechism we find introduced the principles of the profoundest system of Christian philosophy. As a mistress of theology, as a bulwark of order, as a stay of law, the Catholic Church is socially and politically the most

*T. D'Arcy McGee

important of all religious institutions to the peace and harmony of this confederation. Its silent power attracts to it all studious minds; and whether by attraction or repulsion its presence is felt at every pulse and every pore of American society.

To us Catholics it is more than a great social institution. It is the pillar and ground of Truth. It is the work of God, and partakes of the attributes of its Author. Its decrees are justice itself, its mercy inexhaustible, its love inexpressible, its glory incomprehensible. All other institutions which exist on earth the soul of man can fathom without fear; but this divine foundation is rooted in the eternal tides, and he who seeks with his paltry plummet to fathom them seeks confusion and his own shame. It partakes, even in space, of the magnificence of its Maker. The morning sun, as he steps forth out of his chamber in the East, salutes it first of earthly objects; the noonday sun looks down and cries, "Lo, it is here also!" and the evening sun, as he passes away into the farthest West, lingers a while upon its turrets, and pays a parting visit to its altars. It is poetry, it is history, it is art, it is society, it is Truth itself.

The Church, especially in America, needs only to be known to command the admiration and gratitude even of those who are most prejudiced against her; and, in view of her historical record on this Continent, and her progress and work during the past century, may we not reasonably hope that the close of the twentieth century will witness the highest development (humanly speaking) in America of the Church of Christ in all the ages of her existence? J. C. C.

Human ★ Liberty

BY

HIS HOLINESS POPE LEO XIII.

LIBERTY, the highest gift of nature, which belongs only to intellectual or rational beings, confers on man this dignity, that he is "in the hand of his counsel" and has power over his actions. But the manner in which this dignity is borne is of the greatest moment, inasmuch as on the use that is made of liberty the highest good and the greatest evil alike depend. Man, indeed, is free to obey his reason, to seek moral good, and to strive after his last end. Yet he is free also to turn aside to all other things, to follow after false dreams of happiness, to disturb established order, and to fall headlong into the destruction which he has voluntarily chosen. The Redeemer of mankind, Jesus Christ, having restored and exalted the original dignity of nature, vouchsafed special assistance to the will of man; and by the gifts of His grace, and the promise of heavenly bliss He raised it to a nobler state. In like manner this great gift of nature has ever been, and always will be, constantly cherished by the Catholic Church; for to her alone has been committed the charge of handing down to all ages the benefits purchased for us by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty. Having a false and absurd notion as to what liberty is, either they pervert the very idea of liberty, or they extend it at their pleasure to many things in which man cannot rightly be regarded as free.

We have on other occasions, and especially in Our Encyclical Letter *Immortale Dei*, in treating of the so-called modern liberties, distinguished between their good and evil elements: and We have shown that whatsoever is good therein is as ancient as truth itself, and that the Church has always most willingly approved and practised it; but whatsoever has been added is of a vitiated kind, the fruit of the disorders of the age and of an insatiate longing after novelties. Seeing, however, that many cling so obstinately to their own opinion in this matter as to imagine these modern liberties,

vitiated as they are, to be the greatest glory of our age, and the very basis of civil life, without which no perfect government could be conceived, We therefore feel it now Our duty, for the sake of the common good, to treat separately of this subject.

It is with moral liberty, whether in individuals or in communities, that We proceed to deal. But, first of all, it will be well to speak briefly of natural liberty; for, though the two kinds are distinct and separate, the natural is the fountain-head of liberty of whatsoever kind. The unanimous consent and judgment of men, which is certainly the voice of nature, recognizes this natural liberty in those only who are endowed with intelligence or reason; and it is by this that man is rightly regarded as responsible for his actions. For, while other animate creatures follow their senses, seeking good and avoiding evil only by instinct, man has reason to guide him in all the acts of his life. Reason sees the contingency of all the good things which are upon earth; and thus, seeing that none of them are of necessity for us, it leaves the will free to choose what it pleases. But man can judge of this contingency, only because he has a soul that is simple, spiritual, and intellectual; a soul, therefore, which is not produced by matter, and does not depend on matter for its existence; but which is created immediately by God, and, far surpassing the condition of material things, has a life and action of its own—so that, knowing the unchangeable and necessary reasons of what is true and good, it can judge of the contingency of anything in particular. When, therefore, it is established that man's soul is immortal and rational, the foundation of natural liberty is at once most firmly laid.

As the Catholic Church declares in the strongest terms the simplicity, spirituality, and immortality of the soul, so with unequalled constancy she asserts also its freedom. These truths she has always taught, and has sustained them as a dogma of faith; and whensoever heretics or innovators have attacked the liberty of man, the Church has defended it and protected it from assault. History bears witness to the energy with which she met the fury of the Manichæans and the like; and the earnestness with which in later years she defended human liberty in the Council of Trent, and against the followers of Jansenius, is a well-known fact. Never, and in no place, has she made truce with fatalism.

Liberty, then, as We have said, belongs only to those who have the gift of reason or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed; for he

only is master of his actions who can choose one thing out of many. Now, since everything chosen as a means is viewed as good or useful, and since good, as such, is the proper object of our desire, it follows that freedom of choice is a property of the will, or rather is identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect. In other words, the good wished by the will is necessarily good in so far as it is known by the intellect; and the more so, because in all voluntary acts choice is subsequent to a judgment upon the truth of the good presented, declaring to which preference should be given. No sensible man can doubt that judgment is an act of reason, not of the will. The end, or object, both of the rational will and of its liberty, is the good which is in conformity with reason. Since, however, both these faculties are imperfect, it is possible, as is often seen, that the reason should propose to the will a good that is not true, but apparent, and that the will should choose accordingly. Just as the possibility of error, and actual error, are defects of the mind and attest its imperfection; the pursuit of an apparent good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will also, simply because of its dependence on the reason, no sooner desires anything contrary thereto, than it abuses its freedom of choice and corrupts its very essence. Thus it is that the infinitely perfect God, although, because of the supremacy of His intellect and of His essential goodness, He is supremely free, nevertheless cannot choose evil; neither can the Angels and Saints, who enjoy the Beatific Vision. St. Augustine and others urged most admmirably against the Pelagians, that, if the possibility of deflection from good belonged to the essence or perfection of liberty, then God, Jesus Christ, and the Angels and Saints, who have not this power, would have no liberty at all, or would have less liberty than man has in his state of pilgrimage and imperfection. This subject is often discussed by the Angelic Doctor, in his demonstration that the possibility of sinning is not freedom, but slavery. It will suffice to quote his subtle commentary on the words of Our Lord: "Whosoever committeth sin is the slave of sin" (St. John viii. 34). "Everything," he says, "is that which belongs to it naturally. When, therefore, it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When, therefore, he acts according to reason, he acts of himself and according to his free will; and this is liberty. Whereas,

when he sins, he acts in opposition to reason, and is moved by another, and so is bound by another's chain. Therefore: 'Whosoever committeth sin is the slave of sin.'" Even the heathen philosophers clearly recognized this truth, especially those who held that the wise man alone is free; and by the term "wise man" they meant, as is well known, the man trained to live in accordance with his nature, that is, in justice and virtue.

Such then being the condition of human liberty, it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this the freedom of our will would be our ruin. First of all there must be law; that is, a fixed rule of teaching what is to be done and what is to be left undone. This rule cannot affect the lower animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as was said above, he who is free can either act or not act, can do this or do that, as he pleases, because his judgment precedes his choice. And his judgment not only decides on good or evil in the abstract; but also on what is practically good and therefore to be chosen, and what is practically evil and therefore to be avoided, so that he may attain his last end to which all his actions must be directed as means. This ordination of reason is called law. In man's free will, moreover, or in the moral necessity of our voluntary acts being in accordance with reason, lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that, because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that, to become free, we must become irrational; whereas the truth is that we must submit to law, precisely because we are naturally free. Law is the guide of man's actions; it turns him toward good by its rewards, and deters him from evil by its punishments. Foremost in this office comes the natural law, which is written and engraved in the mind of every man; and this is nothing but our reason, commanding us to do good and forbidding evil. Nevertheless, these prescriptions of human reason have the force of law, only because they are the voice and the interpreters of some higher power on which our reason and liberty necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is its one and only foundation; the power, that is, of imposing the former and protecting the latter, and of assigning to both the necessary sanctions of reward and chastisement. But all this, clearly, cannot be found in

man, if, as his own supreme legislator, he is to determine his own actions. It follows, therefore, that the law of nature is identical with the eternal law, implanted in rational creatures, and inclining them to their right action and end; and it is identical also with the eternal reason of God, the Creator and Ruler of the world. To this rule of action and restraint of evil God has vouchsafed to give special aids for strengthening and ordering the human will. The first and most excellent of these is His Divine grace, whereby the mind is enlightened and the will wholesomely invigorated and set in constant pursuit of moral good, so that the use of liberty becomes at once less difficult and less dangerous. Not that the Divine assistance hinders in any way the freedom of our will; for grace is intrinsic in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by Whom all things are ordered in conformity with their nature. As the Angelic Doctor points out, it is because Divine grace comes from the Author of nature, that it is so admirably adapted to be the safeguard of every nature, and to maintain the character, efficiency, and operations of each.

What has been said of the liberty of individuals is no less applicable to them when considered as constituting civil society. For what reason and the natural law do for individuals, that human law, promulgated for their good, does for society. Of the laws enacted by men, some are concerned with what is good or bad by its very nature; and the one they command men to follow, but the other to avoid, adding at the same time a suitable sanction. But such laws by no means derive their origin from civil society; because, just as civil society did not create human nature, so neither can it be said to be the author of the good which befits human nature, or of the evil which is contrary to it; rather they come before all human society, and are the outcome of the natural, and consequently of the eternal law. The precepts, therefore, of the natural law, incorporated in the laws of men, have not merely the force of human law, but they possess that higher and more august sanction which belongs to the law of nature and the eternal law. And within the sphere of this kind of laws, the duty of the civil legislator is mainly this: to make the community obedient, by the adoption of a common discipline, and by putting restraint upon refractory and viciously inclined men, so that, deterred from evil, they may turn to what is good, or at any rate may avoid causing trouble and disturbance to the State. But there are other enactments of the civil authority, which follow indirectly from the natural law, and decide

cases of which the law of nature treats only in a general way. For instance, though nature commands all to contribute to the public peace and prosperity, the manner, and circumstances, and conditions under which such service is to be rendered are determined by the wisdom of men. It is in the constitution of these particular rules of life, suggested by reason and prudence, and put forth by competent authority, that human law, properly so called, consists, binding all citizens to work together for the attainment of the common end proposed to the community, and forbidding them to depart from it; and, in so far as it is in conformity with the dictates of nature, leading to what is good, and deterring from evil. From this it appears that the eternal law of God is alone the standard and rule of human liberty, and that, not only of individuals, but also of the community and civil society which they constitute. Therefore, the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil, and confusion, and the overthrow of the State; but rather in this, that through the directions of the civil law he may more easily conform to the prescriptions of the eternal law. Likewise, the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would moreover be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in that law, as in the principle of all law. Thus, St. Augustine most wisely says: "I think that you can see, at the same time, that there is nothing just and lawful in that temporal law, unless what men have gathered from this eternal law." If, then, by any power, there be sanctioned anything out of conformity with the principles of right reason, and which is consequently hurtful to the commonwealth, such an enactment can have no authority, as not being even a law of justice, but likely to lead men away from that good which is the only end of civil society.

Therefore, the nature of human liberty, however it be considered, whether in individuals or in society, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And, so far from this most equitable authority of God over men diminishing or destroying their liberty, it protects it and perfects it; for the prosecution and

attainment of their respective ends are the real perfection of all creatures; and the supreme end to which human liberty can aspire is God.

These precepts of the truest and highest teaching known to us by the very light of reason, the Church, instructed by the example and doctrine of her Divine Author, has ever propagated and asserted; for she has ever made them the measure of her office and of her teaching to the Christian nations. As to morals, the laws of the Gospel not only far surpass the wisdom of the heathen, but are an invitation and an introduction to a state of holiness unknown to the ancients; and, bringing man nearer to God, they make him at once the possessor of a more perfect liberty. Thus, the powerful influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. The enumeration of its merits in this respect does not belong to our purpose. It is sufficient to recall the fact that slavery, that old reproach of the heathen nations, was mainly abolished by the beneficial efforts of the Church. The impartiality of law and the true brotherhood of man were first asserted by Jesus Christ; and His Apostles re-echoed His voice, when they declared that there was neither Jew , nor Gentile, nor barbarian, nor Scythian, but all were brothers in Christ. So powerful, so conspicuous in this respect, is the influence of the Church, that experience abundantly testifies that savage customs are no longer possible in any land where she has once set her foot; but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispels the darkness of barbarism. Nor has the Church been less lavish in the benefits she has conferred on civilized nations in every age, either by resisting the tyranny of the wicked, or by protecting the innocent and helpless from injury; or, finally, by using her influence in the support of any form of government which commended itself to the citizens at home because of its justice, or was feared by enemies without because of its power.

Moreover, the highest duty is to respect authority, and obediently to submit to just law; and by this the members of a community are effectually protected from the wrongdoing of evil men. Lawful power is from God, "and whosoever resisteth authority resisteth the ordinance of God." Wherefore, obedience is greatly ennobled, when subjected to an authority which is most just and supreme. But where the power to command is wanting, or where a law is enacted contrary to reason, or to the eternal law or the ordinance of God, obedience is unlawful, lest, while obeying man, we fail in obedience

to God. Thus, by an effectual barrier being opposed to tyranny, the authority in the State will not have all its own way; but the interests and rights of all will be safeguarded—the rights of individuals, of domestic society, and of all the members of the commonwealth; so that all may be free to live according to law and right reason, in which, as We have shown, true liberty really consists.

If, when men discuss the question of liberty, they only grasp its true meaning, such as We have now drawn it out, they would never venture to affix such a calumny on the Church as to assert that she is the foe to individual and public liberty. But there are many who follow in the footsteps of Lucifer and adopt as their own his rebellious cry, "I will not serve;" and consequently substitute for true liberty what is sheer license. Such, for instance, are the men, belonging to that widely spread and powerful organization, who, usurping the name of liberty, style themselves Liberals.

What Rationalists aim at in philosophy, that the supporters of Liberalism are attempting in the domain of morality and politics. The chief doctrine of Rationalism is the supremacy of the human reason, which, refusing due submission to the Divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle, and source, and judge of truth. So these followers of Liberalism deny the existence of any Divine authority to which obedience is due, and proclaim that every man makes his own law; whence arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. The end of all this it is not difficult to foresee. For, once granted that man is firmly persuaded of his own supremacy, it follows that the efficient cause of the unity of civil society is to be sought, not in any principle exterior or superior to man, but simply in the free will of individuals; that the power of the State is from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the majority, and that the majority is the source of all law and authority. But, from what has been said, it is clear that all this is in contradiction to reason. To dissolve the bond of union between man and civil society, on the one hand, and God the Creator, and consequently the supreme Legislator, on the other, is plainly repugnant to the nature, not only of man, but of all created things; for, of necessity, all effects must in

some way be connected with their cause; and it belongs to the perfection of every nature to contain itself within that sphere which the rational order has assigned to it; namely, that the inferior should be subject and obedient to the superior. But, besides this, a doctrine of this character is most hurtful both to individuals and to the State. For, once ascribe to human reason the only authority to decide what is true and what is good, and the real distinction between good and evil is destroyed; honor and dishonor become a matter of private opinion; pleasure is the measure of what is lawful; and, given a code of morality which can have little or no power to restrain the unruly propensities of man, a way is then opened to universal corruption. To turn to public affairs: authority is severed from the true and natural principle whence it derives all its efficacy for the common good; and the law determining right and wrong is at the mercy of a majority—which is simply a downward path to tyranny. The empire of God over man and civil society once repudiated, it follows that religion, as a public institution, ceases to exist and with it everything that belongs to religion. Likewise, with ambitious designs on sovereignty, tumult and sedition will be common among the people; and when duty and conscience cease to appeal to them, there will be nothing to hold them back but force, which is an inefficient restraint upon their covetousness. Of this we have almost daily evidence in the conflict with Socialists and other seditious societies, whose one object is revolution. It is for those, then, who are capable of forming a just estimate of things, to decide whether such doctrines promote that true liberty which alone is worthy of man, or rather pervert and destroy it.

There are, indeed, some adherents of Liberalism who do not subscribe to these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed, many, compelled by the force of truth, do not hesitate to admit that such a liberty is vicious and simple license, when it is intemperate in its claims, to the neglect of truth and justice; and therefore they would have liberty ruled and directed by right reason, and consequently subject to the natural law and to the Divine eternal law. And here they think they may stop, and hold that no man is bound by any law of God, except such as can be known by natural reason. In this they are plainly inconsistent; for if, as they must admit, and as no one can rightly deny, the will of the Divine Legislator is to be obeyed, because every man is under the power of God, and tends toward Him as his end, it follows that no one can assign limits to

His legislative authority without failing in the obedience which is due. Indeed, if the human mind be so presumptuous as to define what are God's rights and its own duties, its reverence for the Divine law will be apparent rather than real, and its own judgment will prevail over the authority and providence of God. Man must, therefore, take his rule of life from the eternal law; and from every one of those laws which God, in His infinite wisdom and power, has been pleased to enact, and to make known to us in a manner so sure as to leave no room for doubt. And the more so, because laws of this kind have the same origin and author as the eternal law, and are absolutely in accordance with right reason, and perfect the natural law; and they constitute the government of God, Who graciously guides and directs both the intellect and the will of man lest they fall into error. Let, then, a holy and inviolable union prevail where disunion is neither seemly nor possible; and in all things, according to the dictates of right reason, let God be dutifully and obediently served.

There are others, somewhat more moderate, though not more consistent, who affirm that the morality of individuals is to be guided by the Divine law, but not the morality of the State, so in public affairs the commands of God may be passed over, and may be disregarded in the framing of laws. Hence follows that fatal theory of the separation of Church and State. But the absurdity of such a position is manifest. Nature herself proclaims the necessity of providing in the State the means and opportunities whereby the community may be enabled to live, as it should, according to the laws of God; for He is the source of all goodness and justice, and it is absolutely repugnant to maintain that such laws can be totally disregarded, or rendered abortive by contrary enactments. Besides, those who are in authority owe it to the commonwealth not only to provide for the external well-being and administration of the State, but still more to consult for the welfare of men's souls by the wisdom of their legislation. But for the increase of such benefits, nothing more suitable can be conceived than the laws which have God for their author; and, therefore, they who in their government take no account of these laws abuse political power by causing it to deviate from its proper end and from what nature prescribes. And, what is of more importance, and what We have more than once pointed out, although the civil authority has not the same approximate end as the spiritual, nor proceeds on the same lines, nevertheless in the exercise of their separate powers they must occasionally meet. For their

subjects are the same; and not unfrequently they deal with the same objects, though in different ways. Whenever this occurs, since a state of conflict is absurd and manifestly repugnant to the most wise ordinance of God, there must necessarily exist some order or mode of procedure to remove the occasions of difference and contention, and to secure harmony in all things. This harmony has been not inaptly compared to that which exists between the body and the soul, for the well-being of both; the separation of which brings harm chiefly to the body, since it extinguishes its very life.

To make this more evident, the growth of liberty ascribed to our age must be considered in its various details. And, first, let us examine that liberty in individuals which is so opposed to the virtue of religion, namely, the liberty of worship, as it is called, which rests on this principle, that every man is free to profess as he chooses any religion or none. But, assuredly, of all the duties which man has to fulfil, that, without doubt, is the chief and the holiest whereby he is bid to worship God with devotion and piety; which follows of necessity from the truth, that we are ever in the power of God, and are ever guided by His will and providence, and, having come forth from Him, must return to Him. Add to this, that no true virtue can exist without religion; for moral virtue is concerned with those things which lead to God, as man's supreme and ultimate good; and therefore religion, which (as St. Thomas says) "performs those actions which are directly and immediately ordered to the Divine honor," rules and governs all virtues. And if it be asked which of the many conflicting religions it is necessary to embrace, reason and the natural law unhesitatingly answer that one which God commands and which men can without difficulty recognize for themselves by certain exterior signs whereby Divine Providence has ordered that it should be distinguished, because, in a matter of such moment, the most terrible loss would be the consequence of any error. Wherefore, with a freedom such as we have described, to man is given the power to pervert or abandon with impunity the most sacred of duties, and to exchange the unchangeable good for evil; which, as we have said, is not liberty, but the degradation of liberty, and the abject subjection of the soul to sin.

This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no form of worship is to be preferred to another, but that all stand on an equal footing; no account being taken of the religion of the people,

even if they profess the Catholic faith. But, to justify this, it must needs be true that the State has no duties toward God, or that such duties, if they exist, may be abandoned with impunity; both of which assertions are manifestly false. For it cannot be doubted that, by the will of God, men are united in civil society; whether its elements be considered; or its form, which is authority; or the object of its existence; or the abundance of the services which it renders to man. God it is Who has made man for society, and has placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment if left to his own resources, he might obtain by association with others. Wherefore civil society must acknowledge God as its Founder and Parent, and must believe and worship His power and authority. Justice therefore forbids, and reason forbids, the State to be godless; or to adopt a line of action which would end in godlessness, namely, to treat the various religions, as they call them, alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that one must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they would provide, as they should do, with prudence and usefulness, for the good of the commuunity. For the public power exists for the welfare of those whom it governs; and although its proximate end is to lead men to the prosperity which is found in this life, yet, in so doing, it ought not to diminish, but rather to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists, and which never can be attained except through religion.

But this We have explained more fully elsewhere. We now only wish to observe that liberty of such a kind is greatly hurtful to the true liberty both of rulers and of their subjects. Religion, moreover, is of wonderful advantage. For, deriving the first origin of power directly from God Himself, with grave authority it commands rulers to be mindful of their duty, to govern without injustice or severity, and to rule their people kindly and with an almost paternal charity; it admonishes subjects to be obedient to lawful authority, as to the ministers of God; and it binds them to their rulers, not merely by obedience, but by reverence and affection, forbidding all seditions and attempts that would disturb public order and tranquillity, and cause greater restrictions to be put upon the liberty of the people.

We need not mention how greatly religion conduces to pure morals, and pure morals conduce to liberty; for reason shows, and history confirms the fact, that the better the morality of States, the greater liberty and wealth and power do they enjoy.

We must now consider a little the liberty of speech, and the liberty of the Press. It is hardly necessary to say that there can be no such right as this, if it is not used in moderation, and if it passes beyond the bounds and end of all true liberty. For right is a moral power which, as We have said, and must again repeat, it is absurd to suppose that nature has given differently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout the State whatsoever things are true and honorable, so that as many as possible may possess them; but false doctrines, than which no mental plague is greater, and vices which corrupt the heart, should be diligently repressed by public authority lest they insidiously work the ruin of the State. The excesses of an unbridled intellect, which really end in the oppression of the ignorant multitude, are not less rightly restrained by the authority of the law than are the injuries inflicted by force upon the weak; and even more so because by far the greater part of the community either absolutely cannot, or can only with great difficulty, avoid their illusions and subtleties, especially such as flatter their own passions. If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate; even the highest and truest judgments of nature, the common and noblest heritage of the human race, will not be spared. Thus, truth being obscured by darkness, pernicious and manifold error, as often happens, will easily prevail; and license will gain what liberty loses; for liberty will be more free and secure, in proportion as license is more restrained. In regard, however, to such matters of opinion as God leaves to man's free discussion, full liberty of thought and of speech is naturally within the right of every one; for this liberty never leads men to suppress the truth, but leads often to its discovery and manifestation.

A like judgment must be passed upon what is called liberty of teaching. There can be no doubt that truth alone should imbue the minds of men; for in truth are found the well-being, and end, and perfection of intelligent nature; and therefore truth alone should be taught both to the ignorant and to the educated, so as to bring knowledge to the former and to preserve it in the latter. For this reason it is plainly the duty of those who teach to banish error from

the mind, and by sure safeguards to exclude all false opinions. From this it follows, that, greatly opposed to reason, and tending absolutely to pervert men's minds, is that liberty of which We speak, in so far as it claims for itself the right of teaching what it pleases—a liberty which the State cannot grant without failing in its duty. And the more so, because the authority of the teacher has great weight with his hearers, who can rarely decide for themselves as to the truth or falsehood of the instruction given to them.

Wherefore, this liberty also, that it may be just, must be kept within certain limits, lest the art of teaching be turned with impunity into an instrument of corruption. Now truth, which should be the sole object of those who teach, is of two kinds, natural and supernatural. Of natural truths, such as the principles of nature and what is deduced from them immediately by reason, there is a kind of common patrimony in the human race. On this, as on a firm basis, morality, and justice, and religion, and the very bonds of human society rest; and to allow it to be with impunity violated or destroyed would be impious, and foolish, and inhuman. But with no less religious care must we preserve that great and sacred treasure of the truths which God has taught us. By many convincing arguments which the defenders of Christianity have often used, certain leading truths have been laid down; namely, that some things have been revealed by God; that the Only-Begotten Son of God was made Flesh, to bear witness to the truth; that a perfect society was founded by Him, that is, the Church, of which He is the head, and with which He has promised to abide till the end of the world. To this society He entrusted all the truths which He had taught, that it might keep and guard them, and with lawful authority explain them; and at the same time He commanded all nations to hear the voice of the Church, as if it were His own, threatening those who would not with everlasting perdition. Thus it is manifest that man's best and surest teacher is God, the source and principle of all truth; and the Only-Begotten Son, Who is in the bosom of the Father, the way, the truth, and the life, the true light which enlightens every man, and to Whose teaching all must submit: "And they shall all be taught of God" (St. John vi. 45). In faith and in the teaching of morality, God made the Church a partaker of His Divine authority, and through His Divine help she cannot be deceived. She is, therefore, the greatest and most safe teacher of mankind, with inviolable right to teach them. Sustained by the truth received from her Divine Founder, the Church has ever sought, above all things, to fulfil

the mission entrusted to her by God; undeterred by the difficulties surrounding her, she has never ceased to assert her liberty of teaching; and in this way, the superstition of Paganism being dispelled, the world was renewed unto Christian wisdom. Now, reason itself teaches that the truths of revelation and those of nature cannot really be opposed to one another, and that whatever is at variance with them must necessarily be false. Therefore, the Divine teaching of the Church, so far from being an obstacle to the pursuit of learning and the progress of science, or from retarding in any way the advance of civilization, in reality brings to them the guidance of a shining light. And for the same reason it is of great advantage for the perfecting of human liberty, since Our Saviour Jesus Christ has said that by truth is man made free: "You shall know the truth and the truth shall make you free" (St. John viii. 32). Therefore, there is no reason why genuine liberty should be displeased, or true science feel aggrieved, in having to bear that just and necessary restraint by which, in the judgment of the Church and of reason itself, man's teaching has to be controlled. The Church, as facts have everywhere proved, while she chiefly and above all looks to the defence of the Christian faith, is at the same time careful to foster and promote every kind of human learning. Learning is in itself good, and praiseworthy, and desirable; and all erudition which is the fruit of sound reason, and in conformity with the truth of things, serves not a little to illustrate what God has taught us. The Church, indeed, to our great benefit, has carefully preserved the monuments of ancient wisdom; has opened everywhere homes of science; and has urged on intellectual progress, by fostering most diligently the arts by which the civilization of our age is so much adorned. Lastly, we must not forget that a vast field lies freely open to man's industry and genius, containing all those things which have no necessary connection with Christian faith and morals, or as to which the Church, using no authority, leaves the judgment of the learned free and unrestrained. From all this may be understood the nature and character of that liberty which the followers of Liberalism so eagerly demand and proclaim. On the one hand, they demand for themselves and for the State a license which opens the way to every perversity of opinion; and on the other, they hamper the Church in many ways, restricting her liberty within the narrowest limits, although from her teaching there is nothing to be feared, but very much to be gained.

Another liberty is greatly proclaimed, namely, liberty of conscience.

If by this is meant that every one may, as he chooses, worship God or not, it is sufficiently refuted by what has been already said. But it may also be taken to mean that every man in the State may, from a consciousness of duty, and without obstacle, follow the will of God and obey His commands. This, indeed, is true liberty, worthy of the sons of God, which nobly sustains the dignity of man, and is stronger than all violence or wrong—a liberty which the Church has always desired and held most dear. This is a liberty which the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity confirmed by their writings, and which the Martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the great and supreme duty of man toward God. It has nothing in common with a seditious and rebellious mind; and it in no way derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measure that He has laid down. When anything is commanded which is plainly at variance with the will of God, there is a departure from this divinely constituted order, and a conflict with the Divine authority; and then it is right not to obey.

By the patrons of Liberalism, who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, this liberty of which We speak, and which is joined to virtue and religion, is not acknowledged; and whatever is done for its preservation is held to be an injury and an offence against the State. Indeed, if they spoke truly, there would be no tyranny, no matter how cruel, which we should not be bound to endure and to obey.

The Church most earnestly desires that this Christian teaching, of which We have given the heads, should in reality and in practice penetrate every rank of society. This teaching would be of the greatest efficacy to heal the evils of our day, which are neither few nor light, and are the offspring in great part of the false liberty which is so much extolled, and in which the germ of salvation and glory was supposed to be contained. The hope has been disappointed by the result; the fruit, instead of being sweet and wholesome, is tainted and bitter. If a remedy is desired, let it be sought for in a restoration of sound doctrine, from which alone the preservation of order and the defence of true liberty can be expected. Yet, with

the discernment of a true mother, the Church weighs the great burden of human weakness; and she knows what is the course in which the minds and the affairs of men are now borne along. For this reason, while not conceding any rights to anything that is not true and honest, she does not forbid public authority to tolerate what is at variance with truth and justice, for the sake of avoiding a greater evil, or of obtaining or preserving some greater good. God Himself, in His providence, though He is of infinite goodness and power, allows evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may not follow. In the government of States it is well to imitate the Ruler of the world; and, as the authority of man is powerless to prevent every evil, it has (as St. Augustine says) "to overlook, and to leave unpunished, many things which are punished, and rightly, by Divine Providence." But in such circumstances, if, for sake of the common good (which is the only just reason), the law of man may and ought to tolerate evil, it may not and ought not to approve or desire evil for its own sake; for evil of itself, being a privation of good, is opposed to the common welfare which a legislator must desire and defend to the best of his power. In this, human law must endeavor to imitate God, Who, as St. Thomas says, in allowing evil to exist in the world, "neither wills evil to be done, nor wills it not to be done, but wills only to permit it to be done; and this is good." This sentence of the Angelic Doctor contains briefly the whole doctrine as to the permission of evil. But to judge rightly we must acknowledge that the more a State has to tolerate evil the further it is from perfection; and that the tolerance of evil which is suggested by political prudence must be circumscribed by the limits which its cause, the public welfare, requires. Wherefore, if such tolerance would be injurious to the public welfare and bring greater evils on the State, it would not be lawful; for in such a case the motive of good is wanting. And although in the extraordinary condition of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, in better times she would use her own liberty; and, by persuasion, exhortation, and entreaty, she would endeavor, as she ought, to fulfil the duty assigned to her by God of providing for the eternal salvation of mankind. One thing, however, remains always true—that the liberty which is claimed for all to do all things is not, as We have often said, of itself desirable, inasmuch as it is contrary to reason that error and truth should have equal rights. And

as to tolerance, it is surprising how far removed from the justice and prudence of the Church are those who profess what is called Liberalism. For, in allowing that boundless license of which We have spoken, they exceed all limits, and end at last by making no apparent distinction between truth and error, honesty and dishonesty. And because the Church, the pillar and ground of truth, and the unerring teacher of morals, is forced utterly to reprobate and condemn tolerance of such an abandoned and criminal character, they calumniate her as wanting in patience and gentleness, and thus fail to see that in so doing they impute to her as a fault what is in reality a matter for commendation. But, in spite of all this show of tolerance, it very often happens that, while they profess themselves ready to shower liberty on all in the greatest profusion, they are utterly intolerant toward the Catholic Church, by refusing to grant her the liberty which is her right.

To reduce briefly, for clearness' sake, to its principal heads all that has been here written and what follows from it, the summary is this: that by a necessity of his nature man is wholy subject to the true and everlasting power of God; and that man has no liberty except that which must be in submission to God and in subjection to His will. To deny the existence of this authority in God, or to refuse to submit to it, is to act, not as a free man, but as one who treasonably abuses his liberty; and in such a disposition of mind the chief vice of Liberalism consists. The form, however, of this vice is manifold; for in more ways and degrees than one can the will depart from the obedience which is due to God or to those who share the Divine power.

To reject the supreme authority of God, and to cast off all obedience to Him in public matters, and even in those which are private and domestic, is the greatest perversion of liberty and the worst kind of Liberalism; and against this, what We have said applies in its fullest sense.

Next comes the system of those who admit indeed the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His will; but who boldly reject the laws of faith and morals, which are above the natural order, and are revealed by the authority of God; or who at least assert that there is no reason why regard should be paid to these laws, at least in public by the State. How wrong such men also are, and how inconsistent, we have seen above. From this doctrine, as its source and principle, flows that fatal maxim of the separation of Church and State;

whereas, on the contrary, it is clear that the two powers, though dissimilar in functions and unequal in degree, ought nevertheless to live in concord by the harmony of their actions and the fulfilment of their respective duties.

But this maxim is understood in two ways. Many wish the State to be separated from the Church wholly and entirely, so that in every right of human society, in institutions, customs, and laws, in the offices of State, and in the education of youth, they would pay no more regard to the Church than if it did not exist; and, at most, would allow the citizens individually to attend to their religion in private if they pleased. Against these, all the arguments by which We disproved the doctrine of the separation of Church and State are conclusive; and with this additional argument, that it is absurd that the citizen should respect the Church, but the State despise it.

Others do not oppose the existence of the Church, nor indeed could they; yet they rob her of the nature and rights of a perfect society; and maintain that it does not belong to her to legislate, to judge, or to punish, but only to exhort, to advise, and to rule her subjects according to their own consent and will. By their opinion they would pervert the nature of this Divine society, and attenuate and narrow its authority, its office of teacher, and its whole efficiency; and at the same time they would aggrandize the power of the civil government to such an extent as to subject the Church of God to the empire and sway of the State, like any voluntary association of citizens. To completely refute such teaching, the arguments often used by the defenders of Christianity and set forth by Us, especially in the Encyclical Letter *Immortale Dei*, are of great avail; for by those arguments it is proved that, by a Divine provision, all the rights which essentially belong to a society that is legitimate, supreme, and perfect in all its parts, exist in the Church.

There remain those who, while they do not approve the separation of Church and State, think, nevertheless, that the Church ought to adapt herself to the times and to conform to what is desired by the modern system of government. Such an opinion is sound, if it is to be understood of an adaptation that is consistent with truth and justice; in so far, namely, that the Church, in the hope of some great good, may show herself indulgent, and may conform to the times in whatever her sacred office permits. But it is not so in regard to practices and doctrines which a perversion of morals and a false judgment have unlawfully introduced. Religion, truth, and justice must ever be maintained; and, as God has entrusted these great and

sacred things to the care of the Church, she can never be so unfaithful to her office as to dissemble in what is false or unjust, or to connive at what is hurtful to religion.

From what has been said, it follows that it is in no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights which nature had given to man. For if nature had really given them, it would be lawful to refuse obedience to God and there would be no restraint to human liberty. It likewise follows that freedom in these things may be tolerated when there is just cause; but only with such moderation as will prevent its degenerating into license and excess. And where these liberties are in use, men should use them in doing good and should regard them as the Church does; for liberty is to be regarded as legitimate in so far as it gives greater facility for doing good, and no further.

Whenever there exists, or there is reason to fear, either an unjust oppression of the people, or a deprivation of the Church's liberty, it is lawful to seek for such a change of government as will give due liberty of action. In such a case it is not an excessive and vicious liberty that is sought for; but only some relief, for the common welfare, in order that amid the license for evil the power of doing good may not be hindered.

Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin and use of power. Of the various forms of government, the Church does not reject any that are fitted for the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without wrong to any one, and especially without violating the rights of the Church.

Unless through some exceptional condition of things it be otherwise determined, it is well to take part in the administration of public affairs. And the Church approves of every one giving his services for the common good, and doing all that he can for the defence, and preservation, and prosperity of his country.

Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to give to the State the power of self-government, and to its citizens the greatest possible measure of prosperity. So long as it is without license, the Church has always fostered civil liberty; and this was seen especially in Italy, in the municipal prosperity, and

wealth, and glory, which were obtained at a time when the salutary power of the Church had, without opposition, spread to all parts of the State.

These things, Venerable Brethren, which, under the guidance of faith and reason, We have, in the discharge of Our Apostolic office, now delivered to you, will, We hope, especially by your co-operation with Us, be useful unto many. In lowliness of heart, We raise Our eyes in supplication to God, and earnestly beseech Him to shed mercifully the light of His wisdom and of His counsel upon men, so that, strengthened by these heavenly gifts, they may in things of such moment discern what is true, and may then, in public and in private, at all times, and with unshaken constancy, live in accordance with the truth that they have known.—As a pledge of these heavenly gifts, and in witness of Our good will to you, Venerable Brethren, and to the clergy and people committed to each of you, we most lovingly grant in the Lord the Apostolic Benediction.

Given in Rome, at St. Peter's, on the 20th day of June, in the year MDCCCLXXXVIII., the eleventh year of Our Pontificate.

POPE LEO XIII.

The Christian Constitution of States

BY

HIS HOLINESS POPE LEO XIII.

THE CHURCH, the immortal work of the God of mercy, though she looks directly and essentially to the salvation of souls and to their obtaining the happiness of heaven, is even in temporal matters the source of benefits as many and as great as if she had been established chiefly and above all to insure the prosperity of this life on earth. Wherever, indeed, the Church has set her foot, she has forthwith changed the face of things, and has imbued the manners of the people with a new civilization and with virtues which were before unknown; and the nations that have received her have been distinguished by their gentleness and justice, and by the glory of their deeds. But it is an old reproach, brought against the Church from early times, that she is out of harmony with the aspirations of society, and incapable of contributing in any way to the prosperity and refinement which are rightly and naturally sought for by every well-constituted State. We know that from the very beginning of the Church the Christians were harassed by evil opinions of this kind, and were held up to hatred and detestation for being, as they were called, enemies of the Empire; and Christianity was charged by the populace of those days with being the cause of the calamities that assailed the State, whereas, in reality, an avenging God was exacting just punishment from the guilty. This odious calumny, not without reason, armed the genius and sharpened the pen of St. Augustine, who, especially in his treatise "On the City of God," set forth in so bright a light the value of Christian wisdom in its connection with the public weal, that he seems not only to have pleaded the cause of the Christians of his day, but to have refuted these false charges forever. Yet the evil propensity to make such charges and accusations has not been set at rest. Many indeed have tried to elaborate a theory of civil society based on other doctrines than those approved of by the Catholic Church; and now, in these latter times, a novel jurisprudence has begun everywhere to grow up and to prevail, and is said to be the outcome of an age now fully developed,

the offspring of a progressive liberty. But, though many attempts have been made, it is clear that no better method has been found of establishing and ruling the State than that which is the result of the teaching of the Gospel. We deem it, therefore, of the greatest moment, and a duty of Our Apostolic office, to compare with Christian doctrine the new opinions advanced concerning the State; and by this means We trust that, as the truth shines forth, the causes of error and doubt will be removed, so that all may learn the supreme rules of life which they ought to follow and obey.

It is no difficult matter to determine what would be the form and character of the State if it were governed according to the principles of Christian philosophy. Man's natural instinct is to live in civil society; for he cannot attain in solitude the necessary means of life, nor the development of his mental and moral faculties; and, therefore, by a Divine provision, he is born for a domestic and civil union and association with men, by which alone the needs of life can be adequately supplied. But as no society can hold together unless some one be over all, directing all by the same efficacious impulse to a common object, every civilized community stands in need of a ruling authority; and this authority, no less than society itself, originates in nature, and therefore has for its author God Himself. From this it follows that there can be no public power except from God. For God alone is the true and supreme Lord of the world; all things whatsoever must be subject to Him and must serve Him; so that whoever possess the right of governing have it from no other source than from God, the supreme Ruler of all. "There is no power but from God."[1] The right of ruling, however, is not necessarily joined with any special form of government; it may assume either one form or another, provided that it be such as to insure the general welfare. But whatever be the form of government, rulers must be mindful of God, the supreme Ruler of the world, and must set Him before themselves as an example and a law in their administration. For as, in things that are visible, God has produced secondary causes, wherein the Divine nature and action can in some way be perceived, and which conduce to the end to which the course of the world is directed; so in civil society He has willed that there should be a ruling authority, and that they who hold it should be, as it were, an image of the Divine power and providence over mankind. The rule, therefore, must be just; and not that of a master, but like that of a father; for the power of God over man is most just and

[1] Rom. xiii. 1.

joined with a paternal goodness: and it must be carried on for the good of the citizens, because those who rule over others have authority only for the welfare of the State. Moreover, the civil authority must not be subservient to the advantage of one or of a few, for it was established for the common good of all. But if those who are in authority rule unjustly; if they err through arrogance or pride; if their measures be injurious to the people; let them know that hereafter an account must be rendered to God, and the stricter in proportion to the sacredness of their office or the greatness of their dignity. "The mighty shall be mightily tormented."[1] Thus, indeed, will the majesty of the law meet with honorable and willing reverence from the people; for when once they are convinced that rulers hold authority from God, they will feel that it is a matter of justice and duty to be obedient to them, and to show to them respect and fidelity with somewhat of the affection of children for their parents. "Let every soul be subject to higher powers."[2] Indeed, to contemn lawful authority, in whomsoever vested, is as unlawful as to resist the Divine will; and whoever resists that, rushes wilfully to destruction. "He that resisteth the power, resisteth the ordinance of God; and they that resist purchase to themselves damnation."[3] Wherefore to cast aside obedience, and by popular violence to incite the country to sedition, is treason, not only against man, but against God.

The State, being thus constituted, is clearly bound to satisfy its many and great duties toward God by the public profession of religion. Nature and reason, which bind every individual religiously to worship God, because we belong to Him, and must return to Him from Whom we came, bind the civil community by the same law. For men living together in society are no less under the power of God than individuals are, and society, no less than individuals, owes gratitude to God, its author, its preserver, and the beneficent source of the innumerable blessings which it has received. Therefore, as no one may neglect his duties toward God, and as it is the first duty of every one to embrace religion both in mind and heart—not such a religion as each may choose, but that one which God commands, and which by certain and undoubted marks is proved to be the only true one; in like manner States cannot without crime act as though God did not exist, or cast off the care of religion as alien to them or useless, or out of several kinds of religion adopt whichever they please; but they are absolutely bound to the worship of God in the way that He has shown to be His will. Therefore, among rulers the

[1] Wisd. vi. 7. [2] Rom. xiii. 1. [3] Rom. xiii. 2.

Name of God must be holy; and one of their first duties must be to favor religion, to protect it, to cover it with the authority of the laws, and not to institute or decree anything incompatible with its security. They owe this also to the people over whom they rule. For we are all by birth and adoption destined to enjoy, after this frail and short life, a supreme and final good in heaven; and to this end all effort should be referred. And because upon this depends the full and perfect happiness of men, therefore the attainment of this end is of all conceivable interests the most important. Hence civil society, which has been established for the common welfare, must, while guarding the prosperity of the community, so look to the interests of its individual members as not to impede in any way, but to facilitate as far as possible, the attainment of that supreme and unchangeable good which they look for. For this, attention must especially be paid to the most careful and inviolate preservation of religion, by the practice of which man is united to God.

Which is the true religion it is not difficult for a man to discern, if only he will view the matter with a careful and unbiassed judgment; for there are proofs of great number and splendor—for example, the fulfilment of prophecies, numerous miracles, the rapid spread of the faith in the midst of enemies and of the greatest hindrances, the testimony of the martyrs, and the like; by which it is evident that the only true religion is that which Jesus Christ himself instituted, and which He intrusted to His Church to defend and propagate.

For the only-begotten Son of God established a society on earth which is called the Church; and to it He transmitted the most high and divine office which He had received from His Father, to be perpetuated forever. "As the Father hath sent Me, I also send you."[1] "Behold, I am with you all days, even to the consummation of the world."[2] Therefore, as Jesus Christ came into the world that men might "have life, and have it more abundantly,"[3] so also the Church has for its aim and end the eternal salvation of souls; and for this cause it is so constituted as to embrace all mankind, without limit or circumscription of time or place. "Preach ye the Gospel to every creature."[4] Over this immense multitude of men God himself has set rulers with power to govern them; and He has willed that one should be head of all, and the chief and unerring teacher of truth, to whom He has given the keys of the kingdom of heaven. "To thee will I give the keys of the kingdom of heaven."[5] "Feed

[1] John xx. 21. [2] Matt. xxviii. 20. [3] John. x. 10.
[4] Mark xvi. 15. [5] Matt. xvi. 19.

My lambs, feed My sheep."[1] "I have prayed for thee that thy faith fail not."[2] This society, though it is composed of men just as civil society is, yet because of the end that it has in view and the means by which it tends to it, is supernatural and spiritual; and, therefore, it is distinguished from civil society and differs from it; and, what is of the highest moment, it is a society juridically perfect in its kind, possessing in and by itself, by the will and beneficence of its Founder, all the appliances that are necessary for its preservation and action. Just as the end at which the Church aims is by far the noblest of ends, so its power is the most exalted of all powers, and cannot be regarded as inferior to the civil power or in any way subject to it. In truth, Jesus Christ gave to His Apostles full authority as to sacred things; with the power of making laws properly so called, and the twofold right of judging and of punishing, which follows from it: "All power is given to Me in heaven and in earth; going therefore teach all nations . . . teaching them to observe whatsoever I have commanded you."[3] And in another place: "If he will not hear them, tell the Church."[4] And again: "In readiness to revenge all disobedience."[5] And once more: "That . . . I may not deal more severely, according to the power which the Lord has given Me unto edification, and not unto destruction."[6] So then it is not the State, but the Church, that is to be man's guide to heaven. It is to her that God has assigned the office of seeing to, and of legislating for, all that concerns religion; of teaching all nations; of extending the Christian faith as far as possible; and, in a word, of administering its affairs freely and without hindrance, according to her own judgment. Now this authority, perfect in itself and plainly independent, which has long been opposed by a philosophy subservient to princes, the Church has never ceased to claim for herself and publicly to exercise. The Apostles themselves were the first to maintain it, when, being forbidden by the leaders of the Synagogue to preach the Gospel, they boldly answered, "We must obey God rather than men."[7] This same authority the holy Fathers of the Church have been careful to maintain by weighty arguments as occasion arose; and the Roman Pontiffs have never ceased to defend it with inflexible constancy. Nay, more, princes and rulers have themselves approved it both in theory and in practice; for in the making of compacts, in the transaction of business, in sending and receiving ambassadors, and in the interchange of other good

[1] John xxi. 16, 17. [2] Luke xxii. 32. [3] Matt. xxviii. 18, 19, 20. [4] Matt. xviii. 17.
[5] 2 Cor. x. 6. [6] 2 Cor. xiii. 10. [7] Acts v. 29.

offices, it has been their custom to treat with the Church as with a supreme and legitimate power. And, certainly, we must hold that it was not without a singular disposition of God's providence that this power of the Church was furnished with a civil sovereignty, as the surest safeguard of its independence.

God, therefore, has divided the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine and the other over human things. Each is supreme in its kind; each has fixed limits within which it is contained, and those limits are defined by the nature and special object of each; so that there is, as it were, a circle marked out, within which each acts by its own right. But, inasmuch as each has authority over the same subjects, and it might come to pass that one and the same thing, though in different respects, yet still the same thing, might pertain to the jurisdiction and judgment of both, therefore God, Who foreseeth all things and Who has established these two powers, has in due order arranged the course of each in right relation to the other. "For the powers that are, are ordained of God."[1] If it were not so, contentions and conflicts would often arise; and not unfrequently man would hesitate in anxiety and doubt, like a traveller with two roads before him, not knowing what course to follow; with two powers commanding contrary things, which he could not disobey without neglect of duty. But it would be most repugnant to think this of the wisdom and goodness of God; for even in physical things, though they are of a far lower order, He has so combined the forces and causes of nature with a sort of wonderful harmony, that none of them is a hindrance to the rest, and all of them most fitly and aptly work together for the great end of the universe. There must, therefore, between these two powers be a certain orderly connection, which may be compared to the union of the soul and body in man. The nature and extent of that connection can be determined only, as We have said, by having regard to the nature of each power, and taking account of the relative excellence and nobility of their purpose; for one of them has for its proximate and chief object the comforts of this mortal life, the other the everlasting joys of heaven. Whatever, therefore, in human things is in any way sacred; whatever pertains to the salvation of souls or to the worship of God, either in its own nature, or by reason of the end to which it is referred; all this is subject to the power and judgment of the Church; but all

[1] Rom. xiii. 1.

other things, contained in the civil and political order, are rightly subject to the civil authority; for Jesus Christ has commanded that what is Cæsar's shall be rendered to Cæsar, and what belongs to God shall be rendered to God. There are times, however, when another method of concord is available for peace and liberty; we mean when rulers and the Roman Pontiff come to an understanding concerning any particular matter. At such times the Church gives singular proof of her maternal love, by the greatest possible kindness and indulgence.

Such then, as We have briefly indicated, is the Christian organization of civil society: no rash or fanciful fiction, but deduced from the highest and truest principles, which are confirmed by natural reason itself.

In such a conformation of the State there is nothing that can be thought unworthy of the dignity of rulers, or unbecoming; and so far is it from lessening the rights of sovereignty, that it adds to it stability and grandeur. For, if it be fully considered, this conformation has a great perfection, which all others lack; and from it various excellent results would follow, if each part would keep its place and discharge fully the office and work to which it is appointed. In truth, in the constitution of the State, such as We have described, Divine and human things are properly divided; the rights of citizens are assured, and defended by Divine, natural, and human law; and the duties of every one are wisely marked out, and their fulfilment is well insured. In their uncertain and laborious journey to the everlasting city, all men see that they have safe guides and helpers on their way; and they know also that they have others whose business it is to protect them and their property, and to obtain or secure for them all other things that are essential for this life. Domestic society acquires that firmness and solidity which it needs, in the sanctity of marriage one and indissoluble; the rights and duties of husband and wife are regulated with wise justice and equity; due honor is secured to the woman; the authority of the man is conformed to the example of the authority of God; the power of the father is tempered by a due regard for the dignity of the wife and offspring; and the best possible provision is made for the guardianship, for the welfare, and for the education of the children. In the political and civil affairs, the laws aim at the common good, and are not determined by the deceptive wishes and judgments of the multitude, but by truth and justice; the authority of rulers is vested with a sacredness more than human, and is restrained from

deviating from justice and overstepping the limits of power; and the obedience of citizens is rendered with honor and dignity, because it is not the servitude of man to man, but obedience to the will of God exercising His sovereignty by means of men. And this being recognized and admitted, it is felt to be just that the dignity of rulers should be respected, that the public authority should be constantly and faithfully obeyed, that no act of sedition should be committed, and that the civil order of the State should be kept intact. So also, in the duties of one to another, there are charity, kindness, and liberality; the man who is at once a citizen and a Christian is not distracted by conflicting obligations; and, lastly, the abundant benefits with which the Christian religion of its own accord enriches even the mortal life of man, are acquired for the community and civil society, so that it may be said with the fullest truth: "The state of the commonwealth depends on the religion with which God is worshipped, and between the one and the other there is a close relation and connection." Admirably, as he is accustomed, does St. Augustine in many places dilate on the force of these advantages, but especially when he addresses the Catholic Church in these words: "Thou trainest and instructest children with tenderness, young men with vigor, old men with gentleness, according as the age, not of the body only, but of the mind of each requires. Women thou subjectest to their husbands in chaste and faithful obedience, not for the saisfaction of lust, but for the propagation of offspring, and participation in the affairs of the family. Thou settest husbands over their wives, not that they may trifle with the weaker sex, but in accordance with the laws of true affection. Thou subjectest children to their parents in a kind of free service, and settest parents over their children with a benignant rule. . . . Thou joinest together, not merely in society, but in a kind of fraternity, citizens with citizens, nations with nations, and the whole race of men, by reminding them of their common parentage. Thou teachest kings to look to the interests of their people; thou admonishest the people to submit to their kings. With all care thou teachest to whom honor is due, and affection, and reverence, and fear, and consolation, and admonition, and exhortation, and discipline, and reproach, and punishment; showing how all of these are not equally suitable to all, but that charity is due to all, and wrong to none." And, in another place, reprehending the false wisdom of certain political philosophers, he observes: "Let those who say that the doctrine of Christ is hurtful to the State produce an army of soldiers such as the doctrine of Christ

has commanded them to be; such governors of provinces, such husbands and wives, such parents and children, such masters and servants, such kings, such judges, and such payers and collectors of taxes, as the Christian teaching would have them to be; and then let them dare to say that such teaching is hurtful to the State. Nay, rather they will not hesitate to confess that this teaching, if duly practised, is of great safety to the State."

There was once a time when States were governed by the philosophy of the Gospel; when the power and divine virtue of Christian wisdom had penetrated into the laws, institutions, and manners of nations, and into all ranks and relations of civil society; when the religion instituted by Jesus Christ, established firmly in becoming dignity, flourished everywhere, by the favor of rulers and the due protection of magistrates; when Church and State were happily united in concord and friendly interchange of offices. The State thus composed brought forth fruits above all expectation, the memory of which still flourishes and will flourish, attested by innumerable monuments which can be neither destroyed nor obscured by any art of the adversary. If Christian Europe subdued barbarous nations, and transferred them from a savage to a civilized state, from superstition to the truth; if she victoriously repelled the invasions of the Mahometans; if she has herself retained the primacy of civilization, and become the leader and instructor of others in everything that adorns humanity; if she has granted to the nations a true and manifold liberty; if she has most wisely established numerous institutions for the solace of human misery; beyond all controversy this is due in great measure to religion, under whose auspices these great undertakings were commenced, and with whose aid they were accomplished. The same excellent state of things would, indeed, have continued if the agreement of the two powers had lasted; and greater things might well have been expected, if there had been obedience to the authority, the teaching, and the counsels of the Church characterized by greater faithfulness and perseverance. For that is to be regarded as a perpetual law which Ivo of Chartres wrote to Pope Paschal II.: "When the kingdom and the priesthood are agreed between themselves, the world is well ruled, and the Church flourishes and bears fruit. But when they are at variance, not only small things do not increase, but even great things fall into miserable decay."

But that fatal and deplorable passion for innovation which was aroused in the sixteenth century, first threw the Christian religion

into confusion and then, by natural sequence, passed on to philosophy, and thence pervaded all ranks of society. From this source, as it were, issued those later maxims of unbridled liberty which, in the midst of the terrible disturbances of the last century, were excogitated and proclaimed as the principles and foundation of that new jurisprudence, previously unknown, which, in many points, is out of harmony, not only with the Christian law, but with the natural law also. Among these principles the chief one is that which proclaims that all men, as by race and nature they are alike, are also equal in their life; that each is so far master of himself as in no way to come under the authority of another; that he is free to think on every subject as he likes, and to act as he pleases; that no man has any right to rule over others. In a society founded upon these principles, government is only the will of the people, which, as it is under the power of itself alone, so is alone its own ruler. It chooses, nevertheless, those to whom it shall intrust itself; but in such a way that it transfers to them, not so much the right, as the office of governing, which is to be exercised in its name. The authority of God is passed over in silence, as if either there were no God, or He cared nothing for human society; as if men, either as individuals or in society, owed nothing to God; or as if there could be a government of which the whole cause, and power, and authority, do not reside in God himself. In this way, as is evident, a State becomes nothing but a multitude, mistress and governor of itself. And since the people is said to contain in itself the source of all rights and of all power, it follows that the State does not deem itself bound by any kind of duty toward God; that it makes no public profession of religion; that it does not hold itself bound to inquire which of the many religions is the only true one, nor to prefer one religion to the rest, and to show it special favor, but rather to give equal rights to all religions, to the end that the public order shall not incur injury from any of them. It is a part of this theory that all questions concerning religion are to be referred to private judgment; that every one is allowed to follow whichever religion he prefers, or none at all, if he approves of none. Hence these consequences naturally arise: the judgment of each conscience is without regard to law; the freest opinions are expressed as to the practice or neglect of Divine worship; and there is unbounded license for men to think what they like, and to publish what they think.

Such foundations of the State being laid, which at this time are in general favor, it easily appears into what an unjust position the

Church is driven. When the conduct of affairs is in accordance with doctrines of this kind, to the Catholic religion is assigned only a position equal or inferior to that of alien societies; no regard is paid to ecclesiastical laws, and the Church, which, by the command and mandate of Jesus Christ, ought to teach all nations, finds herself forbidden in any way to deal with the public instruction of the people. As for matters which are of mixed jurisdiction, the rulers of the civil power lay down the law at their own pleasure, and in this matter haughtily set aside the most sacred laws of the Church. Wherefore they bring under their own jurisdiction the marriages of Christians, deciding even as to the marriage bond, and as to the unity and indissolubility of marriage. They lay their hands on the goods of the clergy, denying that the Church can hold property. Finally, they so act with regard to the Church that, rejecting altogether her claim to the nature and rights of a perfect society, they hold her to be in no way different from other societies in the State; and on that account, if she possesses any right or legal means of acting, she is said to hold it by the concession and favor of the government. If in any State the Church, with the approval of the civil laws, retains her own right, and an agreement has been publicly made between the two powers, men begin to cry out that the affairs of the Church must be severed from those of the State, wishing thereby to violate with impunity their pledged faith, and to have unchecked control over things. And as the Church, unable to desert her greatest and most sacred duties, cannot endure this patiently, and asks that the pledge given to her be fully and religiously kept, contests frequently arise between the sacred and the civil power, of which the result commonly is that the weaker yields to the one which is stronger in human resources.

So it is the custom and the wish in this condition of public affairs, which is now admired by many, either to expel the Church altogether, or to keep it under restraint and in bondage to the State. Public Acts, in great measure, are framed with this design. Laws, public administration, education without religion, the spoliation and destruction of Religious Orders, the overturning of the civil sovereignty of the Roman Pontiffs, all look to this one end—to enervate Christian institutions, to narrow the liberty of the Catholic Church, and to destroy her other rights.

Natural reason itself convinces us that such opinions as to the government of a State are at variance with the truth. Nature bears witness that all power, of whatever kind, emanates from God, as

from its chief and most august source. The doctrine that popular sovereignty, irrespective of God, resides in the masses, is indeed a doctrine exceedingly well calculated to flatter, and to inflame many passions; but it lacks all rational proof, and has not the power of insuring public safety and the maintenance of order. Indeed, from the prevalence of this teaching, things have come to such a pass that many regard it as a law of civil jurisprudence that seditions may be rightly enkindled. For the opinion prevails that princes are nothing more than delegates appointed to carry out the will of the people, and, therefore, that all things are in like manner changeable at the popular will so that the fear of public disturbance is forever hanging over our heads.

As regards religion, to hold that there is no difference between forms that are unlike and contrary to each other, must clearly lead in the end to the rejection of all religion, both in theory and in practice. And this, if indeed it differs from atheism in name, is in fact the same thing. Men who really believe in the existence of God, if they are to be consistent and to avoid absurdity, must of necessity understand that different methods of divine worship, involving dissimilarity and conflict even on the most important points, cannot be all equally probable, equally good, and equally acceptable to God.

So also the freedom of thinking and of writing whatever one likes, without restraint, is not of itself an advantage at which society may rightly rejoice, but, on the contrary, a source and origin of many evils. Liberty, inasmuch as it is a virtue perfecting man, should have truth and goodness for its object. But goodness and truth cannot be changed at man's pleasure; they remain ever the same, and are not less unchangeable than Nature herself. If the mind assents to false opinions, and the will chooses what is evil and follows it, neither will attain to perfection, but both will fall from their natural dignity and will become corrupt. Whatever things, therefore, are contrary to virtue and truth, such things it is not right to put glaringly before the eyes of men; still less to defend them by the favor and protection of the law. A well-spent life is the only way to heaven, to which we all tend; and on this account the State departs from the laws and dictates of nature, if it allows the license of opinion and of action to lead minds astray from the truth, and souls from the practice of virtue. To exclude the Church, which God himself has constituted, from the business of life, from the laws, from the teaching of youth, from domestic society, is a great and fatal error. A State from which religion is banished can never be well regulated;

and already, perhaps, more than need be is known of the nature and tendency of that civil philosophy of life and morals, as it is called. The Church of Christ is the true teacher of virtue and guardian of morals; she it is that protects the principles from which duties are derived, and, by proposing most efficacious reasons for a virtuous life, bids us not only to fly from wicked deeds, but to curb also the motions of the mind which are contrary to reason, even though no act should follow from them. To wish the Church in the discharge of her duty to be subject to the civil power, is a great rashness and a great injustice. If this is done, order is disturbed, as things natural are thus put before things which are above nature; the many benefits which the Church, if free to act, would confer on society are either prevented, or at least diminished in number; and the way is prepared for enmities and conflicts between the two powers, with an evil result to both, of which we have a too frequent experience.

Such doctrines as these, which are not approved by human reason, and are of the greatest gravity as regards civil discipline, the Roman Pontiffs Our predecessors, well understanding what the Apostolic office required of them, by no means allowed to go forth without condemnation. Thus Gregory XVI., by the Encyclical Letter *Mirari Vos*, of August 15, 1832, inveighed with weighty words against these doctrines, which were already being preached: namely, that no choice ought to be made of any particular form of worship; that it is right for individuals to judge of religion according to their personal preferences; that each man's conscience is to himself his sole sufficient guide; and that it is lawful for every man to promulgate whatsoever he may think, and to conspire against the State. On the question of the separation of Church and State, the same Pontiff speaks thus: "Nor can we hope for happier results, either for religion or for the civil government, from the wishes of those who desire that the Church be separated from the State, and the agreement between the secular power and the sacerdotal authority be broken up. It is evident that these lovers of a shameless liberty are in dread of an agreement which has always been of good augury, and advantageous both to sacred and civil interests." To the like effect Pius IX., when opportunity offered, noted many false opinions which had begun to prevail, and subsequently ordered them to be collected together, in order that in this great conflux of error Catholics might have something which they could safely follow.[1]

[1] It will suffice to indicate a few of them:

Prop. xix. The Church is not a true, perfect, and wholly independent society, pos

From these decisions of the Popes it is clearly to be understood that the origin of public power is to be sought for in God Himself, and not in the multitude; that free play for sedition is repugnant to reason; that it is unlawful for the State, as it is for the individual, either to disregard all religious duties, or to make equal account of different kinds of religion; that the uncontrolled liberty of thinking and publicly proclaiming one's thoughts is not inherent in the rights of citizens, and is not on any account to be reckoned worthy of favor or patronage. In like manner it is to be understood that the Church, no less than the State itself, is a society perfect in its nature and in its right; and that those who exercise sovereignty ought not so to act as to compel the Church to become subservient or subject to them, or to restrict her liberty in managing her own affairs, or to take away aught from the other rights which have been conferred upon her by Jesus Christ. In matters, however, of mixed jurisdiction, it is in the highest degree in accordance with nature and also with the designs of God—not that one power should secede from the other, still less that they should come into conflict, but that such concord should be preserved between them, as is suited to the end for which each power exists.

Such, then, is the teaching of the Catholic Church concerning the constitution and government of the State. By these words and decrees, if the matter be judged dispassionately, none of the various forms of government is in itself condemned, inasmuch as they have nothing repugnant to Catholic doctrine, and are able, if wisely and justly managed, to insure the welfare of the State. Neither is it at all reprehensible in itself for the people to have a greater or less share in the government; for at certain times, and under certain laws, such participation may not only be of benefit to the citizens, but even be their duty. Nor is there any reason why any one should accuse the Church of being wanting in gentleness, or opposed to real and legitimate liberty. The Church, it is true, deems it un-

sessing its own unchanging rights conferred upon it by its Divine Founder; but it is for the civil power to determine what are the rights of the Church, and the limits within which it may use them.

Prop. xxxix. The State, as the origin and source of all rights, has a right that is unlimited.

Prop. lv. The Church must be separated from the State, and the State from the Church.

Prop. lxxix. . . . It is untrue that the civil liberty of every form of worship, and the full power given to all of openly and publicly manifesting whatsoever opinions and thoughts, lead to the more easy corruption of the minds and morals of the people, and to the spread of the plague of religious indifference.

lawful to place the various forms of Divine worship on the same footing as the true religion; still it does not on that account condemn those rulers who, for the sake of securing some great good, or preventing some great evil, allow by custom and usage each kind of religion to have its place in the State. Indeed, the Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic Faith; for, as St. Augustine wisely reminds us, "Man cannot believe otherwise than of his own free will."

In like manner, the Church cannot approve of that liberty which begets a contempt of the most sacred laws of God, and casts off the obedience due to lawful authority. For this is license rather than liberty, and is most correctly called by St. Augustine "the liberty of perdition;" and by the Apostle St. Peter, "a cloak for malice."[1] Indeed, since it is contrary to reason, it is a true servitude; "for whosoever committeth sin is the servant of sin."[2] On the other hand, that liberty is real and to be sought after which, in regard to the individual, allows not men to be the slaves of error and of passion, the worst of masters; which, in public administration, wisely directs the citizens, and provides them with increased means of welfare; and which protects the State from foreign interference. This honest liberty, worthy of man, the Church approves above all, and has never ceased in her endeavor to keep it firm and undiminished among the people. In truth, whatever in the State is of chief avail for the common safety; whatever has been usefully instituted to curb the license of rulers when opposed to the interests of the people, or to restrain the central authority from unwarrantable interference in municipal or family affairs; whatever tends to preserve in individual citizens their honor, and manhood, and equal rights,—of all these things, as the monuments of past ages bear witness, the Catholic Church has always been either the author, the promoter, or the guardian. Ever therefore consistent with herself, while, on the one hand, she rejects that immoderate liberty which, in individuals and in nations, ends in license or servitude; on the other, she willingly and with pleasure accepts whatever improvements the age brings forth, if they really secure the prosperity of this life, which is, as it were, a stage in the journey to the life which will be everlasting. Therefore, when men say that the Church is jealous of modern political systems, and that she repudiates all the discoveries of modern thought, they utter a vain and groundless calumny. Wild opinions she repudiates, and condemns wicked projects of sedition, and that

[1] 1 Peter ii. 16. [2] John viii. 34.

habit of mind which is the beginning of a voluntary departure from God; but, as all truth must necessarily proceed from God, in whatever truth is attained by research, the Church sees, as it were, a vestige of the Divine intelligence. And, as there is in nature no truth that can destroy belief in the doctrines of revelation, but much that will confirm it; and as every newly discovered truth may serve to further the knowledge or praise of God himself; therefore, whatever extends the range of knowledge will always be willingly and joyfully accepted by the Church; and, as she does in other branches of knowledge, she will encourage and promote those also which are concerned with the investigation of nature. In these studies, if the mind finds anything new, the Church is not opposed to it; she objects not to search being made for things that minister to the adornments and comforts of life: on the contrary, opposed as she always is to inertness and sloth, she earnestly wishes that the talents of men may, by cultivation and exercise, bear rich fruit; she gives encouragement to every kind of art and handicraft; and, directing by her influence all these efforts to virtue and salvation, she strives to prevent man's intelligence and industry turning him away from God and from heavenly things.

All this, though so reasonable and full of forethought, finds little favor at this time, when States not only refuse to conform to the laws of Christian wisdom, but seem even to wish to depart each day farther from them. Nevertheless, as truth brought to light is wont of its own accord to spread widely, and by degrees to pervade the minds of men, We, therefore, moved by the great and holy duty of Our Apostolic mission to all nations, speak freely as We ought: not that Our eyes are closed to the spirit of the times, or that We repudiate the honest and useful improvements of our age; but because We wish the affairs of State to take a safer course than they do, and to rest on a more firm foundation, without detriment to the true freedom of the people; for the best parent and guardian of liberty among men is truth: "The truth shall make you free."[1]

If, in this difficult course of events, Catholics, as it behoves them, will listen to Us, they will easily see what are the duties of each one, in matters of opinion as well as in action. As regards opinion, whatever the Roman Pontiffs have taught, or shall hereafter teach, must be held with a firm grasp of mind, and, as often as occasion requires, must be openly professed. Especially in regard to the liberties, so called, which are sought after in these days, all must stand by the

[1] John viii. 32.

judgment of the Apostolic See, and think as she does. Let no man be deceived by the good appearance of these things; but let him reflect whence they have begun, and by what efforts they are everywhere sustained and promoted. Experience has made us well acquainted with the results to the State; for everywhere they have borne fruits which good and wise men deplore. If there exists anywhere, or if we imagine, a State wantonly and tyrannically waging war against Christianity, and we compare with it that modern form of government which We have described, the latter may seem the more tolerable of the two; still, the principles on which it is grounded are undoubtedly, as We have said, such as, in themselves, no man can approve.

Action may relate to private and domestic affairs, or to affairs public. As to private affairs, man's first duty is to conform his life and conduct to the precepts of the Gospel, and not to hold back if Christian virtue demands of him something that is difficult to bear. All, moreover, are bound to love the Church as their common mother; to obey her laws, promote her honor, and defend her rights; and to endeavor to make her respected and beloved by those over whom they have authority. It is also of great importance to the public welfare prudently to take part in the administration of municipal affairs; and, above all, to endeavor to pass effective measures, so that, as becomes a Christian people, public provision may be made for the instruction of the young in religion and true morality; for upon these things depends much the welfare of every State. Besides, it is in general useful and right for Catholics to extend their exertions beyond this narrower field, and to give attention to national politics. We say in general, because these Our precepts are addressed to all nations; but it may somewhere happen that, for most urgent and just reasons, it is by no means expedient for Catholics to engage in public affairs, or to take an active part in politics. Generally, however, as We have said, to take no part in public affairs, would be as wrong as to bestow no care or labor for the common good; and the more so because Catholics are admonished by the very doctrines they profess to be upright and faithful in the discharge of office; but if they remain inactive, men whose opinions give but small guarantee for the well-being of the State will easily seize the reins of government. This would be injurious also to Christianity; because those would be in power who are badly disposed toward the Church, and those least powerful who are well disposed. Wherefore there is evidently just cause why Catholics should take

part in the conduct of public affairs: for they do not assume these responsibilities in approval of what is unlawful in the methods of government at this time; but in order that they may turn these very methods, as far as may be, to the real and true public good, and at the same time use their best endeavors to infuse, as it were, into all the veins of the State the healthy sap and blood of Catholic wisdom and virtue. So was it in the early ages of the Church. The manners and aspirations of the heathens widely differed from those of the Gospel; yet Christians were everywhere to be seen undefiled in the midst of heathen superstition, and, while always true to themselves, strenuously coming forward whenever an opening was presented. Models of fidelity to their princes, obedient, as far as was lawful, to the sovereign power, they everywhere cast around them a halo of sanctity; they sought the advantage of their brethren, and drew others to the wisdom of Christ; yet were bravely prepared to retire from public life, and even to die, if they could not retain honors, or magistracy, or command, without loss of virtue. For this reason Christian customs soon found their way, not only into private houses, but into the camp, the senate, and even the imperial palace. "We are but of yesterday," said Tertullian, "yet we crowd everything belonging to you: cities, islands, villages, towns, assemblies, the army itself; your wards and corporations, the palace, the senate, and the law courts." So that the Christian faith, when once it became lawful publicly to profess the Gospel, appeared in most of the cities of the Empire, not like a child crying in its cradle, but already grown up and strong.

In these days it is well to revive these examples of our forefathers. First of all, it behooves all Catholics who are worthy of the name, to be, and to wish to be known as, most loving children of the Church; to reject without hesitation whatever is inconsistent with this fair name; to make use of popular institutions, as far as can honestly be done, for the advantage of truth and justice; to see that liberty shall not transgress the bounds fixed by nature and the law of God; to endeavor to bring back all civil society to that likeness and form of Christianity which We have described. It is hardly possible to lay down any one fixed method whereby these objects are to be attained; because the method must suit separate places and times, which differ greatly from one another. Nevertheless, before all things, unity of purpose must be preserved, and similarity must be sought for in the plans of action. Both these objects will be attained without fail, if all will regard the directions of the Apostolic

See as their rule of life, and obey the Bishops whom "the Holy Ghost has placed to rule the Church of God."[1] Indeed, the defence of Catholicity necessarily demands that, in the profession of doctrines taught by the Church, all shall be unanimous and constant; and care must be taken never to connive in any way at false opinions, or to resist them less strenuously than truth will allow. In mere matters of opinion, it is lawful to discuss things with moderation and with a desire of investigating the truth, without injurious suspicions or recrimination. Wherefore, lest concord be broken by rash charges, let this be understood by all: that the integrity of Catholic faith is incompatible with opinions approaching either to naturalism or rationalism; the essence of which is utterly to do away with Christianity, and to establish the supremacy of man in society, to the exclusion of God. That likewise it is unlawful to follow one line of duty in private and another in public, privately respecting the authority of the Church, and publicly rejecting it: for this would be to join together good and evil, and to put man in conflict with himself; whereas he ought always to be consistent, and never in the least thing or in any mode of life to decline from Christian virtue. But in merely political matters, as to the best form of government, or different systems of administration, concerning these things a difference of opinion is lawful. Those, therefore, whose piety is in other respects known, and whose minds are ready to accept in all obedience the decrees of the Apostolic See, cannot in justice be accounted as bad men because they disagree on the subjects We have mentioned; and still graver wrong will be done to them, if, as We have more than once seen with regret, they are accused of violating, or of wavering in the Catholic faith. Let this be well borne in mind by all who are in the habit of committing their thoughts to writing, and above all by journalists. In the struggle for interests of the highest order there is no room for intestine strife or party rivalries; but all must endeavor with one mind and purpose to secure that which is the common object of all, the preservation of Religion and of the State. If, therefore, hitherto there have been dissensions, let them henceforth be cheerfully buried in oblivion. If rash or injurious actions have been done, whoever may have been in fault, let mutual charity make amends, and let the past be redeemed by a special obedience of all to the Apostolic See. In this way Catholics will attain two most excellent objects: they will become helpers to the Church in preserving and propagating Christian wisdom; and they will confer the greatest

[1] Acts xx. 28.

benefit on civil society, the safety of which is exceedingly endangered by evil doctrines and passions.

This, Venerable Brethren, is what We have thought it Our duty to expound to all nations of the Catholic world regarding the Christian Constitution of States, and the duties of individual citizens.

We must now with most earnest prayer implore the protection of Heaven, beseeching God, Who alone can enlighten the minds of men and move their will, to bring to pass, for His glory and for the salvation of mankind, those things which We long for, and for which We strive. As a pledge of divine benefits, and in token of Our paternal benevolence, to you, Venerable Brethren, and to the whole people committed to your care and vigilance, we Clergy lovingly grant in the Lord the Apostolic Benediction.

Given in Rome, at St. Peter's, on the first day of November, in the year MDCCCLXXXV., the eighth year of Our Pontificate.

POPE LEO XIII.

A Call to the Christian Life

BY

HIS HOLINESS POPE LEO XIII.

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On the decline of the year in which, by the singular gift and goodness of God, We have in health and security kept the fiftieth anniversary of Our priesthood, Our mind naturally reverts to the months just passed, and finds great happiness in the remembrance. And there is good cause. An event which concerned Ourself personally, and which was in itself neither great nor remarkable as an exception, stimulated, nevertheless, in the minds of men an unparalleled enthusiasm, and was celebrated with so numerous and so brilliant signs of joy and congratulation as to leave nothing possible to desire. The which was to Us supremely grateful and delightful. And most of all have We appreciated this demonstration for its significance as regards the Faith, thus constantly and candidly confessed. The concord of acclamation, whereby every part of the earth has hailed Us, declared in clear and unmistakable tones, that from all regions hearts and minds are turned toward the Vicar of Jesus Christ; that, amid all the evils wherewith We are oppressed, men raise faithful eyes to the Apostolic See as to a fount of salvation, perennial and undefiled; and that wheresoever the Catholic name is spoken, there, too, is with one mind revered and fervently beloved, as she must ever be, the Roman Church, Mother and Mistress of the Churches.

Therefore, during the months gone by, more than once have We lifted up Our eyes to Heaven, thanking Our God, Immortal and Most Good, for that He has benignly granted Us long life and this comfort in Our sorrows. Nor did We neglect to express on every opportunity, the gratitude of Our heart toward all to whom it was due. And now the close of the year, and of the Jubilee, bids Us renew Our memories of all that has been granted to Us; and it is Our joy that the whole Church unites with Us in our repetition of Our thanksgiving to God. Our heart, therefore, prompts Us publicly to testify to you—as We do by these present letters—that as We draw no small consolation in Our labors and Our cares from the many proofs of

obedience, of courtesy, and of love received from you, so the remembrance of them and the gratitude for them will have in Our memory a perdurable place.

But a graver and more sacred duty yet remains. In this impulse of all hearts, exulting in paying with exceptional fervor their homage of reverence and honor to the Roman Pontiff, We acknowledge the power of Him Who alone may draw from little things great principles, and Who so often thus deals with Us. It would seem indeed that Our All-providing God has intended, in a time of so much erring thought, to give new life to faith, and to open to Us an opportunity of recalling Christian mankind to the love of the better life. Therefore let Us stretch forth Our hand to the work, so that the results may answer the good beginning; let Us use all our powers that the designs of God may be understood and fulfilled in the actual practice of daily life. Then indeed the homage offered to the Apostolic See will be complete and altogether perfect; having put on the beauty of the Christian virtues it will have value to guide men to salvation—the end which is alone desirable, alone eternal.

From the high place of Our Apostolic Ministry, whereto the goodness of God has appointed Us, We have oftentimes, as was our duty, undertaken the championship of truth; We have studied to set forth those principal and chief doctrines which seemed to Us the most timely and most needful for the general good; so that, the truth being made known, every man, watchful and well equipped, might fly from the deadly breath of error. And now, as a most loving Father to his children, We will address all Christians, and with a familiar exhortation will urge all men to enter upon the Christian life. For, in order to deserve the name of a Christian, there is needful, besides the profession of the Faith, a practice of the Christian virtues, upon which depends not only the eternal salvation of the soul, but also true social peace and the tranquillity of the civil community. If inquiry is made into the course of life pursued in our day, none can refuse to see how much public and private manners have diverged from the way of the precepts of the Gosspel. Too well suited to our times is that sentence of the Apostle St. John: "For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life." The greater number among mankind, forgetting the beginning whence they came and the end to which they are called, fix all their thought and all their care on the then and passing things of earth: violating Nature and confusing order, bind themselves by their own will the slaves of those things over which

man, ruled by his reason, should be master. And inevitably to the love of comforts and of pleasures is added cupidity for that which may procure them. Hence the unbridled avidity for money that blinds those it possesses, and runs on its way, inflamed and with flying rein, without pausing to distinguish justice from injustice, and too often insulting cruelly the misery of others. And thus many who overflow with gold profess in mere words their brotherhood with the crowd, which in their inmost hearts they contemn. In the same way the soul, grown proud, rebels against the yoke of any law, despises all authority, calls its egoism by the name of liberty, and "thinketh himself born free like a wild ass' colt." Then follow the incentives to vice, and the fatal invitations to sin. We mean licentious and impious dramatic representations, books and newspapers written for the purpose of whitewashing vice and weakening virtue, even the arts themselves, once invented for the consolation of life and the just recreation of the mind, but forced to serve as stimulants to the passions of humanity. Nor can we look further forward into the future without trembling; for we perceive new germs of evil sown and accumulating within the breasts of the generation to come. See, for instance, the course of the public schools: there is no place in them for ecclesiastical authority; and precisely at the time when it is of the utmost urgence to form the still tender little soul, with infinite care, in the practice of Christian duties, then, in the majority of cases, religious instruction is obliged to hold its peace. Then the growing youth goes forth to meet the graver perils of a vitiated doctrine, so devised as rather to infatuate by sophisms than to educate by the true conception of truth. Thus, many instructors in science, having suppressed holy faith, love to philosophize with the sole guidance of their own reason; the fundamental support and the shining light of religion being gone, it too often happens that they lose their hold of truth and stray into untruth. Such an untruth is the opinion that everything existing in the world is corporeal; that men and animals have a common origin and nature; nor are there wanting many who hold it as a doubtful question whether there exists, or not, one Artificer of the world and Governor of things—God; or who err foolishly, as did heretics of old, in their speculations as to His Nature. Hence, inevitably comes a corruption of the concept and form of virtue, of right, and of duty. And so, while such persons noisily and conspicuously proclaim the supremacy of reason, and magnify beyond all measure the acumen of human genius, they suffer, by their ignorance of most important truths, the penalty of

their own pride. With this perversion of thought there penetrates, as we may phrase it, into the very veins and marrow of the bones the corruption of morals; and in such minds this evil is difficult to cure; since on the one hand false principles adulterate the sense of right, and on the other there is lacking the light of Christian faith, the beginning and origin of all righteousness.

With our own eyes we may see daily with what evils human society is infected. The poison of false teaching has rapidly gained upon public and private life. Rationalism, Materialism, and Atheism have brought forth Socialism, Communism, Nihilism, various and fatal plagues, which were logically bound to result from such principles. And, in fact, if man permits himself to reject the Catholic religion, of which the Divine origin is, by so many proofs, clear and patent, why should he not emancipate himself from other forms of religion which fail in these notes of credibility? If the soul is not in its nature distinct from the body, and, in consequence, if on the death of the body no hope remains of a blessed eternity, why should we subject it to toil and weariness, or put our talents under the thraldom of reason? The chief good of man will be placed in the enjoyment of the possessions and pleasures of this life. And since there lives no man who does not by instinct, and by the impulse of nature, tend to his own happiness, each man will despoil his neighbor according to his power, and will achieve happiness at the expense of others. Nor does there exist upon earth an authority possessed of such hold upon man that it will then curb the impetus of passion. For, once the high and eternal law of God is set at naught, it must needs be that the strength of human law is broken and every authority is enfeebled. It cannot be but that civil society must thenceforth be confused, its several units being spurred by their own lusts to a perpetual war, some intent upon the acquisition of possessions, others upon the defence of their own. Such indubitably is the tendency of our age. And yet there is matter for consolation among these evils, matter for confidence and for a happy hope in the future. For God created all things.

But as this world cannot endure except by the will and providence of Him who created it, so also cannot men be healed except by the virtue of Him who redeemed them for Himself. For if Jesus Christ by the price of His blood bought back once for all the human race, none the less the working of His great and beneficent action is perennial and enduring: neither is there salvation in any other. Therefore all those who labor to extinguish by their own law the growing

flame of popular passion, labor indeed for righteousness, but should be persuaded that small or none will be the fruit of their efforts if they put aside the power of the Gospel and the co-operation of the Church. The healing of evil depends upon this—that with changed minds society and individuals shall return to Christ and to the right way of the Christian life.

Now, the substance of the Christian life is separation from the following of the corrupt morality of the world, and a virile opposition thereto. This is preached to us by the sayings and the acts, the laws and institutions, the life and death of Jesus, the Author and Finisher of our Faith. Although the corruption of our own nature and of example may tend to draw us away from our true goal, we must yet run toward the end which awaits us, equipped with the courage and the weapons which were borne by Him Who, rejoicing, carried the Cross. May men come to understand this, and may they perceive especially that it accords extremely ill with the Christian profession to follow, as is now too often done, every kind of pleasure, to avoid that labor which is the companion of virtue, and to refuse ourselves nothing that sweetly and delicately soothes the senses. And they that are Christ's have crucified their flesh with the vices and concupiscences thereof. Whence it is to be inferred that those are not of Christ who do not exercise themselves in suffering and in despising soft and delicate living. Man, thanks to the infinite goodness of God, lives again in the hope of the immortal blessings which he had foregone by his fall; but he cannot attain them except by treading in the traces of Christ, meditating on His example, and conforming heart and actions to His own. So that it is not a counsel, but a duty; and not intended only for those who undertake the most perfect life, but for all men to carry in their bodies the mortification of Jesus. How otherwise will that law of Nature herself remain unbroken which commands man to live virtuously? If, thanks to Holy Baptism, the sin contracted at our birth is cancelled, the guilty germs of the sin are not thereby rescinded. That part of man which is without reason—the sensitive appetite—although it cannot ruin him who by the grace of Christ combats it manfully, still opposes the dominion of reason, disturbs the peace and stability of the soul, and forces the will away from virtue with so tyrannical a violence that, without a daily strife, we may neither fly from vice nor fulfil our duties. The Holy Council of Trent has defined that "concupiscence remains in the baptized, being left there for the purposes of welfare, but is not able to hurt him who, far from consenting thereto, strongly resists it by

the grace of Christ; for he who duly fights will be crowned." In this struggle there is a degree of power to which nothing can attain but an excelling virtue, and such is the virtue of those who, in their warfare against what opposes their reason, have so conquered that they seem to lead on earth a life resembling that of Heaven; and if few reach that height of perfection, there yet are none who, even according to the precepts of antique philosophy, are not bound to keep a rein over their own passions, especially over those which the daily use of earthly things most powerfully stimulates; for foolish would the man be who should think that vigilance may be weakest where danger is greatest, or the medicine least where the disease is most grave. As to the labor and weariness endured in such a strife, it is well rewarded by many gains added to those which are celestial and immortal; and the first of these is that the appetites of man being brought once more into order, a very great part of the primal dignity of nature is restored. And inasmuch as man was created under this law and in this order—that the soul should dominate the body, and that appetite should be governed by reason and counsel—it follows that to be no slave to tyrannous passions is the most sublime liberty, and the most to be desired.

Moreover, without this disposition of the soul, there is no good to be hoped for man as a member of civil society. Will not he be devoted to the good of others who accustoms himself to weigh well all he has to do and to fly from love of self? No man who is not able to overcome himself and to despise all human things for the love of virtue can ever be magnanimous, or beneficent, or selfless, or merciful.

We are bound to insistently declare that not without labor and pain is salvation, in the counsels of the Almighty, to be achieved by man. If God has granted to our race a deliverance from evil and a pardon for sin, He gave us these on the condition that His only-begotten Son would bear the penalty due to justice. And Jesus Christ, while He might in other ways have satisfied the Divine demand, elected to pay the price in suffering and sorrow, by blood and the sacrifice of life. And upon His disciples He laid this law, sealing it with His blood—that their life should be a perpetual war with the corruptions of their day. And what is it which made the Apostles invincible in teaching truth to the world? What is it which gave strength to innumerable Martyrs in their supreme testimony to the Christian faith, but the fearless following of that law? No other road have those trodden who chose the Christian virtue and salvation; and no other way can be ours if we desire safety for ourselves

and for mankind. In the midst of a general and shameless license, each is bound manfully to guard himself against the attractions of pleasure; in face of the ostentation of ease and wealth, the soul must be defended against the enchantment of luxury and riches; so that, despising things accounted precious here, but in their nature unsatisfying and of no continuance, it may not lose the infinite treasure of Heaven. Of late years it has come to be a most deplorable fact, that evil principles and example have done so much to emasculate the Christian life, that men are grown ashamed of their religious profession, giving in this a sign of deep-seated corruption, or of strange pusillanimity and cowardice; in either case a horrible evil, an evil than which no greater can befall mankind. For what is the refuge, what is the hope, what is the glory left to man, if he cease to find his honor in the Name of Jesus Christ, and if he evade the duty of expressing Christian principle by Christian practice? It is a common complaint that our age is not fruitful of manly men; but let Christian manners be revived in all their vigor, and the human heart will gather constancy and strength again.

But for so many and so great duties, human virtue alone cannot suffice; and as we ask of God our daily bread for the life of our body, so must we entreat from Him His own strength for our soul, so that we may be confirmed in the exercise of righteousness. The common doom and condition of our life—perpetual warfare—is forever united to the necessity of prayer. As says Augustine, so truly and so sweetly, the prayer of piety over-passes the limits of the world and calls down mercy from the height of Heaven. Against the disorderly impulses of our own passions, against the snares of the malignant ones who surround us with persuasions to sin, a Divine voice bids us claim the help of God. Pray lest ye enter into temptation. And how much more urgent becomes this necessity, if we would effectually labor for the good of others. Christ Our Lord, the only Son of God, the fountain of all grace and of all goodness, while He gave us the command, showed us also the example. He spent the whole night in prayer, and as the hour of His sacrifice drew near He prayed yet the more earnestly. How much less should we have to fear from our own weakness and from the relaxation of our own will, if carelessness and distaste did not so often lead us to neglect this Divine commandment. For God is merciful, He desires the good of man, and He has expressly promised to give abundantly to those who abundantly entreat Him.

He does more: He bids us, nay, He prays us to entreat Him. "I

say to you, ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." And in order to embolden us to ask with a familiar confidence, He softens the marks of His Divine Majesty, and shows us His face as that of a Father most tender, who has nothing nearer to His heart than His love for His children. "If ye, then, being evil, know how to give good gifts to your children, how much more will your Father Who is in Heaven give good things to them that ask Him?" If we will ponder these words we shall not wonder that St. John Chrysostom ascribes to human prayer a force comparable to the very power of God. As God by His Word created the universe, so man by his prayers obtains the whole of his desire. A good prayer—what is more irresistible? It has over God Himself we know not what influence, whereto He is pleased to yield and to defer. For when we pray we detach our hearts from mortal things, and the single thought of God to which we cling helps us to understand our own weakness; then we cast ourselves upon the heart and into the arms of our Father; we call upon the omnipotence of our Maker. It is our joy to keep thus in the presence of the Author of all good, eager to have His eyes searching into the miseries of our souls, into our discouragement, the helplessness of our whole being, and our devotion. With a heart full of hope we entreat the aid and the succor of Him Who only can heal our sickness, Who only can console our sorrow.

In such a temper, and having a sense of its own abjection, a soul is wonderfully able to persuade God to mercy; for "He resisteth the proud, but to the humble He giveth grace." May it be consecrated then for all men—this practice of prayer. Let all, mind and heart and tongue, pray together; but let our life accord with our prayer, and let that life, by its obedience to heavenly law, be a perpetual aspiration to our God.

As with all others forms of righteousness, that of which we have spoken depends for its practice upon faith. For it is God Who instructs mankind as to the true treasure and most to be desired; and it is by God Himself that we are taught His own infinite loving-kindness, and the merits of Jesus our Redeemer. But there is nothing comparable to the pious habit of prayer for increasing our faith. And this virtue of faith, grown so weak in many hearts, extinguished in so many, is conspicuously and obviously the chief necessity of our age. To faith we must look not only for the reformation of private morals but also for the answer of those vociferous questions and conflicts of thought, to which is due the loss of public security and

peace. If the fever of an uncontrolled liberty excites the multitude; if on all sides are audible the terrible threats of the proletariat; if the inhuman covetousness of the fortunate owns no limit and no law; if many other like evils afflict the world, it may be held for certain (and elsewhere we have proved it to demonstration) that nothing can bring healing more surely than can our Christian faith.

And this theme persuades Us now to turn Our thought and Our word toward you, O ye whom by His Divine power God has chosen for Himself, to work with Him in the ministry of His mysteries. If we seek for means of assuring the salvation of individuals and of society, doubtless we shall find in the priesthood those who have in either case the gravest influence. "Let all such remember, then, that if Christ has called them the light of the world, it is that as a torch lighting the universe, so should shine the soul of the priest" (St. John Chrysostom). It is no ordinary light, but the light of Divine doctrine that is required from the clergy; it is they who should fill the earth with wisdom, should destroy error, and should lead the multitude upon the difficult path of life. But Divine doctrine must have for its companion a perfect innocence of life, inasmuch as the reformation of men is achieved less by fair words than by good example. "Let your light so shine before men, that they may see your good works." Divine sentence, importing that the priest must so excel in the completeness of righteousness that he may be a mirror to all who look upon him. As the Council of Trent has it: "There is nothing more effectual in forming others to piety and to the service of God than the life and example of those who, having consecrated themselves to the Divine ministry, are uplifted by their separation from the world to a loftier and a conspicuous place. Toward them the rest of mankind turn their eyes as to a glass, showing them the things that are worthy of imitation." If, then, all men are in need of a ceaseless vigilance, if they would not stumble into the snares of sin, and if they would not follow perishable things with an inordinate desire, how much should the clergy surpass others in the firmness of their religious character! It is not enough that they should not be the slaves of passion; the sanctity of their state requires from them a habit of energy in self-command, and the concentration of intellect and will, and of all the faculties of man, upon the service of Christ. "You are ready to forsake all; forget not to forsake also yourselves among the things that are to be forsaken; or rather let this be the chief thing and the most needful—the forsaking of yourselves" (St. Bernard). Once for all set free from passion, their

hearts will unclose to that fervor of zeal and of generosity for the salvation of their neighbor, without which their own would not be secure. "The only profit they shall draw from their disciples, the only glory, the only joy, is the achievement of the righteousness of the people. This is the end they shall follow after by every means, even at the cost of the crushing of body and mind, in labor and sorrow, in hunger and thirst, in cold and nakedness" (St. Bernard). This perennial effort for others will ever be wonderfully confirmed and encouraged by the frequent meditation on the happiness of Heaven. And, dwelling upon this, they will perceive more clearly the greatness, and the excellence, and the holiness of their office; they will understand all the haplessness of those who, though redeemed by Jesus Christ, yet are following the way that tends to eternal ruin; and in the thought of everlasting life they will find an increase of ardor in devoting themselves to love God, and to inspire that love in the souls of men. Here is the surest way to obtain the general salvation. But, in following it, we must beware of being overcome by the greatness of the labor, or disheartened by the long duration of the evils which we are called to heal. God, in His perfect and immovable justice, holds rewards for good deeds and chastisements for sins. But people and nations, which cannot, as such, survive this mortal existence, receive here on earth the recompense of their actions; in spite of which it is not rare to find a sinful State prosperous and successful—and this by a just providence of God; for inasmuch as no nation on earth is devoid of goodness, He recompenses such righteousness as there is in it; so, in the opinion of St. Augustine, did God deal with Rome. None the less is it a truth that the commonwealth flourishes and is blessed through the public respect for virtue, and especially for the first of virtues—justice. "Justice exalteth a nation, but sin maketh nations miserable." This is not the place for dwelling upon the exceptional cases of triumphant injustice, nor for inquiring whether there are States in which public affairs prosper to the heart's desire, but which hide within them the germs of evil.

As for ourself, our own consolation is in the word of the Apostle: "All things are yours, and ye are Christ's, and Christ is God's." The meaning whereof is, that by a secret disposition of Divine providence the course of mortal things is guided and governed in such wise among men that all is subject and ministers to the glory of God, and serves to help those who truly and in their hearts follow Christ upon their way to the harbor of salvation. To such the Church is nurse

and mother, guide and keeper. As by close and perdurable love she is joined to Christ her spouse, so does she take her part in His conflicts and has her share in His victories. We are not, therefore, and we cannot be, anxious for the cause of the Church. But we tremble for the salvation of those who proudly put the Church aside and follow many and various paths toward eternal loss. That which fills us with bitterness is the doom of those whom we are obliged to see turning away from God and lulling themselves, in the very height of public danger, into a peace of false security. "There is nothing comparable to the Church. . . . How many have gone out against her and are now no more! The Church reaches to Heaven. Such is her greatness that she overcomes her foes, and rises from their snares secure. She fights and is never conquered. She goes forth to battle and is never overcome." And not only is she invincible; but she keeps that virtue which reforms nature and is the principle of salvation, and which she perpetually receives from God, whole and safe from all effects of the change of ages. And if this virtue did once regenerate the world grown old in vice and lost in superstition, will it not recall it from its wanderings out of the right way? Let suspicion and hatred hold their peace, let the present difficulties be removed, and let the Church be once more mistress of her rights and of her function in treasuring and spreading the blessings of redemption: and then will be seen the demonstration of the enlightening energy of the Gospel, of the strength and power of Christ the Redeemer.

In this year, now close upon its setting, it has been given to Us to see, as We said at the outset, signs not a few that faith was returning to life in the hearts of men. May from this spark a great flame leap to life! May the roots of vice be destroyed, and the way be prepared for the renewal of good morals and good works. We, who are called to the command of the mystical barque of the Church in times so tempestuous, shall fix Our mind and heart upon the Divine Pilot, who sits unseen at the helm.

Thou beholdest, O Lord, how on every side the winds and waves uplift themselves. O Thou Who only hast the power, command the wind and waves! Give to Thy human family their true peace again, the peace which the world cannot give, the peace of order. May mankind, by Thy grace and upon Thy impulse, return to their duty, restoring within their heart piety toward God, justice and charity toward one another, and temperance for their own sake, and the full dominion of reason over desire. Thy kingdom come. And may

those who, far from Thee, are wearily seeking truth and righteousness, see at last how they must needs find them in subjection to Thee, and in the following of Thee. In Thy laws is justice and a sweetness most fatherly, and Thou Thyself givest us, of Thy own will and by Thy own grace, the strength to observe them. A battle is the life of man on earth; but "Thou beholdest the battle; Thou aidest man to overcome; when he fails Thou sustainest him; when he has the victory Thou crownest him" (St. Augustine).

With Our soul uplifted by this thought to a glad and certain hope, We give affectionately in the Lord to you, Venerable Brethren, to the clergy, and to all Catholic people, the Apostolic Benediction, as an earnest of the blessing of Heaven, and a sign of Our own love.

Given in Rome, by St. Peter's, on the Day of the Holy Nativity, 1888, the eleventh year of Our Pontificate.

LEO PP. XIII.

CARDINAL SATOLLI TO THE AMERICAN PEOPLE

Timely Utterances by the Representative of Leo XIII.*

THE SCHOOLS OF A NATION.

THE history of the origin and progress of the schools of a nation is a compendium of the history of that nation.

The great Athenian philosopher, Aristotle, teaches that there are three institutions necessary to the welfare of every nation, namely, the civil, the military, and the educational; three institutions that are intimately connected and interdependent, but of them, education should hold the place of honor, as upon it the others depend.

Let me add that the industrial, agricultural, and mechanical arts would not flourish nor give the benefits which society requires, unless they were preceded and accompanied by a certain amount of education.

You have visible evidences of this fact in this country, wherein industrial, agricultural, and mechanical arts have reached their highest development, and this is the result of the wonderful diffusion of education.

It pleases me much to know that we are of the same opinion with regard to the necessity for the school to educate the whole man. I mean by this, the training of the intellect and heart, not only that he may know nature and provide what is useful and necessary for life, but also that he may live as an honest, upright citizen, possessing all the moral virtues that should adorn a man.

As the gymnasium is necessary to develop the physical man, so it is needful to practise religion in order to strengthen and nourish the soul, and to make the man just and charitable. This moral education, so necessary, must be animated by the Divine spirit.

* Selections from the public papers and utterances of His Eminence during his mission as Papal Delegate to the Church in the United States.

To say that the Constitution of the United States forbids the civil power to frame laws about religion, or to become involved in matters strictly pertaining to religion, is one thing. But it is altogether different to hold that the American Constitution is godless, or that the American life requires not the influence of religion. For it is consonant with the spirit of true liberty and well-ordered government, so to educate youth and so to enlighten their minds that they may not only know true religion, but also love and practise it.

The youth of ancient Greece entered the lists on Mount Olympus, and so much importance was attached to their athletic exhibitions that periods of time were designated as the Olympiades.

The youth of the Roman republic spent their lives in military pursuits in the camp of Mars, but American youth spend their time in the school-room, to form a nation eminently free and desirous of peace and prosperity.

The State has every reason to put forth its zeal for the advancement of the public schools. It deserves great praise for having surmounted so many obstacles; for having erected so many schools, and for the excellent discipline maintained in them. Because all this tends to build up the character of American youth, as well as to exclude anything prejudicial to their moral and religious interests.

Since fixing my residence in Washngton, I have walked daily through its spacious avenues, and passing by, I am pleased to see on every side, great buildings devoted to primary and higher education. What important and effective agencies they must be!

It is my sincere wish that they will persevere and ever go on to nobler, higher things.

All within its power the State does, and beyond doubt encourages all institutions built upon the American spirit.

For such are in harmony with the school system, as by law established, a system whose object is to protect and assure a moral and religious education. And these institutions are Catholic schools.

In the domain of instruction and education, church and state go hand in hand, working together to accomplish the noble pupose of forming citizens worthy of this country, and sincere believers in the Catholic religion.

The State, in so far as it is free and progressive, need fear nothing from the Catholic Church, but, on the contrary, ought to expect great benefit from it.

Because it was her institutions and effective influence that broke the shackles of slavery, and secured true civil and Christian liberty,

and produced modern civilization from out of the confusion of barbarism.

CHRISTIAN BROTHERS' SCHOOLS.

All nations which aspire by means of free institutions and the development of human industries to a high degree of civilization and refinement, revere the name of the Holy Father. For, treading in the footsteps of his Divine Master, who is the Prince of Peace, the Pope always has been the zealous advocate of justice, the source of prosperity and happiness.

I am also glad of this opportunity to testify my appreciation of an institution which, among the many engaged in the training of American youth, is one of the most flourishing. In devoting themselves to their noble task, the teachers of this College are carrying out the idea of their holy founder. Like Ignatius of Loyola, Joseph Calasanctius, Jerome Æmiliani and Vincent de Paul, the Blessed La Salle lives in the army of wise and virtuous Christian Brothers, to whom is entrusted the mission of gathering children under the mantle of charity, there to nourish them by their zealous instructions.

Thus the Church, in compliance with the requirements of times and circumstances, guarantees a succession of worthy members by tenderly nurturing her children in the happiest period of their lives.

It is universally acknowledged that the Blessed La Salle selected the kind of education which was best suited to the circumstances and environments for the people for whose benefit he had sacrificed so much.

His system of education is found to be most suitable here in America, and is that which is followed by nearly all schools, whether private or public. Thus it is that the sons of La Salle are equally at home in Rome, in Paris, or in Washington. Statesmen and wise educators have always held it to be of the greatest importance, not only that large and well-equipped school buildings be erected, but also that capable and painstaking teachers, well trained in pedagogic methods, having well-conceived standards, should perform the important task of forming the heart and training the intellect of youth.

To such a work the Fathers of the Church did not disdain to give their serious attention; for this purpose they composed books on pedagogy which even now are worthy of the admiration of our eminent educators.

Listen to what St. John Chrysostom says on education:

"Omni certe pictore, omni certe statuario, ceterisque ejusmodi

omnibus excellentiorem hunc duca, qui juvenum animos fingere non ignorat."

"What nobler than to direct the minds and to form the hearts of the young? The man who understands the art of governing the souls of youth, appears to me to be more excellent than the painter, the sculptor, or the most skilful artist."

This is why the Bishops of the entire Catholic world, as well as the Popes, have always endeavored to co-operate with the civil authorities. Yea, more, even to urge them on to noble activity in building schools, and founding institutions, where the youth of the humblest as well as the most aristocratic classes would be gathered together for the benefit of Church and State alike.

Notwithstanding all that the enemies of the Papacy and the Church may say, there is no fact more certain in the long history of twenty centuries, than that the Popes, with a holy zeal superior, or at last equal, to that of the most eminent statesmen and philanthropists of all time, have employed their ability and their wealth in furthering the education of the young and the advancement of Christian civilization.

Let me add that the inspiring genius of Catholicity in the field of education has ever been associated with the genius of the greatest legislators and civilizers, while at the same time the institutions of the Church have never opposed the useful and beneficial institutions inaugurated by the civil power.

Both have always been in friendly accord, and have given to each other friendly assistance.

Catholicity, now as ever, keeps abreast with the highest civilization.

You have but to glance at the Chicago exhibition, the quadrocentennial of the achievement of an Italian and a Catholic, who brought with him in his small caravel the germ of civilization from Europe to this newly discovered country.

That exhibition has shown how wonderfully harmonized are the civil and social elements, the arts and the sciences, religion and civilization, Catholic education and civil progress—in a word, how well material prosperity can combine with the moral and religious life of a people.

The educational exhibit of Catholic schools was acknowledged by all to be most creditable.

We may feel assured that America will not easily forget that feature of the World's Fair.

It is my belief that the future of the educational question in the United States will show the happy result of that exhibit, over which presided a wise and gentle Brother, a son of La Salle.

Again, I have observed in many countries that the faithful care exercised by the Christian Brothers over the moral and religious education of their charges, has kept even pace with the best educational standard established by the civil authorities in the several countries where they are.

Therefore, both the Church and the State, especially here in America, look upon the Christian Brothers as cultivators of a precious mission in the field of popular education.

Thus it is that the young men leaving their schools are filled with the most flattering hopes, and show themselves exuberant with youthful energy, proving themselves honest and strong in the profession of their faith, just, charitable, generous, and courageous citizens.

In conclusion, as a faithful interpreter of the affectionate intentions of the Holy Father toward educational institutions, especially toward those of the Christian Brothers, I am happy to pay this tribute of admiration and praise, while I implore the choicest blessings of Almighty God upon all of you.

THE CHURCH AND STATE.

The position of the Catholic Church may be regarded by the State in three different points of view.

First, when the Catholic Church is considered to be an institution opposed to the State, and, therefore, as such to be crushed by all means.

This was the position of the Roman Empire toward the Catholic Church, during the first three centuries of her existence, and such it would be wheresoever by any chance the system of the idolatry of humanity should happen to predominate, socially and politically.

The second point of view as to the standing of the Church, in regard to the State, is when the State recognizes the Catholic Church not only as a society legally existent as any other religious, moral, or scientific association, but also as a subsistent, divine, and juridical society, belonging by her nature to a superior and universal order.

And thus she was undoubtedly regarded by the Christian State, from the epoch of Constantine until the sixteenth century.

The third point of view is when the State, as to its being and action,

does not recognize the Catholic Church nor the spirit of the Christian law and doctrine, and only recognizes her as a society existing in the State, but not as a society juridically subsisting.

And this is the condition in which, owing to the work begun in the sixteenth century, and continued since by degrees, the Catholic Church is held nowadays by the modern States according to their several constitutions.

We should observe that this third status is just half-way between the first and second. Consequently, touching in a measure both extremes, it is looked upon in different ways, and is thereby more or less satisfactory to the Church.

But in truth, the Catholic Church has nothing to fear, nor does she fear in any wise, from the Republic.

For the Constitution, the loyalty of the public officers to their principles, and the prudence of the citizens are all guarantees of safety.

If I am not mistaken I have here depicted the characteristic feature of the history of the Catholic Church and of mankind from Christ up to date, and perhaps till the end of the world. In other words I have indicated the criterion of the philosophy of universal history.

Broad and complete is the demonstration given by the Holy Father in his recent encyclical that the State has nothing to fear but everything to hope from the existence of the Catholic Church in her midst. She has everything to hope and nothing to fear, not only as regards her independence and constitutional liberty, but as regards the liberty of political parties as well, to none of which does the Church or the Pope desire that Catholic interests should bind themselves. The Church holds herself on a higher plane, and looks only to the common good, to the reign of truth, justice, and peace.

Beneficent societies, the freedom of the press, the freedom of religion, have nothing to fear from the Church. Wherefore, after this magnificent exposition of Catholic truth in the recent encyclical, all sinister pre-occupations concerning the possibility or impossibility of a true harmony between Catholic spirit and civil and political liberty should disappear. One of the Church's teachings is that a popular form of government is a just and proper one. It has never happened that the Church or a Pope entered, of his own accord, into the vast field of civil government; but history sufficiently proves that trouble has always arisen when governments have overstepped the limits of their legitimate authority, and have sought to interfere

in religious matters. The danger of such trouble does not exist in this country, as is evident from the spirit of the Constitution and from the loyalty of those who are its custodians.

There are those who think that only now, under the rule of Leo XIII., has the Church become the friend of popular government; but this is not so. The Catholic Church, always taking count of the difference of social conditions in various times and places, has ever shown a particular sympathy for popular government.

THE GLORIOUS PONTIFICATE OF LEO XIII.

THE Pontificate of Pope Leo must now be numbered among the longest in the history of the Church and has been marked each year by some luminous act of profound wisdom and untiring solicitude for the good, not only of Catholicity, but of mankind at large.

No one in modern times has understood better than Pope Leo the needs of society in all branches of knowledge and fields of action.

It would seem as if, from the time when he succeeded Pope Pius, he had formed a grand plan, in which he took cognizance of all the needs of humanity and determined on the provisions he would make for those needs during the whole course of his Pontificate.

We can best distinguish this design of the Pope in three particular directions.

Firstly, in the Holy Father's ardent zeal for the development of studies.

Secondly, in the continued interest which he has shown in social science.

And thirdly, in his untiring efforts to bring peace into the Christian countries by the spread of civilization, the teaching of religion, and the promotion of concord between Church and State.

With regard to studies, Pope Leo has already reared a monument of imperishable fame by the successive acts of his Pontificate.

Early in his reign he turned his attention to the encouragement of the study of classical literature; of philosophy and the natural sciences; of theology and the various branches of sacred sciences, such as Biblical knowledge and ecclesiastical history; and of judicial sciences, especially of Roman law and comparative civil law.

To accomplish his aim he founded new chairs and new institutions in Rome for these various departments of literary and encyclopædic knowledge, and called to his assistance some of the most eminent and learned professors.

With regard to sociology, it is another of the Holy Father's glories that at this latter end of the nineteenth century his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive and universal, embracing all the social sciences, beginning with the fundamental theorems of natural law and going on to the consideration of the political constitution of States and of every economic question.

The whole world knows how well the Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character, by which they are distinguished from the Pontifical utterances of other Popes, even those of his immediate predecessor, Pius the Ninth.

Turning again to his policy of pacification, the ecclesiastical history of his Pontificate, the civil history of Europe, the universal history of the human race, will in the future have to give up pages of the highest praise to Leo XIII.

Germany, Belgium, France, and Spain profess their boundless gratitude for the peace-giving interventions of Leo XIII. in many grave and critical emergencies, and for acts which have been of the greatest moment to those nations.

Asia, too, and Africa, will be found joining in the chorus, and lauding Leo, who has so often and so resolutely labored to re-awaken those old and fossilized portions of the earth to a new life of Christian civilization.

Nor will America, throughout its length and breadth, withhold its tribute of loyal and generous veneration, esteem, and gratitude to Pope Leo for those acts of his Pontificate which have at various times been promulgated and by which he has shown his confidence and hope in the grand future of this mighty nation.

During the seventeen years of his pontifical rule nothing has been more remarkable or plain than the incessant growth of his benignant moral influence.

On every question touching universal human interests his counsel is sought eagerly, and welcomed gratefully.

Despite, then, all the adverse trend of mundane circumstances, despite the loss of the external symbols of its high authority, the Papacy has gained in power and splendor since the accession of Leo XIII.

THE MOTHER OF CIVILIZATION.

Whoever studies history knows that the Church, in adversity or prosperity, has ever cared for the welfare of society; that as soon as

she gained a foothold anywhere, she established schools not only for the training of her ministers in their specifically professional studies, but also for teaching them and others every science that was within the reach and compass of the various ages in which she has lived.

That she has been the foster-mother and the preserver of knowledge through the formative centuries of European civilization is a fact denied by no one who is not sunk in ignorance of the past. This being so, I am not wrong when I say that among the more remarkable and efficacious means for the promotion of the civic virtues is the institution of seminaries. Nor am I wrong when I praise as the people's greatest benefactors, meriting the greatest glory, those who employ their genius, authority, and wealth in founding or perfecting houses of studies where chosen youths may be formed into learned ministers of the Church and model citizens of the State.

Fifty years ago the illustrious Newman spoke thus of the Church in the United States: "Few passages in the history of the Church are better calculated to raise the Christian heart in admiration and gratitude to the Giver of all good than her fortunes in the United States, fortunes which are a greater promise still in the future than the present accomplishment." Did he live and write to-day, how much greater would be his admiration at the present condition of the American Church! For during the last fifty years this Church has made such progress as would take five centuries in other lands and ages. If this statement be true in regard to the country at large, how much more true is it in regard to the Archdiocese of St. Paul, whose onward impetus has carried in its train the suffragan dioceses of Minnesota and the two Dakotas! And yet your astonishment at the prosperity of the Northwest in the religious and temporal spheres will be diminished if you but stop to consider the two chief causes of it—John Ireland and James J. Hill. With two such men religious and material progress can be but a matter of course. Given three things: breadth of mind to conceive; honest and inflexible will to execute; wealth to realize,—and progress is a necessary result.

In the make-up and friendship of these two men you will find combined those three qualifications, and hence you need not wonder at the result.

About six years ago I was present at the inauguration of the Catholic University of America in the capital city of the United States. There I beheld present not only the hierarchy of the country but also the chief men of the State, President Harrison, Vice-President Morton, the late lamented Secretary of State, James G.

Blaine, Cabinet Ministers, and Justices of the Supreme Court. What meant their presence and what was the burden of their sayings on that occasion? This: that though they differed from us in religious belief, yet they had come to offer their congratulations because a Catholic University, glorious as it might be before the Church, could not but be advantageous to the Republic, inasmuch as it fostered knowledge and morality, without which no government, much less a democracy, can live. They were right. After all, what is a democracy but the best balancing between authority and liberty? And what is the balancing? Liberty, safe and secure, accompanied by all the civic virtues, holding steadily the straight way between license and servitude; Authority, which is the product not of human will and pleasure but of God, the Source and Principle of all rights and duties; Authority recognizing honestly that it is limited in exercise by the form of government adopted by the people, that it is vested in the man chosen by the people, and therefore by Providence, to be the bearer of it.

Now I might bring forth any number of arguments from Holy Writ and the traditional teaching of the Fathers and Doctors to show that the Church has ever sought and upheld this just balancing of liberty and authority. Although at times she has been forced to pass under the yoke of despotism and license, even then, when the passion of the despot or the fury of the rabble assailed her, she never ceased to vindicate the rights of just and moderate liberty against tyrants on the one hand; and on the other hand to assert the duty of rulers to govern the people for the people's good.

She is the holder of the scales wherein are placed liberty and authority, and in her hands the scales balance. It is her peculiar glory to have saved mankind from despotism and license, to have raised them from the shame of vice and the darkness of ignorance, to have called into being, wherever her voice was heard, a new civilization which is Christendom. Her glory it is to have broken the idols, religious and political, of paganism, out of whose scattered fragments she has built up nations on principles that come from heaven; and all this has she done by the power of Him "Who is able of stones to raise up children to Abraham."

Look into history and you will see that in the middle ages she fostered, blessed, and protected republics. They fell, it is true, but say not it was because of their connection with the Church. No; the usurper or the mob through excesses of authority and liberty became deaf to her voice, and violently upset the balancing of the scales in

her hand. So the mediæval republics went the way of all human things, and institutions that asserted their independence of God went to ruin. There is one great lesson that Leo XIII. has taught the world during the eighteen years of his pontificate, and which he repeated in the encyclical addressed to us last year, and that lesson is this: that the republic cannot stand without religion, and that both ought to live in friendly concord, peace, and amity.

Think not I am wandering from the subject in hand. I have just stated what advantage the State, if it would last and flourish, may expect and must receive from the Church. Now if the Church represents Christ and His teachings in regard to the whole human race, the Seminary represents the Church and her teachings in regard to the country or that part of the country it is intended to benefit and influence. The seminary trains priests in the deepest and the highest principles of Christianity and in the practical application of those principles to themselves and others; the seminary forms preachers of the Word, models of the flock; the seminary makes defenders of the principles on which the State is founded, makes men, in one word, who, as they are ready to die if need be for the Church, should be ready to die if need be for the country.

In the American people, as in the peoples of all times, there may be some things that seem to be opposed to morality and religion, but I honestly acknowledge that there are many more things that are in accord with and favorable to Christianity, so that it is true to say, taking it all in all, that you are a Christian people. Such then should be the training of your priests as to make this situation evident to them and fit them to deal with it. There is some evil in society: What then? Shall the priest go into despair and retire from contact with men? Heaven forbid.

Come down among men; clasp hands with them; let your ministry be a co-operation in every good social work with every man that offers to stand by your side in the fight gainst evil; live amid and with the people; do not flatter the people's vices; do not hate the people because of its weaknesses; speak as one having authority; draw the people in all charity by word and example to the sweet service of Christ. The people about you are impregnated with the spirit of liberty, industry, and manly assurance: a noble field in which to work. Oh, priests of America! if you but add to the natural virtues of your countrymen the supernatural virtues of your faith, and thus prepared, live in the people, with the people, and for the people!

I have spoken the word "supernatural." Now the great peril of

this age is that it is drifting into naturalism, that its knowledge and morality are ceasing to be founded on principles that come to us from revelation. Nothing is more contrary to Christianity and social well-being than naturalism. Hence the necessity of training our clergy so that, while knowing things supernatural, they shall not remain ignorant of the natural sciences. They must be able to show how the natural and supernatural orders harmonize, how faith and reason, theology, the science of things revealed, and all the sciences of men concerning nature cannot but be in accord as proceeding from the One Eternal Truth. In this important work of conciliation those natural sciences should be kept prominently in view which correspond to the conditions and needs of the present age. From this consideration I draw a special commendation for this Seminary of St. Paul, where, in addition to the principal studies of theology and philosophy, are to be cultivated specially all the natural sciences that occupy the thoughts of men to-day. Most wrongly, these natural sciences have become in the hands of too many masters an armory of weapons against Christianity. Let the students that shall come forth from this seminary wrest the weapons from the foe, turn them against him, and thus draw the reason of the faith that is in them not only from revelation but also from nature.

I am not of those who despair of this century of ours. I see in the present condition of mankind three elements or phenomena which rather tend to the restoration and extension of Christianity, and which should be taken into account in the shaping of the seminary if our priests are to be fitted to bring back or to hold society for Christ. The first is that the age feels the need of belief, the second that scientists hold in high esteem facts and experiment, the third that mankind is groping for the solution of what is known as the social question. Now such should be the training of our priests that they may show to the world that its aspiration after belief is to be realized in the Christian religion and in the Church which is the organized form and the concrete expression of Christianity. Let them show that Christian truth is based on and protected from all sides by the experience of centuries and the most authoritative facts of history. Finally, let them show that there is no consistent solution of the social question outside of the principles taught by our Saviour, and in the application of these principles only as offered and imposed by Christ's Church. Any other solution starts from wrong principles, or leads to false conclusions, or is lacking in practical power to get itself accepted by the passions and interests of the two parties con-

cerned—the classes and the masses, the capitalist and the laborer. In our seminaries theology teaches the principle of individual and national morality revealed by God. The strict logical method of study teaches how to draw carefully inference from premise, while the moral discipline trains in the practical application of ethical conclusions to conduct, private and public. Finally, the social power given by Christ to His Church holds the contending divisions of humanity within the boundaries of justice, duty, and charity.

Across the chasm the Church alone can throw the bridge, and on the bridge the Church alone can set the guards to keep secure the struggling mass that pass over it to social peace and universal brotherhood.

I am free to confess that Christianity has not yet come into full and complete possession of the world, and that in the past she has had her ebb and flow. What a blessing could we live to see her at high tide, to behold her inspiring and directing the leading nations of the civilized world! Would it be too rash to assert that such a glorious moment is at hand for America? I know there are difficulties to overcome, dangers to prevent and avoid, yet it is commonly thought and securely anticipated that Christianity is on the eve of one of its greatest triumphs; and that in this land. Great are the hopes of this people, high and noble its projects, intense its aspirations, vast its enterprises, and wonderful its accomplishments. Through all its discoveries and inventions runs a great Christian principle—the common good, the benefit of the race of man. Hence the result, whether intended or not, is the glorification of the World's Creator. Oh, that the century might open its eyes and see whither its justly boasted progress tends of itself; and having its eyes open that it might consciously intend what is implied in the very nature of that progress; and then burst into an exultant hymn of thanksgiving to the Maker of all things! Is this a dream, think you? Or rather is not the age prepared to intone its Te Deum? At any rate give us seminaries like this, multiply them in the land, and the wished-for consummation will come quickly.

PHILOSOPHY AND RELIGION.

In recalling the trend of philosophy from the remotest times even up till our own day, what varying fortunes it has met with are easily seen.

From the earliest ages up to the sixteenth century, even among

those who held it in the highest esteem, very few digged deeply into philosophy. Thereafter, however, many posed as philosophers, while philosophy itself seemed vulgarized and fallen from its dignity. Indeed, matters have come to such a pass that in our day very many deny that there is any such thing as philosophy, and despise the would-be philosophers; or at least, they in no wise distinguish philosophy from the physical sciences. Every one knows that only experimental studies are called sciences, and that philosophy of itself is not called science.

Wherefore, I think nothing more opportune on this occasion than to vindicate philosophy, and, 1st, demonstrate

That it is of its own nature a science distinguishable from other sciences.

2d. Point out whatever relations it has in comparison with other sciences, whether these be natural—that is, rational—or theological.

3d. Nor will it be useless to go into the history of philosophy, laying bare the many changes which the course of ages and the whims of philosophers have brought about in its different systems.

1. Truly it must be admitted that what is strictly called philosophy is a science distinct from others. Five reasons confirm this:

(*a*) It sums up in itself the whole multitude of sciences; for certainly there is an order among them, and our mind can compare them and determine in what manner they agree or disagree among themselves. But neither would this order exist nor could this comparison be made save in so far as it is presupposed that there is one science distinct from and greater than all others.

(*b*) This reason is taken from the objects of all the sciences, for these objects are so many intelligible offshoots of the human intellect; but not one of them is the total or adequate object of it. Therefore, just as we should admit that an object of the human intellect ought to be altogether adequate, proper, and immediate, so it should be admitted that that is a science which is employed in the consideration of this adequate, immediate, proper object of the human mind. This is philosophy, properly so-called, which can now be defined as the science that treats of the proper, adequate, and immediate object of things knowable by the human reason.

(*c*) Every study and teaching-system considers some order in those things which are submitted to its consideration. But our reason can consider order in many ways, namely, subjectively and objectively. Subjectively, touching the acts of reason itself and touching the acts of free will; hence it is either a rational science or a logical and moral

one. Objectively, our mind considers order in external things. This order reason either regards and effects as far as the accidentals go, and thus pertains to the fine arts and the industrial arts; or it considers the order established by nature itself. This latter reason considers but does not effect, for it is the speculative office of the natural sciences. Therefore every natural science is entirely taken up in considering the order which exists in a special class of natural objects.

But, above all, as there is a universal order permeating all classes of objects, so that science which considers this universal order, found in whatever is or can be, should receive recognition.

This is philosophy properly so-called, and may, therefore, be defined as the science of the universal order that reason discovers as established in things and in the whole universe.

(*d*) Every order is a relationship between effect and cause, wherefore the variety of the many orders depends upon the diversity of causes. But there are particular causes and beyond them the more universal, and beyond these again we attain to the greatest and highest universal. Now thus, that science ought to be placed before all others to which it properly belongs to find and bring to the light of perfect cognition the most universal causes, as, for instance, the first efficient or the supreme final causes of universal order.

Such is the work of philosophy, which, chiefly in consequence of this, is called from the time of Aristotle metaphysics.

(*e*) Hitherto we have shown that philosophy exists because the plurality of sciences and their objects demand it; but it should be observed that that science whose nature is to treat of universal cognitions, specially perfects the intellect. Universality is the peculiar note of intellectual cognition, and on account of the different grades of universality there ought to be various grades of intellectuality and science. But universality cannot be had save by *abstraction*, namely, by the apprehension of things knowable existing as particulars and sensible, but which we apprehend in what is common to many, as, for instance, Socrates, in so far as he is man.

There are three chief grades of abstraction. For particular things are material, sensible, having sensible qualities and extension. If, therefore, our mind is engaged upon sensible objects, paying special attention to the common element in their sensible properties, as, for instance, heat or light, we have the first degree of abstraction, which is the object of the physical sciences.

But mathematical sciences prescind the qualities of sensible objects and regard quantity alone whether it be separate or continuous.

Since, therefore, our mind can also prescind quantity from sensible things and look only at entities, finite and infinite and many of this sort, we have the grade of highest abstraction, known as metaphysics.

Hence it appears that by means of the highest abstraction and universality it belongs to one and the same science to consider the universal order, and the immediate causes of the universal order upon which all other causes whatsoever depend.

Since such is the case, it is rightly concluded that the human mind would receive the greatest detriment if that philosophy which we call metaphysics were to be put aside or neglected. Hence, also, it follows that if metaphysics were ignored all other sciences would fail and fall below the dignity of a science. Hence it is clear how great is the office and at the same time how great the usefulness to be expected from this Philosophical Faculty, who intend to be engaged chiefly in cultivating philosophy with all zeal and diligence.

Auguste Comte was very far from the truth when he separated metaphysics from science, as if that were not a science which is the chief, and as if without it any other science whatsoever could stand.

Positivism leads to the destruction of all the sciences and robs human reason of its own peculiar and high perfection. Science is not constructed by the observation of particular facts alone, it must rise from particulars to universals, and to this end it should scrutinize the causes of things and thus build up after some method the order of rational cognitions. It is evident that the Positivists, even the best of them, contradict themselves, because it is impossible to arrive at rational cognitions without making an investigation of causes, without laying down general principles and conclusions. Wherefore Positivism is a system of itself entirely negative in so far as it denies all things that pertain to science worthy of the name; but it is altogether positive in the false presumptions which it pretends to substitute for the principles and conclusions of true philosophy.

2. It will not be a difficult task to show how intimate is the fellowship of philosophy with the other sciences. For the highest principles and more general criteria by which the mind is led to the investigation of truth in every manner of knowable things are founded on metaphysics, as by many reasons we have already shown.

It will be a harder matter to bring out what is the relation of philosophy to theology. For we have asserted above that philosophy considers the universal order of things from which every other order depends. This order is measured by and has its life in universal causes. But above the order established in things, from their very

nature, human reason itself acknowledges a higher and nobler order possible, constituted by a new and more perfect communication of those perfections that are found absolutely in the highest cause. For if the cause exceeds the effect, the highest of all causes infinitely does so, and therefore it can establish a higher order above the determined order of other things and causes.

So it comes that, according to true metaphysics, universal nature bears in itself a likeness of its author, namely, by a certain real imprinting by God of the eternal ideas which are in the Divine intellect, as far as God Himself views the possible modes and grades in which He is imitable. But God, the great Author, can, if He wishes, communicate Himself more closely by bestowing a more vivid imprint of His perfections, chiefly of His truth and goodness, upon rational creatures; if to them He adds power proportioned to the immediate Vision and Fruition of God Himself.

Surely the highest goodness and the highest truth—the Supreme Being Himself—is the object to which every other being finally tends, and chiefly the intellectual nature as to its ultimate end.

But both truth and divine goodness may be considered and communicated, either in so far as His likeness is found in effects, or as it is in itself and by itself objectively without any medium. Hence it comes that that order is natural and the subject of the speculations of the human intellect, which is found in creatures according to their respective natures and forces.

But the supernatural order is constituted by the immediate communication of divine truth and goodness. In fact we consider the intimate and consubstantial communication of divine truth and goodness to persons distinct in the unity of nature and in the same nature subsisting. Another communication is of efficiency alone because of a grade of likeness of effects to causes; so that effects body forth the cause not so much in what it is in itself, but precisely by a certain definite rule by which it is imitable, just as the manufactured article declares the artisan according to the rules of his art.

Between these two aforesaid communications we should observe not only the communication, immediate indeed but external, such as the communication of the divine subsistence itself in Christ, which could be made by an absolute possibility to the whole nature of the universe, but also that objective communication of the divine substance and subsistence with respect to the human race which has its vigor through the gift of grace.

In this communication precisely consists the elevation of human

nature and of the whole universe to the supernatural order. This is that God-like medium and as it were horizon between the highest eternal likeness of the Divine Persons and the lowest, from the elevation of the natural order, by the comparison of the effects which, by this likeness impressed upon them, manifest in some way their cause. Hence it is apparent in what sense a divine something is recognized in things. Hence, also, is deduced the highest reason of human and infinite progress, that is, by the elevation of the natural order to the supernatural. Finally it is clear how natural orders can be changed indefinitely but yet never reach the dignity of the supernatural order.

As clear as the light of the day stands out the distinction between philosophy and theology, inasmuch as the latter is wholly taken up in considering the supernatural order. Wherefore it considers creatures in so far as the likeness of God is in them, in so far as they are raised up to the supernatural order, and furthermore because error in the study of creatures leads to error on Divine subjects. True philosophy considers all things according to their diverse genera, finding from their very cause arguments suitable to their respective nature. Philosophy leads up to the knowledge of God by the consideration of causes and principles. But theology, first of all, is engrossed in the study of God, and from Him it passes to the consideration of creatures.

Whence, then, arises one or the other error against theological doctrines? Is it from ignorance of theological teachings or from ignorance of philosophy?

St. Thomas (lib. ii., c. 3, *Contra Gentes*) affirms that every heresy, as well as every other error, has had its origin from ignorance of philosophy, that is, from some error of reasoning

It is just as false and absurd to say that what reason holds as true the Christian faith denies and considers false, as it would be to assert, falsely and injuriously both to faith and reason, that the peculiar sphere of sacred doctrine contains anything incongruous to human reason.

Error in philosophy begets heresy or error in sacred doctrine under four heads:

1. Some, ignorant of the nature of creatures, affirm that the First Cause, even God, is that which it would be impossible for Him to be unless He should exist of another. Materialists, while denying God, attribute divine perfections to matter whose whole nature requires that it should depend altogether from another.

2. It comes to pass from error touching creatures that what belongs to God alone is ascribed to creatures, and this is the error of the Pantheists.

3. Ignorance of the nature of creatures makes little of the Divine virtue working upon creatures; such are those who say that there are two supreme principles, while others hold that things have not sprung from the free will of God; or things spring not from under Divine Providence.

4. Finally, whoever ignores the nature of things, and thereby the degree of the universal order which pertains to each, consequently denies either his own dignity, not esteeming himself nobler than all other things, or judges that he cannot be brought to a higher end and supernatural perfection.

It is apparent to any one considering the matter that after the Atheists, Materialists, and Pantheists, come those who are generally called Fatalists, Evolutionists, and Rationalists. Holding the opinions which they do, they cannot fail to err either touching the unity of the First Being or touching the plurality of the others in regard to the relation between many and one. This relation is twofold—one indeed of progress and dependence, the other of retrogression and finality.

Behold how wisely St. Thomas has embraced the supreme genera of all errors and proved that there can be no error against the teaching of Christian faith which does not arise from some error relative to one or another rational system!

Behold also how we may conclude that the Catholic Church has always and everywhere labored with the highest zeal to foster the cultivation of true philosophy! Hence, finally, it is rightly assumed that the University of Theological Science ought of right to be associated with the Faculty of Rational Sciences, wherein a deeper and fuller consideration of natural things may be had.

All those who have excelled in the study and pursuit of Philosophy may surely enter with a safe mind upon the course of theological science. The outcome of the one faculty must necessarily be the outcome of the other

III. It remains to consider how philosophy has kept its own in the progress of history during so long a course of time and among so many changing systems. We ought to distinguish philosophy looked at absolutely from the many quasi species of diverse systems which have had their day.

Philosophy, viewed as such absolutely, obtained its first vigor

among the Greeks, preparing the human intellect to receive the splendors of Christian faith.

In its second age philosophy became the handmaid of theology. Their co-union will endure as long as reason and faith enlighten mankind.

Afterward, the philosophy which departs from the evidences of Christian faith, or seems to deny the bond between reason and faith, cannot be the true philosophy of which we speak, but one or other system unworthy its name. And if it be permitted to ask how many supreme genera of systems can be found in philosophy, I think it must be held that the object of philosophy is the intelligible abstracted from the sensible. Therefore false is the philosophy which only regards things perceived by the senses, or only the purely intellectual or ideal; hence sensism and idealism.

But since it is impossible for the mind to rest in either the one or the other extreme system as long as it returns not to true and permanent philosophy, it becomes surrounded by doubts and under the cloak of scepticism follows the method of universal doubt. But doubt is not less repugnant to the human mind than error; therefore the human intellect is led by its very nature to restore the certitude of those truths which error had beclouded and scepticism denied. Now this is the work of mysticism, when, namely, there is recourse to instinct and something divine seated in the human reason to restore certitude. Wherefore Cousin wrote a general history of philosophy, guided by the difference and succession of the four aforesaid systems. Nevertheless he is wrong in so far as he thought that true and integral philosophy should not be separated from them, by should be compiled by eclectism from the four systems.

The history of our times will show that scepticism proceeds from sensism and idealism. For Agnosticism takes its origin and occasion out of Locke's sensism and Kant's idealism. What must then be said of that philosophy which is called Scholastic or purely Christian? This is the one only true philosophy which embraces all the teachings of principles and conclusions which the brightest intellects have been able to discover. This it is which shrinks not from every step of observation and speculation in natural things. It is this, I say, which stands pre-eminent as the exact and faithful tie of philosophy with all the other sciences.

This, in fine, it is which shall have its abiding-place in this Philosophic Faculty of the Catholic University, never old and never new, always the same, ever living and fertile.

Now, this great benefit will be expected from this institution: that not only the philosophical sciences will bloom together with the more solid doctrines transmitted by the monuments of ancient wisdom, but here also shall be brought forth by a connected course of studies, unto the full knowledge of truth, all those things which are held to be newly discovered by means of observation and speculation. Therefore nothing consonant to reason will be rejected by this Faculty. Only those guided by the love of truth will be welcome guests here.

The Roman Pontiff, who in our age is the supreme vindicator and promoter of the faith and reason by His Encyclicals, has laid out the confines of philosophy and theology, defining for each its own legitimate province in behalf of truth. He, Himself, has asserted that every kind of science flourishing in its own province favors the progress of humanity and religion; He, Himself, has indicated the three chief influences of the sciences, namely, first, that principles of doctrines should be known by more profound study; secondly, that legitimate conclusions should be deduced; thirdly, that the doctrines which reason has built up from a more general speculation be compared with observation and experiments.

Let them, therefore, who are guided by love toward religion and fatherland favor this institution. Hither with a ready mind let them come who desire to know the truth of reason and faith. Here for all time shall stand this noble monument, the witness that philosophical sciences are highly fostered where allied with theology, and theological science will flourish where rational studies are not neglected.

The Mission of Cardinal Satolli

From a Sermon delivered by the Most Rev. John J. Kain, Archbishop of St. Louis, on the occasion of Cardinal Satolli's Reception of the Beretta, Washington, D.C., January, 1896

"Let the priests that rule well be esteemed worthy of double honor, especially they who labor in the word and doctrine."—1 Tim. v. 17."

"Your Eminences, Most Reverend, Right Reverend, and Reverend Fathers and Dear Brethren:

"This venerable Cathedral—the mother church of America—has been the scene of many imposing celebrations. Hosts of mitred prelates and legions of surpliced priests have again and again moved in solemn procession through its hallowed aisles and beneath this majestic dome. In the grand ceremonial of our holy Church there is scarcely to be found a sacred rite which has not been here performed amid the solemn splendor that befits the service of the all-great and all-holy God.

"Only once before in its long and eventful history has it witnessed the impressive ceremony of this day. Nine years ago the second American Cardinal, your own revered and beloved Archbishop, here received the insignia of his new and exalted dignity. That was, indeed, a glorious day for the Church in America, and unceasing have been the benedictions invoked upon the illustrious Pontiff, Leo XIII., for that gracious recognition of America's claim to representation in the august senate of the Church universal. Never, perhaps, has the Christian world given so spontaneous, so unanimous an indorsement to any act of pontifical authority as it has given to the elevation of the Metropolitan of Baltimore to the Sacred College of Cardinals.

"Once more has the Sovereign Pontiff resolved to honor the youthful Church of America, and to-day this cathedral witnesses for the second time the solemn investiture of a Prince of the Church with the sacred purple that betokens his Cardinalitial rank. I hope to show

you that in his elevation from the high rank of Delegate of the Holy See to the Church in our great country to the higher rank of a member of the Sacred College of Cardinals we have a practical illustration of the Scripture principle laid down by St. Paul in the words I have just quoted.

"We Americans are justly proud of our republican form of government. We are convinced that it is the most perfect system that has ever been devised for the preservation and development of the inalienable rights of man—life, liberty, and the pursuit of happiness. Hence it is with no small degree of pride that we recognize the striking resemblance between the constitution of the Church and our republican institutions."

Archbishop Kain said that the office of chief ruler in the United States, as in the Roman Catholic Church, is elective, yet not by popular suffrage, but by an electoral college in the one case and by the College of Cardinals in the other. He said also that the College of Cardinals is in the Church what the Senate is in the United States. He also stated that in the Church, as in the United States, the highest offices are within reach of all her sons, and the rule holds good that promotion goes by fitness and preferment. The speaker next paid a high tribute to Cardinal Satolli, saying:

"The Holy Father, who has watched the career of his Eminence from boyhood's days, has not only admired him for his intellectual gifts, but has loved him because in him He has seen a model of solid sacerdotal virtue. Are not these good grounds for the sincere affection which the Holy Father cherishes for him? Now, those and the successful discharge of his mission in America are, as I am well aware, the reasons which have induced our Holy Father to confer upon him the high honors into which he is to-day amidst this glorious pageant inducted."

Archbishop Kain further said that Cardinal Satolli's promotion was not only a recognition of his learning, but of the use he had made of it—a fact which had not escaped the notice of the Pope, who has had few equals and no superiors as a Pontiff of vast and varied erudition and a patron of letters.

"It is no secret," continued the Archbishop, "that at the outset the first Apostolic Delegate to our country had to encounter and overcome some most perplexing difficulties. Suddenly transferred from his study and lecture-room and clothed with the judicial ermine, called on without previous experience to pass on intricate cases of ecclesiastical jurisprudence, required to inaugurate an entirely new

tribunal, with no precedents to guide him, among a people with whose language and customs and traditions he was unacquainted, and to exercise the plenipotentiary powers of an ambassador from the Holy See to the most flourishing and progressive Church on the face of the globe, he had intrusted to him a mission demanding abilities of the highest order. The difficulties of his position were enough to discourage a less courageous soul. But far from being discouraged, he seemed to draw inspiration and courage from the very magnitude of the task which had been assigned to him. Bravely he set to work to discharge the onerous and perplexing duties of his office and to master the difficulties which loomed up so ominously before him.

"The eyes of the nation were upon him, and his every act was chronicled from ocean to ocean. Catholics and non-Catholics watched with ill-disguised feelings of misgivings his every movement, ready, the former as well as the latter, to criticise and condemn any seeming misstep. Any serious mistake committed by the personal representative of the Holy See might have resulted in disastrous consequences to the Church in the United States. No one was more conscious of the delicate position in which he had been placed than the Apostolic Delegate himself, and no one could have passed through the trying ordeal with such wonderful prudence and consummate success.

"The Church of America owes a debt of lasting gratitude to the new Cardinal and to Leo XIII. for intrusting to one so well qualified the establishment of the apostolic delegation in these States. The beneficent influence of the delegation is already felt and recognized, and this happy influence will be continued and be multiplied if the successor of Monsignor Satolli inherits his admirable tact in the administration of the office. While we rejoice in the elevation to the Cardinalate of one so every way deserving of that exalted dignity, we deeply regret his prospective departure from our midst. Not only has he justly endeared himself to the Catholics of the country as the worthy representative of our Holy Father, but he has also won the respect and admiration of our non-Catholic brethren by his pronounced love of our American institutions and his interest in the continued welfare of this great republic."

In conclusion he said: "There cannot but be some element of self-interest in our tendering to him our congratulations on his elevation to the Cardinalate, and in the heartfelt wish and prayer that God may bless him with many years of life for the good of the

Church at large, and more especially for the good of the Church in the United States, to which he has enjoyed the distinguished honor of being the first Delegate Apostolic—an honor which we Americans, with pardonable pride in the importance of our country among Christian nations, are willing to believe may, in the case of his successors, as in his case, prove a stepping-stone to still higher honors."

CHRISTIAN UNITY

BY

His Eminence James Cardinal Gibbons

Archbishop of Baltimore

Two cries for religious unity have recently gone forth to the world. Thinking men have as never before been drawn to consider the anomaly presented by the great diversity that has existed in religious matters among the nations of the globe. God-fearing men, profound students, earnest souls, have bewailed such religious disunion, strife producing and oft to deeds of violence inciting; have seen that such a state of things is disorder and not according to the dictates of right reason, and have thought that the warring sects of Christendom could be brought together and in peace and harmony follow the doctrines of Jesus Christ. They recognize the need of unity in religion—in divine worship—more imperative here than in other branches of human effort. They see that the multiplicity of religious beliefs, the diversity of Christian creeds and churches, by no means tends to the beauty, or to the harmony, or to the strength either of religion or of Christianity. And they wish to obey the Apostle's exhortation to be "careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; one Lord, one faith, one baptism; one God and Father of all"(Eph. iv.).

The World's Fair Congresses of Religions took place a twelvemonth since in a Western metropolis, and eminent representatives of almost all the principal forms of religious belief labored to find a strong bond of union among them either of doctrine or of practical life. Many dissenting bodies of Christians assembled there, too, if perchance they might destroy the animosity of their differences, and sink their peculiarities of dogma and ritual in some radical and fundamental form of Christianity.

From this Parliament there resulted a clearer apprehension of religion as meaning the love and worship of God and the love and service of man. Greater liberty of thought and wider tolerance of opinion have been inculcated. The ideas of the Fatherhood of God and the Brotherhood of man have been learned more thoroughly and impressively than ever before. And it is to be hoped as a permanent blessing originating in these Congresses that men will no longer per-

secute their brethren for conscience's sake, thinking that thereby they would be rendering a service to the good and Almighty God. None appreciate these results more deeply than I; none thank God more sincerely. It is a good thing for brethren to dwell together in unity. It will be an event of transcending importance for men of all nationalities and creeds when they will truly recognize their common humanity. "'Twere a consummation devoutly to be wished" —to cease strife and warfare, to put down angry and revengeful feelings, to honor honest opinions and respect fearless conduct, to see in every man the image of the Begetting Spirit, to have just regard for his rights to liberty and happiness, and to remember the "One God and Father of all, Who is above all and through all and in us all."

But while this is necessary for peaceful living and even for the cultivation of the arts and sciences and for mutual intercourse, social and commercial, it cannot suffice for unity of faith and religion. It will not make the Pantheist acknowledge a personal God, nor draw the heathen from his idols. It will not turn the Mohammedan pilgrim from Mecca to Jerusalem, nor lessen the Hindu belief in the transmigration of souls. It will not change the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope and confidence in Christ already come. Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his predestination and the Methodist to his particular tenets. The Lutheran will not add to his two sacraments nor the Episcopalian to his three. The Anglican and the Greek will continue to deny Roman supremacy, and the Catholic cannot be separated from the See of Rome and Peter and cannot relinquish his principle of submission to ecclesiastical authority in matters of faith and morals. Though all of us, children and creatures of the same heavenly Father, may love one another as such; though we be good to our fellow-men and banish jealousy, strife, and hostile practices; yet we shall be still, oh, so very far from being "one body and one spirit," as we are called in the one hope of our calling—"one Lord, one faith, one baptism." There must be some bond stronger and less superficial to make us sink our individual differences; something that shall appeal to every one as coming from God, to the Jew and Gentile, to the Greek and barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uniform code of morality. A principle must be adopted

that will require more than common benevolence and ordinary piety and charity, a principle that will lead us to what God has revealed to us all, and only to what He has thus revealed, not to what He may have vouchsafed to reveal to individuals. For religion consists not only in charity but also in hope and in faith; not only in acts of kindness, but also in deeds of mortification; not simply in morality and honesty, but also in doctrines and dogmas; not merely in something to be done but as well in something to be believed. Faith without works is dead, but works without vivifying faith avail not unto justification. Doctrine must precede practice; principles must precede action. No attempt has ever been made to establish a religion except it were based on certain formulas of dogma and principle, which were laid down as indisputable because of their divine authorship. Pope's

> "For modes of faith let zealous bigots fight,
> He can't be wrong whose life is in the right,"

can scarce be a standard or an ideal. The union of various religions and of Christian sects must remain a dream or Utopian fancy till approach be made to a settlement of the precise points of belief that God in His mercy and love has revealed to the human race and of the exact manner in which He desires and wills to be worshipped. What separates us is not that which we do, not our conduct, not our uniforms, not even our ritual, but our tenets, our creeds, our principles; not that we disbelieve in God or in our common humanity, but that we differ widely in what we think God has said to us, and about the worship He wants from us. The religious constitution that can unite us is only that which shall have its origin in heaven, shall have been manifested to the world by God or His Son Jesus Christ, and to which we can always point and refer, saying, "Thus saith the Lord thy God."

In June last another call for religious union was sent forth—a call for the union of Christendom in particular. It comes from one who, reverenced and honored by all, has the world's ear; whose utterances have for several years received the closest attention and profoundest consideration; whom men the world over justly esteem for his wisdom, learning, sympathy with the aspirations of the race and sincere efforts for its amelioration. Borrowing his own thought, as our Saviour, on the eve of His death, prayed for His disciples that they might be one as He and the Father are one, so now the venerable Pontiff in his declining years, His Vicar, sends to heaven a similar

prayer and to Christendom a similar exhortation that we all be one. His letter is but an amplification of St. Paul's words to the Ephesians. May it produce abundant fruit. May it lead heathen and infidel to acknowledge God and whom He sent, Jesus Christ. May it bring all Christian people to the true fount of divine truth. May it show heresy its error and schism its loyalty. May it enable all to come together in unity of that "doctrine once delivered to the saints." But what is the great Leo's principle of union; what his remedy for existing dissensions? What the nature of the invitation addressed to all princes and people? He advises reconciliation and union with the Church of Rome; not such a union that would be brought about "by a certain kind of agreement in the tenets of belief and an intercourse of fraternal love. The true union between Christians is that which Jesus Christ, the Author of the Church, instituted and desired, and which consists in a unity of faith and a unity of government." In his view, which is the only true view, the supremacy of the Roman Pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in the fellowship with our Redeemer. That has been the claim of the Catholic Church from the beginning. She has repeated and insisted on the necessity of submission to the centre of Christian truth and the bond of external union. The fathers and doctors have invariably taught that "where Peter is, there is the Church;" and that on account of its superior power and primacy every particular church must adhere and be united to the Church of Rome where Blessed Peter erected his See for ever. His Holiness could not speak otherwise. He is conscious of what prerogatives Christ conferred on the prince of the Apostles. He knows that the Lord said to Peter: "Thou art Peter, and upon this Rock I will build My Church." He knows that the same Master said, too, "I will give to thee the keys of the kingdom of heaven," and, in reward for the Apostle's full and perfect confession of His divinity, He commissioned him to feed the sheep and lambs of His flock (the Church). Nor is he unmindful, especially, of the precept given to Peter to confirm his brethren in the faith. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren" (Luke xxii. 31, 32). This last commission contains the promise of Christ which could not fail, that Peter's faith and teaching would never be lost or diminished, would never cease to be the truth which Christ through him was to teach the world, and that Peter's duty was to strengthen the brethren—

the Apostles and their successors—in the faith, and to make their teachings firm and indubitable. Now, the Church did not die with St. Peter. It was to last to the end of time. St. Peter's powers and prerogatives were official, and not entirely personal; they were not to cease at his death, but manifestly if the Church was to continue in the condition Christ established it, and if truth was to be perpetuated, they were to be transmitted to his successors. As the Church needed a head at its beginning, the same necessity would always exist, and the same teaching authority, and the same governing power, would also be always required.

Leo XIII. speaks, then, with all the weight attached to Scriptural ordinances, with all the assurance given by the consciousness of unbroken and universal tradition, and with the confidence of twenty centuries of historical facts. He speaks as did the Saviour to Peter and the Apostles: "He that heareth you, heareth Me, and he that despiseth you despiseth Me." The position which the learned Pontiff takes is no usurpation or false assumption. It is not an egotistical and complaisant confidence in his own wisdom, or mere satisfaction with his possessions. His invitation springs from no self-conceit, and originates in no desire or purpose of extended dominion. Its spirit is not of pride or self-seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of internal peace; to "the truth which shall make all free," and to the "peace which surpasseth all understanding." It comes from his earnest desire, oft manifested, to better man's condition, both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellowmen and knows that he has the power and means of helping them. He has seen how men yearn for religious union and for religious peace; how they are tossed about by varying winds of doctrine; how they are becoming the prey of designing teachers and false prophets; and in the love of his fatherly heart, and in compliance with his trust to teach all men the way heavenward, he would now direct their minds and hearts, as the Master Whom he represents directed, to the channel of grace and truth—Christ's body—the Church; and justly repeats His declaration, "I am the Way, the Truth, and the Life." "No man cometh to the Father save through Me." It is a noble effort, an exalted aim, an earnest and reasonable invitation, and deserves to be widely answered.

The Catholic Church has been made to appear in a false light to those not of her communion. Specious arguments and erroneous

statements on the part of enemies have too long kept well-disposed persons from seeing her as she is, and the fear of her so-called tyranny has driven many from studying her position. It is not presumptuous to say that the more she is known and studied and the more deeply we penetrate into her mysteries, and understand her teachings, the more radiantly will her charms shine forth, and the more strongly will numbers be drawn toward her and embrace her faith, saying, with St. Augustine, "Too late have I known thee, too late have I loved thee." That the recent letter of our Holy Father, addressed to the princes and nations of the world, will interest men in this study, and compel ready assent to the truth he advocates, and submission to the divinely instituted authority found only in the Roman Catholic Church, there can be no doubt. Some may read the letter and hear the invitation with scorn, some with ridicule; others will put it aside, as they have ever done with similar appeals, and consider it an arrogant assumption and a folly to expect them to enter into communion with Roman corruption; but we are convinced that a ready response will be forthcoming from many quarters, and that acceptance of religious teaching from the Roman Pontiff will eventually conduce to their spiritual happiness. Union with Rome was once the rule; separation from her the exception. Christianity was identified with her, and both nations and particular churches that went from her lapsed into miseries and disorders of various kinds; into uncertainty in faith and corruption or looseness in morality. It could not be otherwise. The Saviour said: "He that is not with Me is against Me. He that gathereth not with Me, scattereth." One cannot be with Christ unless He be with His true Church. And in His Church He set up in Peter and His successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ; they will be against Christ.

Let the call be attentively considered. Let it be well pondered. Fruitful results will necessarily follow. The Church will not be the gainer, but the souls themselves that she saves. The Church is the bearer of glad and good tidings and the creator of peace. May nations accept her and princes love her. May all obey her and the voice of her visible head, which is indeed the voice of Christ, her Founder and her Head Invisible. May the Holy Fathers' call bring numberless erring sheep to the true fold, and may his desire and effort be more than a hope—may they prove a realization. They

who heed the invitation will find that in subjecting themselves to the authority of the Roman Catholic Church and her ecclesiastical head, they are not entering, as some would believe, into a servile and abject condition, unworthy of men endowed with reasoning faculties. The faith which they will receive will rest on grounds which reason itself approves and indeed establishes. There is no blind obedience or unreasonable service required in the Church. Faith given through it is a reasonable faith. Our intellect is ennobled by this faith, which is founded on confidence in Christ and His institutions, on His words and promises contained in very Scripture. Just as man does not make a better use of his liberty than in devoting himself to the worship of God, his Creator and Father, so the Christian cannot employ his faculties in more honorable service than in submitting to the Divine Master's visible representative, especially since this representative bears such indubitable credentials for his right to speak in His name.

Finally, the fear of giving up cherished notions or the teachings of childhood must not deter or delay union with the Catholic Church. For, in joining her, really no one will have to abandon the Christian truths he possesses. These will be clarified, perfected, and completed. He will not have a mere glimmer of light or a mere fragment of Christian revelation; but all this will be in its fulness and perfection. He will never experience any anxiety or doubt or be worried by contrary claims or contradictory teachings; he will rest in contentment, and the angels of peace will hover around him.

The Church and the Age

BY

THE MOST REV. JOHN IRELAND

Archbishop of St. Paul

A Sermon preached in the Cathedral of Baltimore, October 18, 1893, on the occasion of the Twenty-fifth Anniversary of the Episcopal Consecration of His Eminence James Cardinal Gibbons, Archbishop of Baltimore

MOST EMINENT CARDINAL—BRETHREN OF THE CLERGY AND OF THE LAITY:

Twenty-five years in exalted office, a bishop, a chieftain of bishops, in the Catholic Church, in America, in the latter days of this nineteenth century of the Christian era! Great the opportunities and weighty the responsibilities.

Of those years what record should I, who revere and love the Cardinal Archbishop of Baltimore, fain have to write? Should it be that they went by without harm done or good prevented, without blemish or reproach? This, whatever its value along the dark lines of frail humanity, is, at best, but the story of the talent wrapped up in napkin folds and securely guarded from misuse. Not this record did Christ expect from apostles, and from this pulpit I will not speak it.

Should the record be that of common duties performed in zeal and loyalty, of useful ministry in blessing and ordaining, in building temples and asylums, in exhorting souls unto their salvation? This record would be that of the ten hundred; it merits no special praise; it teaches no special lesson, and it shall not be the theme of this evening.

THE COMMON! WE ARE SURFEITED WITH IT.

Let others tell of the many. I wish to tell of the few. I am tired of the common; I am angry with it. If I am myself compelled to plod over its wearying pathways, I want, at least, to see others shun them, to see men rise far above their fellows, and by their singular thoughts and singular deeds freshen human life and give it

power to place itself in those high altitudes wherein is born progress. The common never puts humanity forward, never begets a great movement; nor does it save humanity when grave peril comes upon it. The common! We are surfeited with it; it has made our souls torpid and our limbs rigid. Under the guise of goodness it is a curse. The want in the world, the want in the Church, to-day as at other times, to-day as never before, is of men among men, of men who see further than others, rise higher than others, act more boldly than others. They need not be numerous. They never were numerous. But, while the few, they take with them the multitude and save humanity. The one man of sufficient grandeur of soul and firmness of hand saves a whole country; the one man saves the whole Church.

This evening it is my coveted privilege to honor a man among men. The record of the Cardinal Archbishop of Baltimore! I speak it with pride and exultation; it is the record I should have traced for my ideal bishop and leader of men in these solemn times through which the Church is passing.

A NEW ERA HAS COME: THE CHURCH NEEDS TO ADAPT HERSELF TO IT.

The times are solemn. In no epoch of history, since the beginning of the Christian era, did changes so profound and so far-reaching occur. There is in the physical sphere of human activity a complete revolution. Discoveries and inventions have opened to us a new material world. Social and political conditions have been transformed. Intellectual curiosity is intense and peers with keenest eye into the recesses of sky and earth. Intellectual ambition, maddened by wondrous successes in many fields, puts on daring pinions and challenges all limitations of knowledge. The human heart is emboldened to the strangest dreams and frets itself into desperate efforts in presence of all barriers to the impletion of its desires. Let things be new, is the watchword of present humanity, and to make things new is its strong resolve. To this end are pledged its most fierce activities, which, in whatever part of man's realm they are exercised, have their illustration in the steam and electricity of the new material creation.

In the midst of these times the Catholic Church moves and works, professing, as her charter obliges her, to conquer minds and hearts, individuals and society. Her mission to the world is what it was for

long centuries: but the world wears a new aspect. The Church sails upon the waters of the same ocean upon whose bosom she has glided since her first departure from Palestine: but new winds trouble those waters and toss them into unusual billows. No long argument is needed to show that there ought to be new movements of the helm in the Ship of State and new unfurlings of canvas from her masts.

Now is the opportunity for great and singular men among the sons of God's Church. To-day old-time routine is fatal; to-day the common is worn-out senility. The crisis demands the new, the extraordinary, and with it the Catholic Church will score the grandest of her victories in the grandest of history's ages.

THERE IS A DISCORD BETWEEN AGE AND CHURCH. WHERE THE FAULT LIES.

"There is a discord between the age and the Church." I recall the fact with sorrow. The interests of society and of religion suffer, while misunderstanding and separation last. The peace of harmony is the price of well-being and of progress.

The fault lies with the age and with the Church, or rather with spokesmen of the age and spokesmen of the Church. Age and Church, rightly apprehended, are in no manner at war. The age, as it is represented to us, is at fault. Elated with its material and intellectual successes, it is proud and exaggerates its powers. It imagines that the natural, which has served it so well, is all sufficient; it tends to the exclusion of the supernatural; it puts on the cloak of secularism. In its worship of the new, which the march of progress brings to it, whatever is old is suspected. It asks why its church may not be new as well as its chemistry or its science of mechanics. A church bearing on her front the marks of nineteen centuries is in its eyes out of date and out of place. Pride and thoughtlessness are the evil and misleading characteristics of the age.

The Church, as she comes before us in the speech and actions of churchmen, deserves her share of reproach. I speak as a Catholic with sincere love for the Catholic Church. I know the divine elements in the Church which Christ has made the repository of truth and grace, and I have full faith that those elements are at all times guarded under the unerring breathings of the Holy Spirit. But I know, too, the human elements in the Church. Men in the Church retain their human parts, and upon their wisdom and their energy very much of the Church's outward weal is made dependent. The Church has

had her epochs, differing one from another in light and glory, as Catholic pastors and Catholic people scanned the world with clearer sight and unsheathed the spiritual sword with greater alacrity. The dependence of the Church upon her human elements is often too easily forgotten, although the Church herself authoritatively teaches that undue reliance upon divine grace is a sin of presumption.

THE MISTAKES OF CHURCHMEN IN NOT SEEKING TO CONCILIATE THE AGE.

I am not afraid to say that, during the century whose sun is now setting, men in the Church have made the mistake of being too slow to understand the new age and too slow to extend toward it the conciliatory hand of friendship. They were not without their excuses, the strength of which I respect. The Church in her divine elements is unchangeable, supremely conservative. Her dread of change, so righteous in a degree, is likely to be carried beyond the legitimate frontier and made to cover ground where change is proper. The movements of the age, it is also true, were frequently ushered into existence under most inauspicious and repellent forms. The revolution of 1789, whose waters, rushing and destructive as those of the maddest mountain torrent, were crested with the crimson of blood, was the loud signal of the birth of the new era. The standard-bearers of the age often bore aloft the insignia of impiety and of social anarchy. Certain men, as Lamennais, who attempted an alliance between the age and the Church, were imprudent in speech, and in their impatience they courted failure for themselves and discouragement for their allies. But with all these excuses churchmen thought and acted too slowly. They failed to grasp the age, to Christianize its aspirations and to guide its forward march; it passed beyond them. There were the few Lacordaires, who recognized and proclaimed the duties of the hour; timid companions abandoned them; reactionaries accused them of dangerous liberalism, of semi-heresy, and they were forced to be silent. The many saw but the vices of the age, which they readily anathematized; its good and noble tendencies they ignored and denied. The age was for them the dark world against which Christ has warned his followers. The task of winning it to the gospel was considered a forlorn hope. It was a task to be accomplished only through some stupendous miracle from heaven, and until the miracle came the ministers of Christ withdrew, as into winter quarters, into sacristies and sanctuaries,

where, surrounded by a small band of chosen ones, they could guard themselves and their friends from the all-pervading contagion. The age, abandoned to itself and to false and mischievous guides, estranged each year more and more from the Church on account of the Church's isolation of her energies, irritated by her unfriendliness, became hardened in its secularism and taught itself to despise and hate religion. This deplorable condition prevailed in some countries more than in others; but from none was it totally absent. The Church had seemingly furled her flag of battle, her flag of victory.

THE OPPORTUNITY FOR THE GREAT AND SINGULAR CHURCHMAN.

It was a mistake and a misfortune. Go and teach all nations, the Christ had said once for all times, and in obedience to these words the first apostles rushed into the Roman Empire, speaking to the sages of Athens on Mars' Hill, to the patricians and senators of Rome in the very courts of emperors, to the slaves in their huts, and the Roman Empire was christianized. Radically erring and evil-doing as the present age may have been, the methods and zeal of the early apostles would have won it to the Saviour. But, in veriest fact, the present age, pagan in its language and in the excesses of its qualities, is in its depths instinct with Christian emotions; it worships unwittingly at Christian shrines and awaits but the warm contact with the living Christian religion to avow itself Christian.

I indicate the opportunity for the great and singular churchman. His work is to bridge the deep valley separating the age from the Church, to clear off the clouds which prevent the one from seeing the realities of the other, to bring the Church to the age, and the age to the Church.

We must know that the age and the Church are not hopelessly apart.

THE BAD AND THE GOOD IN THE AGE.

The age has, assuredly, its errors and its sins, and these the Church never can condone. With the age conceived as the embodiment of errors and sins the Church cannot be reconciled. But these are the accidents, not the essentials, in the make-up of the age. For my part, I see in the present age one of the mighty upheavals which occur from time to time in humanity, causing and marking the ascending stages in its continuous progress. Humanity strengthened

by centuries of reflection and of toil, nourished and permeated by principles of Christian truth, is lifting upward its whole mass to higher regions of light and of liberty, and demanding a fuller and more universal enjoyment of its God-given rights. All this is praiseworthy; all this is beautiful and noble. It is all this that we are asked to accept when we accept the age, and in accepting the age we give ourselves the right to chide it for its defects—we put ourselves in a position to correct them.

THE INVARIABLE AND THE VARIABLE; THE PERMANENT AND THE TRANSIENT IN THE CHURCH.

The Church, too, has her accidents and her essentials. We must be able to distinguish the former from the latter; we must be prepared, while jealously guarding the essentials, to let go the accidents as circumstances of time and place require. What the Church at any time was, certain people hold she ever must be. They do her much harm, making her rigid and unbending, incapable of adapting herself to new and changing surroundings. The Church, created by Christ for all ages, lives in every age and of every age. We find, consequently, in her outward belongings the variable and the contingent. The Church, at one time imperialistic in her political alliances, was at another feudalistic; but she never committed herself in principle to imperialism or feudalism. She spoke Greek in Athens and Latin in Rome, and her sons wore the chlamys or the toga; but she was never an institution confined to Greece or to Italy. In later days she lisped the nascent languages of Goths and Franks, and showed in her steppings through their lands not a little of their uncultured bearing and of their defective civilization without being a Gothic or Frank product, limited in life and conditions to the life and conditions of her contemporaries. Her scientific knowledge at different epochs was scant as that of those epochs; her social legislation and customs, as theirs, were rude and tentative. She was simply in her human elements partaking of the life of her epoch, her divine elements always remaining the self-same, however shifting the mundane scenes around her. Two or three centuries ago she was courtly and aristocratic under the temporal sway of the Fifth Charles of Spain or the Fourteenth Louis of France; but this again was a passing phase in her existence, and she may be at other times as democratic in her demeanor as the most earnest democracy would expect. Her canon law, which is the expression of her adaptability

to circumstances, received the impress at one time of the Justinian code, at another that of the capitularies of Charlemagne, at another that of the Hapsburg or Bourbon edicts: but she was never mummified in Justinian or Bourbon moulds, and her canon law may be as American as it was Roman, as much the reflection of the twentieth century as it ever was of the middle ages. Were not all this most true the Church would not be catholic, as her founder was catholic, the teacher and Saviour of all ages and of all nations. Let us be as broad and as catholic in our conceptions of the Church as Christ was, and we shall find no difficulty in recognizing her fitness to all lands and to all ages—the past as well as the present, and the present and the future as well as the past.

THE NEW CRUSADE—BRINGING INTO CLOSE CONTACT CHURCH AND AGE.

What! the Church of the living God, the Church of ten thousand victories over pagans and barbarians, over false philosophies and heresies, over defiant kings and unruly peoples—the great, freedom-loving, philanthropic, truth-giving Catholic Church—this Church afraid of the nineteenth century! afraid of any century! not seeing in the nineteenth the fervent ebullitions of noblest sentiments, the germinations of her own Christlike plantings; this Church not eager for the fray, not precipitating herself with force irresistible upon this modern world to claim it, to love it, to foster and admire or to correct and cure, to own it for Christ, and with her impetuous arm to lift it to the very summit of its highest aspirations, to which only by the Church's aid this panting, hoping, despairing world can ever reach! Far, far from Catholics be the chilling, fatal, un-Catholic thought!

I preach the new, the most glorious crusade. Church and age! Unite them in the name of humanity, in the name of God.

Church and age! Bring them into close contact; they pulsate alike; the God of humanity works in one, the God of supernatural revelation works in the other—in both the self-same God.

THE CHARACTERISTICS OF THE AGE—ITS AMBITION OF KNOWLEDGE.

Let us note the chief characteristics of the age. The age is ambitious of knowledge. Its searchings take no rest and submit to no limitations of territory. Be it so. The Catholic Church proclaims that all truth, natural as well as supernatural, is from God, and that

the mind, whose proper aliment is truth, grows more God-like as it absorbs truth in more generous proportions. Two sources of knowledge there are according to Catholic teaching, both from God,—the individual reason of man and the voice of God in revelation. Between reason and revelation there never can be a contradiction, the so-called war between Church and science being a war between the misrepresentations of science and the misrepresentations of faith, or rather between certain ignorant scientists and certain ignorant theologians. The Church desires the spread of intellectual light among all men and over all regions of truth; the age in its tireless studying of nature does the work of the Church. The discoveries of the age, whether in minute animalcules or in vast fiery orbs, demonstrate God. They show forth through all the laws of the universe an absolute cause, all-wise, all-powerful, eternal,and this cause is God. The fruits of all historical inquisitions, of all social and moral meditations, give us Christ rising from the dead and raising the world from the dead. They give us Christ's Church as the enduring embodiment of Christ's mission. The knowledge of the age! The age has not a sufficiency of it, and the need of the hour, the duty of the Church, is to urge the age to deeper reserches, to more extensive surveyings, leaving untouched no particle of matter that may conceal a secret, no incident of history, no act in the life of humanity that may solve a problem. The knowledge of the age! the Church blesses it; the Church aids its onward growth with all her might, with all her light.

IT IS AN AGE OF LIBERTY—THE AGE OF THE DEMOCRACY.

It is an age of liberty, civil and political; it is the age of the democracy, when the whole people, tired of the unrestricted sway of sovereigns, become themselves the sovereigns, and exercise with more or less directness the power which was always theirs primarily by divine ordinance. The age of the democracy! The Catholic Church, I am sure, has no fear of the democracy, this flowering of her own most sacred principles of the equality, fraternity, and liberty of all men, in Christ and through Christ. These principles are spread upon every page of the gospel. From the moment they were first confided to the Church they have been ceaselessly leavening minds and hearts toward the fullest recognition of rights and dignity among all men, toward the elevation of the multitudes of men, and the enjoyment by them of freedom from unnecessary re

strictions, and of social happiness mingled with as few sorrows as earth's planet permits. The whole history of the Catholic Church is the record of the enfranchisement of the slave, the curbing of royal tyranny, the defence of the poor, of the people, of woman, of all the social entities that pride and passion choose to trample upon. The great theologians of the Church, an Aquinas, a Suarez, provide in their teachings complete foundations for the political democracy, which assumes in the present age its plenary form. They assert and prove that all political power comes from God through the people, whose delegates kings and princes are, and that when rulers become tyrants the inalienable right of revolution is reserved to the people. The Church lives under all forms of government. When ratified by the people all forms are legitimate; but the government which more than another is that of the people, by the people, and for the people, is the one where the Church of the people, the Catholic Church, breathes air most congenial to her principles and her heart.

IT IS AN AGE OF SOCIAL JUSTICE; IT IS AN AGE OF MATERIAL PROGRESS.

It is an age of social battlings for justice to all men, for the right of all men to live in the frugal comfort becoming rational creatures, to all of whom birth into the world gives title to a sufficiency of the things of the world. Very well; is not this sudden revolution which has come upon men in the plea for social justice and social comfort the loud outburst of the cry which has ever been going forth from the bosom of the Church since the words were spoken by her Founder: "Seek first the kingdom of God and His justice, and all things else shall be added unto you"? It is not sufficiently made public that the principles underlying the social movement of the times in all its legitimate demands are principles constantly taught in Catholic theological schools, as, for instance, this chief one proclaimed by Cardinal Manning, to the horror of aristocratic England, that in case of extreme need of food all goods become common property. Catholics have of late been so accustomed to lock up their teachings in temple and seminary that when the same teachings appear in active evolution upon the broad sea of humanity they do not recognize them; they even fear and disown them.

It is an age of material progress, of inventions, of the subjugation of nature's forces to the service of man, of the building up of man over all irrational creation. Does the Church in these things con-

demn the age? It is her doctrine that the earth was given to man that he dominate over it. Progress of every kind the Church blesses; for progress along the lines of all human activities and human uses is the divine ordering,—stagnation and inactivity calling down from God reprobation, as we learn from the parable of the talents.

WHAT MUST BE OUR PRACTICAL RELATIONS WITH THE AGE?

I have described the intellectual attitude which it befits us to take toward the age. What should be our practical relations with it? Let them be those which the warmest apostolic zeal and the best human prudence counsel. We desire to gain the age. Let us not, then, stand isolated from it. Our place is in the world as well as in the sanctuary; in the world, wherever we can prove our love for it or render it a service. We cannot influence men at long range; close contact is needed. Let us be with them in the things that are theirs —material interests, social welfare, civil weal—so that they be with us in the things that are ours—the interests of religion. Let us be with them, because their interests are our own, because nature and grace must not be separated. The age, I shall be told, is following wrong roads. I reply, we have abandoned it to itself and allowed it to err. Let us now repair the fault and go with it in order to guide it in the future.

The age courts knowledge; let us more than others be the patrons of knowledge. Let Catholics be the most erudite historians, the most experienced scientists, the most acute philosophers; and history, science, and philosophy will not be divorced from religion. The age demands liberty with good government; let us be models of patriotism, of civil virtue, of loyalty to the country's institutions; and no suspicion will ever exist that Catholics are the allies of buried régimes, the enemies of liberty, civil or political. In all social plannings and organizations let us be the most active, the most useful; and men will recognize the great truth that religion, having the promises of the life to come, has those, too, of the life that is, and seeing in the Church the friend and the protectress of their terrestrial interests, they will easily accept her in her supernatural offerings. Let us love men as Christ loved them, even when they love us not, and affection for them will beget in them affection for us and for our doctrines. Above all, let us love and work earnestly and energetically. The world succeeds in its enterprises through tireless perseverance and Titanic labors. In like manner shall we succeed in our

task. The half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion co-operating with divine grace will win; old-fashioned, easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age.

LET US GIVE NO HEED TO OPPOSITION.

I will not pause long to reply to objections which rise in many minds. The age, one may say, is turned away from the Church and will not listen. I believe that if minds and hearts properly attuned reach out to it, the age will listen. Men are always convertible to God; the age is convertible to Him. I am afraid, says another, of the opposition that will come from men in the Church if I talk of the age as talks the speaker of this evening, if I act toward the world as he advises me to act. Friends, if you are afraid of this opposition, you will not succeed; you are not "of the seed of those men by whom salvation is brought to Israel." The opposition will surely come. In every historic transition there are the reactionaries, who would fain push back into Erie the waters of Niagara, to whom all change is perilous, all innovation damnable liberalism and even rank heresy. Mind them not; pass onward with Christ and His truth.

MEN THROUGH WHOM VICTORY COMES: THE CHIEF AMONG THEM, LEO XIII.

The Church and the age! Their union is secured. The nineteenth century has seen in its latter days men "by whom salvation is brought to Israel." I name a few—and in naming them I send to them in their heavenly or earthly abodes my soul's tribute—Von Ketteler, of Cologne; Lavigerie, of Carthage; Manning, of Westminster; Gibbons, of Baltimore; Leo, of Rome. Two we especially revere.

Leo, I hail thee, Pontiff of thy age, providential chieftain of the Church in this great crisis of her history! How true it is that God has care for His Church! It seemed to be a supreme moment in her life among men. The abyss between her and the age was widening; governments had set her aside and warred against her; peoples trusted her not; the intellectual and social movements of humanity ignored her. Catholics, clergy, and laity terrified and disheartened, made of their isolation a rule, a dogma. Humanly speaking, the horizon was dark with fateful forebodings. Then Leo comes to the

helm; quickly he discerns the angry elements, the shoals and breakers, and, under his hand, the ship moves in new directions with quickened vigor; she tops the highest billows, fearless of their fury, and soon reaches the calm seas, where triumphantly she ploughs the waters, the peerless queen.

Leo talks to the age in its own language; he tells it what indeed the Church is, and the age wonders and admires. By his decrees opening to the scholarship of the world, non-Catholic or Catholic, the archives of the Vatican, establishing universities in Europe and America, lifting upward the standard of studies in all the schools of the Church, he places the Church in the leadership of the race for knowledge. His immortal encyclical on "The Condition of Labor" consecrates him the Pontiff of the workingmen; it becomes the charter of the laborer, teaching him not merely his duties, of which he had heard so much, but his rights, of which clerics heretofore had spoken with bated breath. The masses of the people, the poor and the oppressed, know that the Church is with them, not merely their counsellor, but their defender and their champion. The glorious encyclicals to the French nation bring to the democracy the long-coveted kiss of the Church; the smiles of the Church, which emperors and kings had claimed as their exclusive inheritance, now descend upon the fair face of the highest embodiment of popular rights, the re public. Oh, God be praised, that we live to know and to love Leo!

Not merely does Leo teach, but he acts, and he demands that others act. No opportunity to reach out to the world, to benefit it, to teach it in sympathetic words, is neglected. By letters, in private conversation he urges bishops, priests, and laymen to be soldiers of the Church, bearing in her name to peoples and governments not the sword of war, but the olive branch of amity and concord. His letters to Decurtins and De Mun instance his enlightened zeal. Nor would he narrow down the lines of combat to pious confraternities. His letter to the Bishop of Grenoble declares that Catholics must work for truth and virtue wherever they are allowed to work, and in the society of men who, while well-meaning and honest, may still be outside the Church. "I try to do everything, everywhere, for the Church," said Leo to myself, "and so would I have bishops do wherever circumstances permit it." His joy over the proceedings of our late American Catholic Congress shows how far he approves unusual manifestations of energy on the part of the clergy and laity.

Leo has the courage of his high mission. Pope as he is, he has his opponents within the Church; men whose sickly nerves suffer

from the vibrations of the ship moving under his hand with accelerated velocity; reactionaries, who think that all the wisdom and the providential guidance of the Church are with the past; obstinate advocates of self-interest, who place their own ideas and their own likings above the welfare of the Church of Christ. But Leo works in spite of all opposition, and Leo reigns. The Roman Pontificate to-day before governments and peoples is invested with high prestige and moral power unknown to it for years; the Church is out upon the broad world, felt, esteemed, and listened to as she has not been in the century. Whole nations are saved. Leo is doing for France what France is unable to do; he is uniting her people, giving to her a durable government, and staying the hand of religious persecution. Say what some may, these are in France the results of the Papal encyclicals in favor of the French republic.

Leo shows forth in especial splendor the Church's catholicity—her divinely begotten fitness for all ages and all nations. He severs the Church from political and social entanglements, makes her independent of the transient traditions of the past, and sets her before the world radiant in her native beauty and freedom, prepared to embrace and bless the new humanity of the twentieth century, as she embraced and blessed the humanity of previous centuries amid its manifold phases and transformations, the Church of to-day as of yesterday, the Church of to-morrow as of to-day.

LEO'S REPRESENTATIVE IN AMERICA—MONSIGNOR SATOLLI.

Surely, much is yet to be done before the union of age and Church is complete; but the work has begun and has progressed to a surprising degree. Let us pray that Leo live yet many years, and that when death at last comes Leo's spirit still dominate in the Vatican, and all will be well. Meanwhile, in America, let it be our duty to cluster around him, to inhale his ideas, to work with him, as Americans should work, in energy and earnestness. We are especially favored by him. He lives among us in an especial manner, having sent to us his chosen representative, who makes Leo known to us as no other man could; whose words, whose acts, prove to us daily how truly Leo is the Pontiff of the age,—Monsignor Satolli. The Church and the age! Rome is the Church; America is the age. And Monsignor Satolli's command to Catholics of America is: "Go forward, on the road of progress, bearing in one hand the book of Christian truth—Christ's gospel, and in the other the Constitution of the United States."

CARDINAL GIBBONS—THE PROVIDENTIAL ARCHBISHOP OF BALTIMORE.

Gibbons, of Baltimore! I cannot give to my words the warmth of my heart. I shall give to them its sincerity. I have spoken of the providential Pope of Rome. I speak now of the providential Archbishop of Baltimore. How oft, in past years, I have thanked God that in this latter quarter of the nineteenth century Cardinal Gibbons had been granted to us as primate, as leader. Catholic of Catholics, American of Americans, a bishop of his age, and of his country, he is to America what Leo is to all Christendom. Aye, far beyond America does his influence extend. Men are not confined by frontier lines, and Gibbons is European as Manning is American. A particular mission is reserved to the American Cardinal. The Church and the age fight their battles with especial intensity in America. America is watched. The prelate who in America is the representative of the union of Church and age is watched. His leadership guides the combatants the world over. The name of Cardinal Gibbons lights up the page of nearly every European book which treats of modern social and political questions. The ripplings of Cardinal Gibbons' influence cross the threshold of the Vatican. Leo, the mighty inspirer of men, is inspired and encouraged by his faithful lieutenants, from whom he often asks: "Watchmen, what of the night?" The historic incident of the Knights of Labor, whose condemnation Cardinal Gibbons averted by personal interviews with Leo, was one of the preparations to the encyclical on the "Condition of Labor." But Cardinal Gibbons is an American; let him be judged from America.

The work of Cardinal Gibbons forms an epoch in the history of the Church in America. He has made known, as no one before him did, the Church to the people of America; he has demonstrated the fitness of the Church for America, the natural alliance existing between the Church and the freedom-giving democratic institutions of America. Through his action the scales have fallen from the eyes of non-Catholics; prejudices have vanished. He, the great churchman, is the great citizen. Church and country are united in him, and the magnetism of the union pervades the whole land, teaching laggard Catholics to love America, teaching well-disposed non-Catholics to trust the Church. How noble the mission which Heaven has assigned to him! How well it has been followed out! Church and country in America, the Church and the age, modern aspirations and ancient truths, the democracy with its republican liberties and the

spiritual princedom of the Catholic Church harmonized, cast into bonds of warm amity, laboring together for each other's progress, for the progress of humanity upon earth and in heaven. O God of time and of eternity, God of Church and of country, we praise Thee! we thank thee! Unceasing be to us this flow of Thy bounty!

I need not tell the qualities of mind and heart which have brought the reward of success to the labors of Cardinal Gibbons,—the nation knows them. He is large-minded; his vision cannot be narrowed to a one-sided consideration of men or things. He is large-hearted; his sympathies are limited by the frontiers of humanity; careless of self, he gives his best activities to the good of others. He is ready for every noble work, patriotic, intellectual, social, philanthropic, as well as religious, and in the prosecution of it he joins hands with the laborer and the capitalist, with the white man and the black man, with the Catholic, the Protestant, and the Jew. He is brave; he has the courage to speak and to act according to his convictions; he rejoices when men work with him; he works when men fall away from him. Bravery is as needful in labors of peace as in those of war.

Cardinal Gibbons, the most outspoken of Catholics, the most loyal colaborer of the Pope of Rome, is the American of Americans. I desire to accentuate his American patriotism, for it has been a wondrous factor in his victories. We have heard it said that frequent declarations of patriotism are unseeming in loyal citizens, whose silent lives ought to give sufficient evidence of their civic virtue. Let it be said, then, that frequent declarations of religious faith are not in place among devoted Christians, that the "Credo" should be seldom repeated.

I have spoken my tribute to the Cardinal Archbishop of Baltimore. A wide field remains untouched from which other men may gather other tributes.

REASONS FOR HOPE AND GRATITUDE.

My whole observation of the times, and in particular of this memorable Columbian year, convinces me that the Church has at present her season of grace in America, and I often put to myself the anxious question: Will she profit of it? At moments my soul sinks downward to the border-land of pessimism. I hate pessimism; I believe it to be one of the worst of crimes against God and humanity; it ends progress. Yet it tempts me, when I read in so many souls

indifference and inertia, when I hear of the trifles with which soldiers of truth busy themselves, when I perceive the vast crowd looking backward lest they see the eastern horizon purpled by the rising rays of the new sun, and moving at slowest pace lest perchance they leave the ruts of the past and overtake the world, whose salvation is their God-given mission. This evening far from me pessimism is driven. I feel that religion will surely conquer. My soul throbs with hope. For I remember the God above me; I remember the leaders He has given to the Church—in Rome, Leo XIII.; in America, Cardinal Gibbons. What one man can do is wondrous; what could not ten men—a hundred men do? O Church Catholic, fruitful mother of heroes, give us in unstinted measure men, sons of thy own greatness and of thy own power!

The jubilee of Cardinal Gibbons is not a celebration of song and tinsel; it is a lesson to bishops, priests, and laymen of God's Church in America.

AMERICAN ⁘ CITIZENSHIP

BY

The Most Rev. Archbishop Ireland

From a Lecture delivered in Boston, May 2, 1895

AMERICAN citizenship is American manhood, the manhood of all born or adopted into the American nation.

Abraham Lincoln defines the government established by George Washington and his colaborers: "A government of the people, by the people, and for the people." America is the highest form of organized democracy.

America is the country of human dignity. The essence of the American Republic is manhood suffrage, a recognition of the dignity of manhood in all men and of his capability as a factor of government. It is a government by the people. There is universal suffrage; the people are trusted and deemed able to care for their public interests, and, while the immediate and direct gestion of affairs by the whole people is not possible in a large and important country, yet the officials delegated by the people for this gestion are so named for limited periods of time that, as a matter of fact, the people remain the governing authority.

"The foundation of the republic," says James Bryce, "is confidence in the multitude, in its honesty and good sense, in the certainty of its arriving at right conclusions." Mr. Lincoln's political faith is that of the republic. "A part of the people may be wrong the whole time; the whole people may be wrong a part of the time; but the whole people will not be wrong the whole time." America is the country of human liberty. Liberty is the exemption from all restraint save that of the laws of justice and order, the exemption from submission to other men, except as they represent and enforce those laws. The divine gift of liberty to man is God's recognition of his greatness and his dignity. The sweetness of life and the power of growth lie in liberty. The loss of liberty is the loss of light and sunshine, the loss of life's best portion. Humanity, under the spell of

heavenly memories, never ceased to dream of liberty and to aspire to its possession. Now and then during history, here and there, its refreshing breezes caressed humanity's brow. But not until the Republic of the West was born, not until the Star-Spangled Banner rose toward the skies, was Liberty caught up in humanity's embrace, and embodied in a great and abiding nation.

In America the Government takes from the liberty of the citizens only so much as is necessary for the weal of the nation, which the citizen by his own act freely concedes. In America there are no masters who govern in their own right, for their own interest, or at their own will. We have over us no Louis XIV. saying: "L'état c'est moi;" no Hohenzollern announcing that in his acts as sovereign he is responsible only to his conscience and to God. Ours is the government of the people, by the people, and for the people. The government is our ewn organized will. There is no State above or apart from the people. Rights begin and go upward from the people. In other countries, even those apparently the most free, rights begin with and come downward from the State. The rights of citizens, the rights of the people, are concessions which were painfully wrenched from the governing powers. With Americans, whenever the organized government does not prove its grant, the liberty of the individual citizen is sacred and inviolable.

The republic of America was a supreme act of confidence in man—a confession such as never before had been heard of human dignity and human ability. Its creation was the boldest political act recorded in history. Even at this day Mr. Bryce writes: "They (the Americans) are trying, and that on the largest scale, the most remarkable experiment in government the world has yet witnessed." The French philosopher, Jean Jacques Rousseau, wrote that democracy is a government for gods, but unfit for man. As our patriot sires uplifted the starry flag, perfumed with the hopes of the new spirit in humanity, the nations declared them foolish, and foretold for the republic a brief period of years. "The American republic!" wrote a French publicist of established fame, Joseph de Maistre, "it is only in swathing clothes; let it grow; let a century pass over it, and we shall see what it is." Its existence was thought that of a passing illusion, and no attention was allowed it in the calculations of the future political possibilities of the world.

A century has gone by, and Washington's republic remains; it has grown, the infant has become a giant; it thrills with potent strength and exalted hopes which sanguine dreams had not pictured

to Washington and his fellows. It was said: The specific perils of democracy will show themselves with expansion in population and domain; the ship may float in narrow seas and upon placid waters, but upon the broad ocean, with its fierce tempests, it must founder. These special perils came upon her, but they did not injure her; yea, they made manifest latent forces of adaptation and endurance which surprise and comfort democracy's lovers. The terrible ordeal which alone seemed to alarm one of America's truest friends, Alexis de Tocqueville, fell to her lot—civil war—strife between the central government and State authorities. It was the one test needed to give to herself the consciousness of her own vigor and power of endurance, and never was the republic so strong in all the elements of life, so entrancing in beauty, so menacing to the foes of democracy as when the sun of Appomattox shone on her banner and revealed upon its azure ground the presence of the full galaxy of her stars.

America, oh! how great thou art, how good thou art! Thy critics make against thee but one reproach, that thou art too great and too good, and that thy sons may not understand thee and value thee as thou deservest, and treat thee with the love, loyalty, and respect which are needed to preserve thy life and strength.

I have called America the providential nation. As I believe that God rules over men and nations, so I believe that a divine mission has been assigned to the republic of the United States. The mission is to prepare the world, by example and moral influence, for the reign of human liberty and human rights. America does not live for herself; the great destinies of humanity are in her keeping. No Monroe Doctrine confines her democracy to Atlantic and Pacific seaboards. American citizenship sustains the liberties of humanity. The spirit of America in Washington's days, wafted thither by the soldiers of Lafayette and Rochambeau, passed over to France and hastened her revolutions. Wild excesses of her own abettors in Europe drove liberty backward, but she never ceased her strugglings, drawing, meanwhile, courage and hope from America's democracy, and to-day Europe is in fact, if not in name, free and democratic, France is a well-established republic; Spain and Italy have reached the confines of republican régime; Germany elects her Parliament, which a Hohenzollern Emperor fears and obeys; in England suffrage is almost universal; in Belgium it is entirely so; even Russia must count with the masses of its population, and in far-off Japan a representative Parliament divides the supreme power with the occupant of the once deified throne of the Mikado; and amid them all, America

rises before the whole world, powerful, majestic, personified democracy, the hope of liberty's friends amid the nations, the despair of liberty's foes. Oh, America, guard thyself well! Thou failing, humanity's hopes fail.

Americans, *noblesse oblige*. Know your country and be loyal to it.

No country deserves so well of its people as your own, and none is so dependent upon them.

Our country! After God, we are indebted to it for all things, and, after Him, to it is due our sovereign allegiance. Time, labor, wealth, life, family—we lose sight of all when country demands sacrifice from us.

A government of the people, by the people, and for the people, as proposed by the founders of the republic, was, we have said, in the light of the facts of history, a stupendous experiment. The experiment has so far succeeded. What shall be her future, her own citizens will say; their citizenship decides her lot.

What America demands from her sons is good citizenship. What Americans owe to their country is good citizenship; this, and this alone, will save the republic.

The foundations of good citizenship are morality, religion, and intelligence. Said George Washington in his farewell address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. . . . Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. . . . Promote as an object of primary importance institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

Republics live from the righteousness of the people. Monarchies and empires can count on physical force, on the wisdom and goodness of the one or the few. Republics are ruled by the many and the virtues of the many is their reliance. The personal righteousness of the citizen, the deep, abiding sense of duty, the quickly responsive moral conscience does what interest, ambition, honor vainly attempt. Those who observe the "Ten Commandments" break no civil law,

and their virtuous souls are prompt to reply in action and sacrifice to country's call. The nation seems strong and prosperous, and the sentinels on its outposts repeat that no peril is nigh; but if intemperance, impurity, dishonesty dwell in the hearts of its people, its strength has departed and the dark shadows of death are fast descending upon it.

Private morality begets national morality, and the latter always reacts upon the former. The ethical code is the same for governments and for individual men. In its dealings with foreign countries, or with its own citizens, the nation or State, as well as the individual, is held to the sovereign law of eternal justice, which is never violated by high or low with impunity. *Vox populi vox Dei*, it is said. The words are true when the nation or State moves within the orbit of the powers delegated to it by the Supreme Master, but that orbit never exceeds the lines of righteousness.

Without religion, the recognition of a living God ruling men and nations, the everlasting impersonation of righteousness and its avenger, morality is vague in its enactments and weak in its enforcements. This living God has for civilized nations His expression in the Christian faith. Wisely, indeed, in its official rulings, the government of America permits no union between itself and church organizations. It is, however, most fortunate for America that the people hold by the deepest roots of their being to a God and a Saviour. The surest hope of the Republic is the undying religious spirit of the American people. Give us the Christian Sunday, with the music of its sacred bells, the incense of its uplifting prayer, the quickening of its divine teachings, and Americans will be worthy of their liberties, and the republic will endure.

Manhood suffrage demands as its fitting preparation universal education.

Storms are passing over the land, arising from sectarian hatred. These are scarcely to be heeded; they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasonable strife cannot resist its influences.

This country is America; only they who are loyal to her can be allowed to live under her flag; and they who are loyal to her may enjoy all her liberties and rights. Freedom of religion is accorded by the Constitution; religion is put outside State action, and most wisely so; therefore, the religion of a citizen must not be considered by voter or executive officer. The oath of allegiance to the country makes the man a citizen; if that allegiance is not plenary and

supreme, he is false to his profession; if it is, he is an American. Discriminations and segregations, in civil or political matters, on lines of religion, of birthplace, of race, of language, of color—is un-American, and wrong. Compel all to be Americans, in soul as well as in name; and then, let the standard of their value be their American citizenship.

The republic of America will endure. I have, for my part, unwavering faith in her permanency and her abiding prosperity Humanity in its travels of ages has reached the era of democracy, from which there can be no backward movement. Peoples of enlightened countries will not again submit to governments of which they are not themselves integral parts. If in some lands the complaint is made that the masses are not fitted for the rights and duties of a democratic régime, there is but one thing to be done—to lift them to the plane of their new destiny. There is the choice only between healthful popular government and social anarchy. Cæsarism could last but for a day. America, especially, has made the experiment of democracy in such conditions, and with such results, that we cannot doubt of her future success. We may put unreserved trust in the great national heart of America, which clings fast to liberty, and sooner or later rights wrongs and uproots evils. Lincoln's creed is justified by stern fact—the whole people will not be wrong the whole time. I have no fears. Clouds cross the heaven; soon a burst of sunlight dispels them. Different interests in society are out of joint with one another and the social organism is feverish; it is simply the effort toward new adjustments; in a little while there will be order and peace. Threatening social and political evils may seem near, and even to be gaining ground. But however patient the American people be for a while, the national heart is ere long roused, and the evils, however formidable, go down before the tread of an indignant people. Temporary popular aberrations are possible. But the government of the republic is so constructed and its several parts so adjusted that, while essentially popular in its whole framework, it does not yield to passing passions of its masters, and by the time such passions might harm it time will have calmed them, and the good judgment and the sound patriotism of the people will have prevailed. To guard against even temporary aberrations is in our power—by the sedulous cultivation in ourselves and in our fellow Americans of the spirit of American citizenship.

Americans, God has given to you a great, a good country: guard her well. He has made you a spectacle to all nations, confiding to

you humanity's highest destinies: be not unworthy of heaven's confidence.

America, our country, we pledge to thee love and fealty. Could we this evening wave over thee a magic wand and secure to thee for all future years peace, happiness, prosperity, the wand surely would be waved and earth and sky would make thine their most precious blessings. We will do our best for thee, and that we be faithful to this resolve and that good things come to thee which are beyond our own power, we invoke upon thee the favor of the God of nations, in whose most gracious keeping thou hast been from the day of thy birth to the present moment. O God, we pray Thee, bless and guard our country!

"Our fathers' God, to Thee,
Author of liberty,
To Thee I sing;
Long may our land be bright
With Freedom's holy light;
Protect us by Thy might,
Great God, our King."

America and the Catholic Church

OR

The True Relations of the Church and the State

BY

THE MOST REV. ARCHBISHOP IRELAND

From a Sermon delivered April 19, 1896, upon the occasion of the consecration of the Right Rev. Bishop O'Gorman

And now I advert to the place of this morning's episcopal consecration. It is the city of Washington, which, as the capital of this republic, symbolizes, as no other city does, modern institutions, modern ideas, and modern progress.

The Catholic Church and America! The past and the present; irreconcilable, opposite, some have said; friends and allies, I say. America is the present; the Church is the past, and she is the present, too.

Take not the social or political surroundings of the Church in any epoch of her long career, as the native conditions of the Church are the necessary results of her own life. The Church is God's supernatural kingdom; she is above human elements and human conditions; she fits herself to all human conditions where the laws of natural morals are observed, spreading through them her divine life, purifying and elevating them, but never identifying herself with them. She lived in Jerusalem and Rome without being Jewish or Roman. She sat upon the throne of Constantine without being imperialist. She roamed with the wild barbarians without being barbarian. She passed down through the Middle Ages without being mediævalist.

Church in America.

With her two thousand years weighing upon her shoulders, she steps across the New World as buoyant of foot and as graceful of form as when she issued forth from the catacombs to survey the crumbling arches and tottering columns of the temples of Grecian and Roman

paganism. She has graced the courts of emperors and kings, but she has no regrets of their favors, and she bears no marks of servitude to them. She is free to-day of the freedom of republics and of democracies, and she is at home beneath their banners; aye, more at home there than under other forms of society and government where man is lower in dignity, and God's favors are spread out in less equal profusion to all His children.

America! I am thy child. I make to thee my profession of love and loyalty. I cherish thee with a patriot's heart; I reverence thy liberties. My life is ready in sacrifice for the endurance of thy institutions. Thy starry banner holds in its folds the best hopes and aspirations of humanity in the natural order. I pray the God of nations to bless it and give to it enduring life.

Catholic Church! I need not speak to thee my tribute. I am thy priest, consecrated to thy service.

America and the Catholic Church! My whole soul goes out to them and my love for the one gives force and lustre to my love for the other. America and the Church! Nature and grace! How could there be a difference between them? America is the fairest that earth has. The supernatural does not oppose nature. The higher nature is, the more fitting resting-place is it for the supernatural. The supernatural strengthens, builds up, and beautifies nature. The Church brings to America the plenitude of the supernatural, as it was manifested in Christ, whose immediate creation history shows her to be. However perfect the natural may be, it leaves a vacuum in souls. Left to itself the natural decays; it requires for its sustenance and life the principles of virtue which come from the supernatural. Without God and the immortality of the soul, and the moral precepts of religion, America's civilization perishes, her liberties and her hopes pass away.

Source of All Liberty.

The liberties, the democracy, the spirit of progress, which are the glories of America, are the outcome of the deepest principles of the teachings of the Catholic Church. Liberty and progress came into the world with her and prospered always under her breathings. The most positive precepts of the Catholic Church go to the building up of America. She prescribes loyalty to the State, purity of personal life, teaches charity to fellow-men. Where the Church reigns in souls you find respect for law and social order, good citizenship, a pure and unpurchaseable ballot, temperance, moral virtue, and sacri-

fice of self to country in time of peace and in time of war. Happy America, if Catholic precepts are preached and enforced far and wide within thy borders!

The Catholic Church would fain win minds and hearts in America. That is her mission from her founder, who said, "Teach all nations." By what arms does she propose to win minds and hearts? Solely by arguments of truth and deeds of goodness. If those arms prevail, what true American will blame the Catholic Church and accuse her of "treason to country"?

Spheres of Church and State.

The Church recognizes as her own sphere faith and morals. She possesses and claims no mission in civil and political matters. The State appropriates to itself civil and political matters and assumes no authority in the domain of truth and morals. There is no room for conflict between Church and State; both move in separate and distinct spheres.

If the Church encroaches on the sphere of the State we should bid her be away; if the State enters into the sanctuaries of conscience, the proper empire of the Church, the appeal is to God, and the State is ordered to hold off its hands. There is not an American who will not say, "Better obey God than man," and this is all that Catholics ever would be permitted to say by the Catholic Church.

Separation of Church and State, as we have it in America, Church and State revolving freely in their respective spheres. Catholics fall behind none of their fellow-citizens in admiring it and demanding its continuance.

The Catholic Church wishes no aid from the State in the preaching of her Gospel. She rests her cause on its truth and beauty. But liberty from the State she wishes and clamors for, as a sacred and inalienable right; liberty in its fullest gifts under the common law of the land; liberty which other associations are entitled to and receive.

Yes, we claim liberty in our religious belief and observance and in the enjoyment of all our rights of citizenship.

Catholic and American.

I am a Catholic, I am a priest and a bishop, but I am an American citizen, and I must be debarred from no rights or privileges accorded to other citizens, because I am a Catholic, or because I carry

upon me the insignia of my priesthood. I can hold office and I can do work educational and charitable for the State, although I am a Catholic and a priest, and no one in the name of liberty shall debar me.

Separation of Church and State! Most assuredly. The State must not aid in the propagation of the faith of a Church, but she must not impede and hamper the Church in her work and close her out from the necessary opportunities to do it. Separation of Church and State! Most assuredly again. But let there not be in the working out of this separation wild and extreme measures, which would tend to make society godless and destroy in it all moral life and supernatural hopes. Often under cover of separation of Church and State, infidelity and impiety are stealthily advancing their cause.

My words betray no fear for the future. Americans are a people of sincere religious convictions and of profound common sense, and they well know how to keep Church and State separate, and yet give liberty its full sway, and guard religion and morals.

Have Catholics Liberty of Thought?

BY

The Most Rev. William Henry Elder

Archbishop of Cincinnati

Delivered before the Nineteenth Convention of the Catholic Young Men's National Union of the United States, held in Chicago, Ill., September 6 and 7, 1893

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MY VERY DEAR FRIENDS:—I am not prepared to deliver a formal address, and I do not suppose it is expected of me, but I am very glad indeed to express my pleasure in being with you. It would be most gratifying if this Union would send forth something calculated to impress upon our societies generally the benefits of belonging to it. I am partially aware of these advantages, and I have repeatedly recommended to those charged with our associations in Cincinnati, that on general principles they should join the Union; I have urged that union is strength, and that meeting in these conventions they become acquainted and interchange ideas. I find, however, that my efforts have not always proved successful; hence, if you can advance something very strong in the way of an appeal showing to the various societies of the country the advantages they would derive from entering this Union, I, for my part, shall be highly pleased to cooperate with you, for I am satisfied it would prove useful to them and to you. The thought has occurred to me very forcibly, that people frequently have a false idea concerning the relations of young men, and indeed of all men, to the Church,—that is, to the teaching and the governing authority of the Church. It is a common error among those not of our religion to look upon dogmas as so many fetters put upon the intellect, and men are inclined to believe the doctrines of the Church are an intellectual bondage. It is good for us all to consider that the teaching of Catholic truth does not darken the mind; it infuses light. When a man makes a discovery in electricity and announces it to the world, is his mind enslaved now that he must believe in a power whose existence was previously unknown to him? No, it is a light given to him. He finds truth and he glories in that truth. And so when the Church declares a truth has come from

Almighty God, it is a light granted to us; it does not involve the mind in darkness, but enlightens it with a new light; it is a discovery for us, who did not know it before. It is a discovery for us who were in doubt about it before, but because of the zeal of the Church we know now it is an undeniable truth.

Some years ago, an incident was related to me by a gentleman in Mississippi, a convert, exemplifying the teaching of the Church. He said that when he was young, a favorite sport with him and his companions was the raccoon hunt. Led by their dogs, a party would start off on a hot chase through woods and over fences, all so intent upon the game that when they came in at the death, they had quite lost their bearings, and knew not the way home, for raccoon hunting was always done in the night. So one of the number was appointed, in turn, to observe the various changes in their courses, and to inform them what direction they must take to get back home. It happened once, on the return journey, they began to doubt the instructions of their guide, and the question was raised as to which direction was east and which west. At length they saw the moon appearing, according to the leader, on the western horizon; however, they all cried out: "That is evidently the east." The guide at first said it could not be the light of the moon, it must be that of a house burning. But when the moon arose into sight, they determined without further difficulty the points of the compass, and proceeded on their homeward course. On concluding the story, the gentleman observed that this seemed to him an apt illustration of the teaching of the Catholic Church.

Now, their freedom was not fettered when the moon rose and showed them the direction in the east. Was not that a discovery for their advantage which enabled them to know their homeward course? And, likewise, when not only the light of the moon, but the light of the sun rises by the teaching of the Church to declare to us that this is a truth, and that is a falsehood, it is not a bondage put upon our minds; it is a light given us to show which is the way to our home in heaven.

Thus, also, in regard to the governing authority of the Church. Sometimes people ask: "What can laymen do in the Catholic Church? They have no liberty whatever; nothing remains for them but blindly to obey the teaching body." Now, are the laws of the Church restrictions upon our liberty? Liberty is the exercise of our free will in doing what is right, and there is the greatest difference between liberty and license. To do what is wrong is license; to do

what is right is to exercise our free will in choosing the good; it is liberty. Now, then, the authoritative law teaches what is right. Civil law indicates what is right in the temporal order, for our own protection, for the peace of our neighbors, for our duty to the country. And in following its direction, we are not trammelled; we are showing ourselves the true sons of freedom. Whenever a man does wrong, he becomes a slave either to his own evil passions or to some influences around him. After the wretched victim to drink has passed a night in dissipation, he realizes the enormity of his fault; overwhelmed with confusion, he declares he will never again yield to this temptation; he desires to bind himself even by oath, to do what is right. Now, if he violates his solemn word, evidently he again reduces himself to the condition of a slave. It is true he exercises his free will, but to do wrong is never an exercise of liberty, in the correct sense of the word.

What are the laws of the Church? Wiser and better than the legislation of the civil government, they are always directed to that end to which the laws of the State ought to be directed. The latter should exist for the welfare of the individual in particular, and of the public in general. Now, we know that such is the nature of the laws of the Church. They never are made for the sake of trammelling us, of exercising her authority, or of gaining any sinister end whatever. They are always framed for the maintenance of right and justice; therefore, in obeying them we are exercising our freedom. We can exercise our freedom even more fully, because both the teachings and the laws of the Church are for us what bulwarks are for a vessel at sea. Are the guards around the great ship crossing the Atlantic restrictions upon liberty? No, they are a protection against danger. The very fact that we know they are there guarantees to us entire freedom of action on deck; we can walk, play, dance, do what we please, as long as the bulwarks are there. We have a sense of security, and thus feel free to do what we wish upon that territory shielded from danger. And so a Catholic, knowing that he can trust implicity to the teaching of the Church, may speculate freely on the truths of religion and of philosophy, indeed, on all truths that concern man. Where do you find greater latitude of thought than precisely among Catholic thinkers, teachers, and theologians? Every school of opinion is represented among our Catholic theologians, and all are free to express their views, because they know that they can never offend against God's teachings without being corrected by the Church. Realizing this, they understand that

the field for the exercise of discussion is unlimited until they trespass upon the definitions of faith; the very fact of being restrained by laws renders it safe for them to speculate at will within legitimate bonds. So the teaching and the laws of the Church serve really to protect liberty, and not to destroy it. Catholics, more than all others, refuse to be led astray by false teachers. A Catholic will believe what his priest teaches him as long as he knows that the instruction given is according to the spirit of the Church; but let that guide undertake to inculcate doctrines of his own, he will be abandoned at once, whether he be priest, bishop, or patriarch. It is evident there is no class of people more independent of individual teachings than Catholics. How frequently it happens among our separated brethren that some distinguished man advances an opinion which excites wonder, and finally leads to irreparable dissensions! He may be condemned, he may even be excluded from the organization of which he is a member, but he will influence many to follow him, and if he is a man of popularity or of power, he will perhaps, establish a new religion. No dignitary of the Church, whatever his station, could be equally successful in gaining an ascendancy over the minds of Catholics. When one leaves the Church his influence is forever destroyed.

Consequently the teaching and the authority of the Church protect our liberty, and give us full scope to exercise our powers, both of intellect and will, because we are certain there is no danger of our going beyond the bulwarks of truth and falling overboard into the broad ocean of error or infidelity.

These thoughts have occurred to me as being interesting and useful for all Catholics, and particularly for young men, and therefore as suitable to be presented to the consideration of this Union.

TEMPERANCE MOVEMENT IN AMERICA

*The Duty of Catholics**

BY

THE MOST REV. ARCHBISHOP IRELAND

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BRETHREN AND FELLOW TOTAL-ABSTAINERS:—Welcome to the Cathedral of St. Paul. You are at home within its walls. Your work is thoroughly understood here and approved without the slightest reservation. Our hearts open to you in warmest affection; and prayers most fervent ascend to God that His benedictions may fall upon you most generously. Soldiers of a noble cause! I salute you; I love you. Your warfare is sanctified in its inception by the heroic sacrifice. Its victories shed upon man the grace and the joy of health. Would that your powers, for the sake of earth and heaven, were increased a hundred-fold—aye, a thousand-fold; but the strength of soul which leads man to the high plain of holy ambition is rare in poor humanity. Altitudes are unbroken in the material or the moral world, but their fewness brings out in bold relief their own grandeur; and the refreshing streams flowing from the few suffice to give consoling and healthful waters to the many lowlands that lie out and beyond.

Members of the Catholic Total Abstinence Union of America, I again bid you welcome to the city and Cathedral of St. Paul. Twelve years ago your Union held a Convention in this city. It was a privilege to address the Convention from this pulpit, and I spoke in eulogy of its labors and in hatred of intemperance words which seemed strong and determined. Years have since gone by. Are my words to-day different in tone from those of twelve years ago? With this difference: more mature thoughts and better observation are capable of giving to them a stronger tone. I have seen and observed much since then, and I more than ever am convinced that the

* This address was delivered to assembled delegates and a large concourse of people in St. Paul, August 1, 1894.

enemy of family, country, and church, the enemy of God is intemperance. The habit of the battle-field enables me to speak with more feeling to-day than I did even years ago.

The aspects of intemperance are many. The reasons for battling against it are also many. I will speak to you as Catholics; and of

The Duty the Catholics in the Present Day Owe toward the Virtue of Temperance.

You are children of the Catholic Church; her aspirations and loves are yours. Her honor and welfare are among the highest prizes in your ambitions. I need not tell you the teachings and the admonitions of the Catholic Church regarding temperance. The Catholic Church teaches most emphatically that one act of drunkenness is a mortal sin, stripping the soul of the light and grace of God, and dooming it to eternal punishment. The Church fully recognizes the scriptural words, that "drunkards shall not enter the Kingdom of Heaven;" that those "whose god is their belly have for their end perdition." She hates intemperance because it is a sin; because it ruins souls; for whose salvation Christ died, and for whose salvation she exists. Intemperance is not the only sin; and I am not confining your warfare to intemperance alone; but in the present conditions of society in our own country intemperance is a great parent sin. It is a sin that gathers around it a multitude of other sins; for its tendency is to weaken the moral forces of the soul and to stimulate the passions of our baser nature. The Catholic Church hates intemperance, and hates all the ways and methods which lead to intemperance. She hates intemperance because of the sensuality which attaches to it. The Catholic Church is the Church of Calvary's cross: the Church of Him who nailed to the cross our concupiscences that we might crucify them in our own bodies. She is, as the Gospel sets forth, as her history for eighteen centuries demonstrates, the Church of self-denial; the Church of the sacrifice of the flesh, of the subjugation of passion; the Church of the victorious spirit in man. She commands absolute abstinence from the illicit. She urges abstinence from the licit that the will may be rendered so pliable that it will readily avoid the illicit. Hence her sons are heroes, and have all been noted for their self-denial, for their crucifixion of the flesh. To Holy Mother Church the ideal Catholic is the man in whom the spirit is king; in whom the body, with all its appetites, is ruled by the law and grace of Almighty God. Such is the Church in her precepts and in

her commissions, and such must prove that she is the Church of Christ.

What now are the practical conditions in which, too, this Church must live among us?

It is the Age, alas! of Intemperance—Drunkards.

The victims of intemperance are numerous. Let us not be deceived, but let us not be afraid to speak the facts. Drunkards are found among Catholics, as they are not few in society at large. Catholics suffer with all of us from the prevailing plague. I may say, to be sure, that large numbers of Catholics are more exposed to this plague than others of their fellow-citizens. They are to a large extent the poor and the toilers, and there is the temptation to alcohol as a forgetfulness of poverty and a solace from grinding labor. Moreover, the poor and the toiler have not the protection of comfortable and refined homes. Again, among Catholics are immigrants from foreign countries; and they bring to America frequently local traditions and tendencies not entirely born of religious influences. These traditions and tendencies are often intensified into their worst forms in new homes, because the immigrants are isolated from the conservative influences of old homes, and exposed to the more reckless freedom and unlimited social and political liberty which is granted to them.

But whatever the facts, whatever the cause, whatever the explanations, we must deal with things as they are, and admit that too many children of the Catholic Church are victims of intemperance, and too many fall while striving to avoid the temptations and effects of alcoholic drinks. What other conclusion can we reach when we look around us and see the frequency of the wine-cup and the beer-glass in social family circles, in Catholic club-rooms, as well as Catholic festivities and banquetings? What other conclusion can impress itself upon the public mind when we count so many liquor saloons owned by Catholics and patronized by Catholics? What other conclusion when we listen to statistics of courts and prisons? Sifting these statistics as we may, and gathering only the hardest facts from which there is no riddance, what other conclusion can we reach when in this country too often Catholics are found as the political representatives of the liquor interests, and on election days very often, from whatever cause, Catholics are known too often to cast their votes in behalf of liquor interests? Surely there is a contradiction between the Catholic Church as she is in her own dignity, holiness, and truth, and Catholics under the existing conditions. Is the fault with the

Catholic Church? It all comes from poor human nature, which the Church finds as it is, and hopes to reform and lift up. Men who are weak and despise the teachings of their Church will yield to base appetites. Some of the conditions which make Catholics more apt to be exposed than others have been the temptations I have explained. I add, if intemperance causes such ravages among us is it not the fault of those who should be the heroic soldiers of the ranks? Is it not the fault of those who think their duty is done if they save themselves, and who have not sufficient courage to go out in the highways and byways and denounce the enemy?—who have not the patience and self-sacrifice required to plan and work, to plan again and work again, until drunkenness and all its alliances are driven away from the children of the holy Catholic Church.

The aspirations and the loves of the Church I have said are ours. Very well. Catholics, to arms, then!

CATHOLICS! A NEW CRUSADE CALLS YOU. GOD WILLS IT.

Souls are perishing. Drunkards shall not enter the Kingdom of Heaven. Yet you know of drunkards within your reach who, by supreme effort, if necessary, can be saved through your work. We are all responsible for our brethren. We must work by example, by words, by arguments, as individuals, as Christians, as citizens, using every means which God puts into our hands in order to save our brothers. Oh, the ravages of intemperance—the ravages among Catholics! Not only are souls lost, but they even who do not drink to what is called excess are exposed, through the igniting of passion, to many sins. Spiritual life is repressed within them; for the more satisfaction given to the body the less becomes the pre-eminence of the soul. Catholics! your own brethren extend the hand beseechingly toward you. Here is a field for your love of Christ and of souls.

In God's providence the Church of Christ depends much for her outward beauteous life upon the co-operation of her children. At certain periods of history in certain countries we see her manifest in outward forms through her membership her own pure, immaculate, honored life, so that to the eyes of those who behold her she appears on the earth as the Queen of Heaven. What we desire is that the Catholic Church in America may appear before the eyes of the people as she is before the eyes of God: the Church of Temperance, the Church of Self-denial, the Church of Christ.

It is in our Power.

And I have but little respect for the children of the Church who will kneel down to pray and say, "O Holy Church! I love thee," and go out among men and see her dishonored; and seeing her dishonored, will not, with all the energies of their being, come to her rescue and save her, and make her appear before all that what she is before Almighty God.

You and I, my brethren, who understand and know the teachings of the Catholic Church, easily distinguish between the Church herself and the frailties of her members, and love and respect the Church no matter what some of her members may do. But is this the case with all our fellow-citizens? Is this the case with the weak-minded ones among us, and with non-Catholics to-day? It is our duty and our mission to set the Catholic Church before nations as the Church of truth and holiness. Believe me and believe your own experience: men of the nineteenth century, men of America, see short roads to truth. It is of little use for you to unfold the leaves of the Church's history of eighteen hundred years. Men will say: "We need a Church of to-day, not a Church of the past." They demand results which they can see in street and market-place; results which they can see without the aid of telescope or magnifying-glass. They limit, logically or illogically, all arguments to the language given by Scripture: "By their fruits you shall know them." The Catholic Church is ever ready to show forth the results of holiness and truth; but as things are among us those fruits do not always strike the eye of the casual observer. How does the casual observer seek to know the fruits of the Church? By the morning paper, telling the records of courts and prisons; by what is seen and heard in street and public place; by the names that are suspended over the portals of saloons; by the political news, telling who in national, state, and municipal affairs and councils cast their votes in favor of liquor, against Sunday closing; in favor of any ordinance, direct or indirect, approximate or remote, still propagating the hideous sin of intemperance. The age to-day, alas! is material, and tends to materialism, although in its higher thoughts it admires the spiritual idea. It knows that the triumph of sensual appetite is not good, and it knows that to resist is the gift of God. Now, the Catholic Church is precisely the Church of the grace of Christ, only we have, by our own timidity and inertia, allowed clouds to veil her excellencies, and thus obscure the sacred lineaments of the face of Christ

from the public gaze. It is our duty, even at the sacrifice of ease and repose, to tear away that veil, to let the world see what they have been craving for, their ideal Church—God's holy Church.

People see how drunkards are slaves and servants of intemperance. It is our duty to say the truth for the sake of God and man; to eliminate drunkenness from the ranks of the Catholics; to bring by argument and prayer and work a state of affairs in which no one can point the finger of scorn at Catholics.

Another Argument for the Soul.

We are in America. The Church, to do her work, must gain the public esteem and public love. Ay, more than that: the mind and heart of America. Catholics say sometimes that they are misunderstood and calumniated; and it is true, if we mean by the word Catholics the Catholic Church. But America is judging the Church from certain Catholics whom it sees; and it believes—illogical as it may be, but it is a fact—that if Catholics are addicted in so many cases to intemperance, and so devoted to its alliances, the Church in some manner is to blame. They read badly the signs of the times who do not perceive that

America is Resolved to have a Reign of Temperance.

She demands Temperance. America has decidedly set her face against the saloon. It is the den of corrupt politics, and any Church, whatever it be, which will not come plainly out before America as the Church of Temperance and sobriety, that Church will not be considered American, but will be considered rather as an odious excrescence upon its soil. Catholics! I appeal to you in the name of country and in the name of God. Admire you must the ambitions of America. Love you, too, the precepts and honored life of God's Church. O Catholics! as far as you can, be true Catholics and then you will have served your Church and served your God. One of the great graces of Catholics in America to-day is the leadership of a good priesthood. My own experience is that those who are valiant soldiers in one cause are valiant soldiers in all good causes. Priests are devoted to their duty, but their efforts without the special work in aid of temperance will not suffice. The Catholic people must follow in their example and their precepts; but with them all, and prominent among them all, let there be the work of temperance. Have as you will your missions and your retreats, but, believe me,

keep at an immense distance from them any suspicion of alcohol. Have your festivities and banquets in token of fraternal friendship and of religious joyousness; but let not the tables groan beneath the weight of alcohol's curse. Practise self-denial to the greatest extent in any form, fasting or discipline; but, believe me,

THE CHOSEN FORM OF SELF-DENIAL TO-DAY IS THE PLEDGE.

It brings you nearer to heaven than the world knows. Be charitable toward your fellows. Give them in abundance counsel and money; but the best charity for your fellow-Christians to-day is the charity that will lead them into the ranks of holy temperance. This is the work the priest should direct.

In our work there are a certain few points which I would emphasize. We must at all cost diminish the immense number of drunkards. I am not reaching out for the millennium. I know the weakness of poor human nature, and that there are and always will be drunkards; but we must, and we can if we will, reduce so much the number of drunkards that it will be the accepted saying that no drunkards are among Catholics. Is it difficult? Those who say it is difficult calumniate their poor, weak brethren. They have the principles and instincts of faith within them. They only need a helping hand that they may be lifted up. Oh! there are tens of thousands to-day sitting near the pool of saving waters, looking toward their Saviour, and I may say who will not be saved, for there is no helping hand stretched out to assist them. Oh! on the Last Day how many of those poor Catholics, lost for eternity through intemperance, will say, Oh! if my friend, my neighbor, my counsellor, had come to my rescue, I would have been saved. If Catholics everywhere preached and organized a strong, vigorous crusade against intemperance for the short period of a decade of years, the change would be too bright to attempt to portray. But God wishes it; and he begs us to do what we can to bring about that era of peace, and love, and temperance in this country. If it is not accomplished it will not be the fault of the weak Catholics, but the fault of those who call themselves strong. and who are unwilling to take up the work.

CUSTOMS MUST BE CHANGED.

Now, I wish no argument which says that the use of wine in itself of most moderate quantities is licit. We know all those various arguments as well as others; but we know beyond the theory; we

know in practice that these drinking customs of society tend to cre ate the appetite, and this appetite by demanding satisfaction grows stronger day by day. Some Catholics there are who wholly live as if they were the only ones on earth and owed no duty toward their fellows; forgetting that we must deal with a concrete world; forgetting that we have duties toward our fellow-men; and knowing that we shall be judged on the last day by the effect of the influences which our actions will have on our fellow-men. Therefore, cry down these drinking customs! Speak against them; blame them. Countenance no liquors in Catholic banquetings. Advocate the abolition of the sideboard totally and absolutely amongst Catholic families. Make warfare in every way against the degrading saloon. When I speak of the word saloon—to avoid all argument—I mean the American saloon, such as it has been and such as it is.

The American Saloon is the Den, the Vile Den of Intemperance.

The air of the saloon is laden with blasphemy and sensuality. Temptations are there created to bring men to drink, whether to excess or not; the more the saloon urges to drink the better it thrives. I make no reference to the personal character of the saloon-keeper, but the system under which he works is bad. It is the deadly enemy of the health, of the home, of the family, of the country, and of God. And America demands, and it will demand in stronger tones yet, that this American saloon shall disappear from the face of our fair land. Now, in this warfare let Catholics, either by the formation of public opinion or by wise and prudent legislation, help to bring about the day when men shall seek far and wide in cities before a Catholic name can be found inscribed above the portals of a saloon.

In championing, however, any warfare against the saloon, I must make a remark, the truth of which in my observations has often been brought home to me. The plan must be constructive of good institutions as well as destructive of evil ones. As things are to-day the saloon is the poor man's club-room. If he goes out and wishes to meet with a friend, to have a hurried talk or laugh, or spend an hour in his own way, the saloon is his only recourse. And I believe we shall not succeed completely in our war against the saloon until we build up and multiply innocent and choice club-rooms and coffee-houses, and institutions of one kind and another that give the sociableness of the saloon without its dire evils.

Another thing: We must work and bend every effort so that Catholics in political matters will always be arrayed against the liquor interest. Strange it is, but people who have in their hearts a love of temperance will go on election day and vote with saloon interests. What is the cause I know not. I think sometimes that it is political slavery. Now, political slavery or any slavery is hideous; and especially is it so when it enslaves the will and debases the character.

The Catholic Church officially, in temperance matters, has set herself before the world on a high plane. A few years ago all the bishops of America met in Plenary Council in Baltimore. A whole chapter of their decrees is devoted to temperance—Total Abstinence—urging men and women to enlist in the cause and to form themselves into societies. It condemns in strongest language intemperance; it commends as a means to temperance the practice of Total Abstinence. The Baltimore decrees beg the clergy to organize and demand that saloons and other business houses close on Sunday; demand effective legislation against selling liquor to minors and drunkards; and they say emphatically that liquor-selling is a business unworthy of Catholics; that Catholics should leave it as quickly as possible and seek more decent means of livelihood. Some seven years ago the Pontiff of Rome, the head of the Catholic Church in the world, in a letter addressed to America commended most earnestly Total Abstinence Societies, and blessed in a special manner the Catholic Total Abstinence Union of America. It particularly urges the co-operation of Catholics in order to secure wise legislation. It urged priests to appear as leaders of the flock and shine as models of Temperance. A few days ago a representative of the Sovereign Pontiff, the Apostolic Delegate Monsignor Satolli, in confirming a decree of the Bishop of Columbus, said that the evil of saloon-keeping to-day in America is such that a bishop has the power and the right to discriminate against saloon-keepers when it becomes a question of recognizing societies as Catholic. The Church and her representatives hold up before us a high ideal, and, whatever Catholics may do, the Church has done her duty. The question now is:

WILL CATHOLICS RISE TO THE ELEVATION OF THIS HIGH IDEAL?

I have confidence that they will. I look back over the history of temperance for the last quarter of a century. We know that in the country at large the cause has progressed. There are enemies of temperance who will tell of its failures and never of its successes.

Have we not in this Republic of America made Total Abstinence praiseworthy? Have we not compelled public opinion to respect and love it? Have we not made drunkards and saloon-keeping odious, among Catholics especially?

The growth of temperance in the last twenty-five years is such that we may well thank God from our hearts this morning. Twenty-five years ago public opinion had neither the heart, the courage, nor the candor to speak as it does to-day. To-day this Union has its sixty thousand members. Outside of your societies Total Abstainers are numbered among the hundreds of thousands; and the drunkard to-day admires you, if he has not the courage to follow you. To-day in the ranks of Total Abstainers and in our Convention our priests, the leaders of the people, are numerous; and I know the Catholic priesthood of America, I know the young Levites of America will fall into the ranks, and be determined to work for God under the banners of Total Abstinence.

And to the Priests especially

I appeal throughout these United States. I know their devotion to country; but I am afraid that some few do not understand as they should the evils of intemperance, and have not the courage to-day to speak against it as they should. In their hands are the souls of all their people. In their hands is the glory of the Catholic Church. In their hands is our future in America. Oh! had I the voice of the prophet whose lips were turned into eloquence by the burning coal from God's altar, I would go to every seminary and every sanctuary in these United States, and I would plead for souls and country and Church, and ask all to join, as the brave knights of old, in crusade against intemperance. The priests are the leaders; the laymen are the soldiers ready to follow their leaders. I meet many laymen who tell me they are ready for the fray to-day, but they want some one to go before them. It should be our ambition to lead them to battle in a cause like this. When God calls, and souls are in danger, it is the ambition of every man who has at heart the welfare of the race and the glory of the Church to fall into line and fight till victory crowns our efforts.

This Total Abstinence Convention now assembled in St. Paul marks

A New Era in Temperance Work in America.

As to the methods that are pursued in this warfare, I have not the time to discuss. They are many. There is Prohibition; there is

Local Option; there is Moral Suasion; there is Total Abstinence; there is Partial Abstinence; there is the plan to avoid saloons,—whatever the method of fighting this evil you deem the most effective I care not, but I say, in God's name follow some method! Do something. When I meet a Christian and citizen working earnestly against intemperance in any form my heart is with him. Let us never quarrel as to ways and methods. Let us keep our quarrelling for the enemy. Let each one use his own method in blotting out the curse of intemperance.

Total Abstinence is a Certain Salvation for All.

The Holy Father in his letter says Total Abstinence is a certain, a sure, and effective remedy against the dreadful vice. You say you have no influence by your Total Abstinence. The least you do is, you compel others to be guarded in their own conduct. The measure of your influence is not to be estimated by your society membership. For each soldier enrolled in your ranks there are hundreds outside who avoid excesses because of the influence of your society. Go forward, then, bearing aloft the banner of Total Abstinence until the completest victory is yours.

The Nation's Heroic Dead

From a Sermon delivered by The Most Rev. Archbishop Ryan, at the Cathedral, Philadelphia, May 29, 1895.

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ARCHBISHOP RYAN took his text from Proverbs, 14th chapter, 24th verse: "Justice exalteth a nation, but sin maketh nations miserable." In effect, he spoke as follows:

"We welcome you, soldiers of the Grand Army of the Republic, to our Cathedral Church. We welcome you in the name of the God of Armies and of His Son, the Prince of Peace. We welcome you especially at this season when you commemorate the memory of the dead who fell in their country's cause. Religion is in entire harmony with nature in thus commemorating the departed. In the temple of Jerusalem prayers and sacrifices were offered for the dead soldiers of the patriot warrior Judas Maccabeus. So has it been in all ages of the Christian Church.

"In the natural order the memory of the dead and grief for the dead is amongst the most tender and purifying influences. Religion exalts and blesses this natural feeling, and lifts it to a plane of the supernatural. How easily we forget the dead, especially in this exciting, progressive, ever-varying age. Yet it is an age that requires more than any other the quieting influences and moral lessons which the memory of the dead is so eminently calculated to produce.

"But this occasion, soldiers of the Grand Army, should be one also on which to learn some lessons by which the benefits which cost you and your country so much blood and treasure to acquire should be perpetuated. Religion has nothing to do with mere politics, as popularly understood, but she has much to do with the ethics of great public actions and with the welfare of the nation.

"Let us as Christians and patriots consider some of the dangers that threaten our country and the means by which they may be averted. Every country, like every individual body, has within it the seed of its own dissolution. There are peculiarities here such as

THE DEATH OF THE JUST.

THE DEATH OF THE JUST

CONSIDER those words of the prophet Isaiah: "Say to the just man it is well" (Is. iii.), and reflect on the manifold advantages which this short word "well" comprises and insures to the just, both for time and eternity. . . .

Consider that the truest riches are to be found in the service of God; not indeed all these worldly possessions, which are attended with so many cares and fears; which are daily exposed to so many imminent perils; which are not capable of satisfying the heart; but the inestimable treasure of the grace of God, which is the seed of everlasting glory; the gifts of the Holy Ghost; the love of God; in a word, God Himself, whom the whole world cannot take from the soul, unless she be so miserably blind as to drive Him away by mortal sin. Add to this the fatherly providence of God over the just; that His eyes are always upon them to take care of their welfare; that His angels always encamp about them to guard them by night and by day; that, as he formerly said to Abraham, "He himself is their protector, and their reward exceeding great" (Gen. xv.). He is their friend, and the best of friends, the shepherd of their souls, who leads them out to His admirable pastures, to the fountains of living waters. His tenderness toward them is beyond that of a father, nay, beyond that of the tenderest mother (Is. xlix. 15, 16). . . .

Consider that saying of Our Saviour: "One thing is necessary" (Luke x. 42). And what is that one thing, O my soul, which alone can make thee happy, both here and hereafter? It is to serve thy God, and to provide, in earnest, for eternity. All time, compared to eternity, is less than nothing. So are all temporal concerns, if compared to the concern of eternity. This in reality is thy only business. If thou takest care of this, all is well. If thou neglectest this, all is lost, and lost forever. . . .—*From Rt. Rev. Bishop Challoner.*

THE OFFICE OF THE DEAD

St. Pius V., in the bull *Quoad a nobis,* July 9th, 1568, granted to all the faithful who are obliged to say the Office of the Dead, as often as they shall devoutly say it, on the days prescribed by the rubrics of the Roman Breviary:

AN INDULGENCE OF ONE HUNDRED DAYS.

To all those who shall say it through devotion, he granted by the bull *Superni Omnipotentis Dei,* April 5th, 1571:

AN INDULGENCE OF FIFTY DAYS.—*Raccolta, p. 435.*

never existed to the same extent in any nation of the past. Most discordant elements of races, languages, schools of thought, and religions would inevitably lead to disruption of government if that government were not strong enough to keep them in harmony of action. Added to these diversities are increasing wealth and consequent luxury, without a proportionate increase of religious influence. Again, we must consider that the republican form of government is not without its dangers, for, though I believe it is the most rational form, and that which calls out more perfectly great, strong qualities and virtues of humanity, yet we must remember that its subjects require more virtue to restrain them from within in proportion as there is less restraint from without. There is also the consideration that, as in republics, men elect their governors, they are the more liable, if not enlightened, to regard them as the creatures of their votes, than the representatives of Him from whom all power is derived. To these dangers of the Republic we are constrained to add that of increasing infidelity, which, by denying the existence or at least the providence of a Supreme Being, or by relegating Him to the regions of the unknowable, strikes at the very foundation of human society by removing or lessening the motives for the restraint of human passions, and leaving man to the wild anarchy of his rebellious pas sions. Such are some of the dangers which threaten us.

"The means to avert these dangers may be reduced to two headlines, patriotism and religion. By love for country, either native or adopted, the discordant elements of races may be unified. Because, then, patriotism is a great unitive power for the nation we should cherish it, teach it to our children, and ever keep its flame burning on the altar of our own hearts. We should detest and condemn any false or feigned patriotism, as we detest and condemn hypocritical religion. • True patriotism, like true parental love, sees faults to be corrected as well as the good qualities to be loved. Of false and boasting patriots God speaks through Isaias, the prophet, saying: 'O My people, they who call thee blessed the same deceive thee and destroy the way of thy steps.' Enlightened patriotism, like enlightened love, sees the faults to be corrected, and in proportion to its intensity is zealous for such correction.

"But, soldiers of the Republic, the great unitive and preservative power of this Government, as of its individual children, must be found in the restraining influences of the knowledge and worship of the Most High. If modern infidelity were to become dominant in this Republic we should have all the fierce passions of our humanity,

such as were found among the pagan nations, without the restraint to which I have alluded. We should descend after a time to the depths of degradation, disunion, and bloodshed, such as characterized unbelieving France during the 'Reign of Terror.' She had not even the restraining influences of the religion of Greece and Rome. She once possessed and gloried in her Christianity, and in rejecting it she lost also for the time-being her national glory. It may be said with truth that we are a religious people, and now better educated than were the people of France in the time of the Revolution. But France was also a religious nation, and education alone, without any religious influence, can never stem the torrent of human passion successfully. The intellectual element in our nature has its mission, and so has the religious.

"As the peculiar glory of the Christian Church has been to mould into religious unity the discordant elements of all the nations of the earth, and its catholicity, combined with its unity, forms the most striking mark of its divinity, so the highest mission of this Republic is to mould into patriotic unity all the discordant elements that meet here from every portion of the world. As the Church has been successful in her mission, so may she assist the State, not by any union of Church and State, which here might injure both, but by her action on individual souls and ecclesiastical organizations.

"To maintain the integrity and the perpetuity of this magnificent country, we need the plenitude of the Christian religion; therefore, if we love our country, we must love our religion. Of course it would be better if we all worshipped in the same sanctuary; having one law, one faith, one baptism. There is a yearning for this in many hearts. Until it comes, let us be united in one patriotism, and the unity of patriotism will lead to the unity of love, which must come first before any religious unity. Pope Leo XIII., it has been stated in the newspapers recently, has expressed a hope that such a unity would come, and said this unity should be prayed for especially between now and the festival of Pentecost. You remember that the builders of the Tower of Babel were confounded by the difference of languages, but when the spirit of God descended upon the Apostles at Pentecost the lost unity of Babel was given back, and every man understood.

"Oh, may God grant that there may be this unity in friendship at least, so that men may not be making that Christianity which was meant to unite man, a cause of hatred and separation. No matter how we may interpret the Scriptures, it is easy for us all to under-

stand, 'Love one another, as I love you.' In that strength of religion which faith produces—and, before my God, for every doctrine of the Catholic Church I am prepared to lay down my life—in that there is a power to restrain passion.

"When I know that a warm heart, an American heart, beats beneath the breasts of those before me, I feel hope, and I say, 'O God, bless this nation, bless this land Thou didst send the cross-bearer to discover; give it unity, perpetuity, and may the blessing of God, the Father, the Son, and the Holy Ghost bless this land and remain with it forever!'"

Loyalty and Fealty of the Bishop to the Holy See

BY

THE MOST REV. ARCHBISHOP CORRIGAN

From a Sermon delivered at St. Patrick's Cathedral, New York, August 20, 1893

MOST REVEREND EXCELLENCY, REVEREND BRETHREN OF THE CLERGY, DEAR BRETHREN OF THE LAITY:—Before the burden of the Good Shepherd is put upon his shoulders and the holy oil of unction poured upon his head, every Bishop-elect takes a solemn oath to be "from that day forth faithful and obedient to blessed Peter the apostle, to the Roman Church, to the Sovereign Pontiff for the time being, and his legitimate successors." Then, entering into detail, the prelate, still kneeling before the altar, makes among other promises the following: "A legate of the Holy See, both coming and going, I shall treat with honor and assist him in his necessities."

This form of oath, if memory serves me, dates from the pontificate of St. Gregory VII., eight hundred years ago. It bears evident traces of the feudal system peculiar to that period, but it would be a great mistake to suppose that it derived its being from any mere custom of the Middle Ages, as it is based upon, supported, and proved by a thousand facts and testimonies scattered through church history. The consecration oath of a Bishop is simply a single leaf in a beautiful flower, representing the primacy of the Apostolic See. A luminous and authoritative expression of this truth is found in the celebrated declaration of the Council of Florence. In this decree the venerable fathers gathered together from every part of the world solemnly defined as a dogma to be believed by all Christians: "We, the Holy Apostolic See and the Roman Pontiff, hold primacy over the entire world: that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and true vicar of Christ, the head of the entire Church, father and teacher of all Christians." Furthermore, they affirm that to him in blessed Peter was given by our Lord

Jesus Christ full power of feeding, ruling, and governing the universal Church. This explicit declaration of the primacy of Peter has received still greater clearness from the definition of the Vatican Council, which has supplemented it and left no loophole of escape touching the full and perfect character of the primacy.

The Church defines dogmas, dear brethren, when revealed truth is rashly assailed or called in question. Once error runs riot, there is obvious need of condemning it and proclaiming the orthodox doctrine. Hence, when in the course of time dangerous theories came to the surface, to the effect that the Sovereign Pontiff, although at head of the Church, was only its ministerial head, so to say, or its agent: that his authority might indeed be exerted in times of extraordinary difficulty and crisis, but that it did not extend directly to every diocese in the world, as the authority of the Bishop does to every parish under his control, the Council of the Vatican, in order to brand this pernicious error and cast it aside forever, deemed it necessary to define that "the Roman Church obtains the principate of ordinary, that is, of lawful and canonically established, power over all other Churches; that this jurisdictional power of the Roman Pontiff, which is truly Episcopal, is also direct and immediate, toward which all Bishops and pastors of whatever rank and dignity, as well as the faithful, both taken one by one and all together, have the duty of hierarchical subordination and of true obedience, not only in those things that pertain to faith and morals, but also in those that pertain to discipline and the government of the Church diffused through the entire world; so that the unity of communion with the Roman Pontiff, as well as the profession of the same faith, being safeguarded and preserved, the Church of Christ is one fold under one Supreme Shepherd. This is the teaching of the Catholic truth," adds the Council, "from which no one may depart without prejudice to faith and salvation."

I have thought proper, dear brethren, to recall to your memory these fundamental principles, in order that you may appreciate more fully the honor which in conferred upon us all to-day by the presence in this metropolitan cathedral of the most reverend representative of the Holy Father. Your presence in such unusually large numbers at this season of the year shows that you value the compliment which has been graciously paid you.

Thank God, loyalty and fealty to the Holy See have ever been shining and characteristic traits of this country at large, as well as

this diocese in particular. Each of the Plenary Councils of the United States in turn, in its collective addresses to the Sovereign Pontiff, or in its decrees, have given luminous proof of deep and unswerving attachment to the See of Peter. No less conspicuous evidence of the same devotedness has been displayed by the prelates, Bishops and Archbishops, who have ruled this diocese. Of the memorable addresses, sermons, and pastoral letters of the lion-hearted Archbishop Hughes in defence of Pope Pius IX. and of his inalienable rights, it is unnecessary to speak. These discourses are preserved in his printed works, are fresh in the memory of thousands still surviving who heard his ringing words, and will remain a standing protest against the sacrilegious spoliation of the States of the Church. I may mention particularly the masterly letter of the Second Provincial Council of New York, held in 1860—a letter written by the Archbishop himself, and which gave so much pleasure to the Holy Father that he ordered it to be translated into Italian and published officially in the Eternal City.

The successor of Archbishop Hughes, who also had the privilege of residing in Rome after his ordination and of imbibing the Roman spirit, ever cherished a special love and veneration for the Holy See. From this very pulpit, at the month's mind of the late Cardinal, I have occasion to call attention to the constant filial devotion to the See of Peter as one of the distinctively beautiful traits of his wise and gentle but yet unflinching character.

For myself, if I may be permitted to allude to the subject, I count it a special grace that I made my studies in philosophy and theology under the shadow of the Vatican. In his well-known work entitled "Recollections of the Last Four Popes," Cardinal Wiseman observes that, as a rule, attachment to the Holy See, for those who have lived as students in Rome, is not so much a conviction of the intellect, luminous and far-reaching as it is, as a deep-seated and growing affection of the heart. How can one live amid the constantly recurring memories of the martyrs, how can one visit the grandest Basilica on earth, and, kneeling on the spot where Peter was crucified, not have engraved deeply on the tablet of his heart the divine words, "On thee will I build my Church," "Feed my lambs," "Feed my sheep," "Do thou, when converted, confirm thy brethren"? All one's subsequent study and reading in theological channels strengthen and intensify the convictions of early years, and one who has enjoyed such advantages counts it no glory, but rather a humiliation, that it should

ever become necessary for him to avow that the thought even of resisting the Holy Father's will, much more of disobeying his positive enactments, never found lodgment in his mind.

More than this one cannot say. A virtuous matron shrinks from the very suggestion of proving that no stain has come to her womanly honor. After the guilt of offending God a conscientious Bishop feels no wound more keenly than that his faith be impugned or his oath of loyalty called in question. But he knows also, in the consoling words of Thomas à Kempis, that there is no more secure path to Paradise than the royal way of the cross; that in the cross is life, in the cross salvation, and while he cannot stoop to notice the attacks made—let us hope rather in ignorance than in malice—he can always repeat with comfort to his soul the prayer of his Divine Master, "Father, forgive them, for they know not what they do." On the other hand the Bishop, according to the laws of the Church, is responsible for his administration of the diocese, not to those whom he is charged to govern, much less to those outside his jurisdiction, but to the Sovereign Pontiff and to those to whom the Holy Father delegates his authority. All graver offences of Bishops are reserved exclusively by the enactment of the Council of Trent to the judgment of the supreme Pontiff. I have yet to learn that he has delegated this function even to the columns of the Catholic press, no matter how great the writers' sanctity and learning. On the contrary, our Holy Father has more than once clearly traced the line of duty which is to be scrupulously followed by those who aspire to the honor of Catholic journalism.

For the rest, I rejoice most sincerely with you all to-day, dear brethren, that we are honored with the presence of him who represents the Vicar of Christ himself, and in your name, as in my own, I welcome him most cordially to this diocese. Whatever has been said in public or in private against the undoubted rights or sacred character of our honored guest, we reject and put aside as something not to be countenanced for an instant. All that has been said in favor of his sacred office and privileges we gladly accept and endorse To eulogize his virtues, particularly in his presence, would not be seemly, for, to repeat the thought of Cardinal Newman, it is not becoming to panegyrize those whom we must obey. Rather let us raise our hearts to heaven and beg our Blessed Mother, whose glorious Assumption the Church is now commemorating, and whom, as patroness both of this diocese and of this country, we have a special

right to invoke, to pour out upon him every best gift and every choicest benediction. And let us request His Excellency, in turn, that he will assure our Holy Father, Pope Leo XIII., that the sentiment expressed by the great doctor of the Church, St. Jerome, to Pope St. Damasus is the feeling of the Catholic population of New York, namely, that "Whoever is joined to the chair of Peter, he is ours."

The Great Work of a Venerable Archbishop

OR

A HALF-CENTURY OF HOLY PRIESTHOOD

BY

THE RIGHT REV. BISHOP KEANE

Rector of the Catholic University

From a Sermon delivered May 17, 1895, on the occasion of the Golden Jubilee of the Ordination of the Most Rev. John J. Williams, Archbishop of Boston.

It is a glorious thing to have been a priest of God for fifty years. In our fleeting life, half a century is a very long time. To have pressed on faithfully, unswervingly, for half a century in any pathway of truth and nobleness is recognized by all men as exceptionally honorable and eminently praiseworthy. To have spent half a century in untiring work for God and for one's fellow-men is a record of highest dutifulness which mankind is sure to bear in grateful remembrance, and which God inscribes imperishably in the archives of eternity. But to have spent those fifty years as a faithful priest, as one chosen from among men to be the custodian of their most sacred interests; to be the minister of God's loving and merciful bounty toward them; to realize in one's life day by day and year by year that sublime word of the great Apostle: "So let men consider us as the ministers of Christ and the dispensers of the mysteries of God"—oh, this is something too high for human praise, too deep for human gratitude, something that bows us down in adoration at the feet of God, whose own gift and work it supremely is; and grateful love and congratulation toward the faithful priest merge into adoring thanks to the eternal High Priest, whose work he has been doing so nobly, and to the Eternal Father, the treasures of whose love these fifty years of priesthood have been spent in dispensing.

Most fittingly then is this great Archdiocese giving solemn thanks to God on this Jubilee Day of its venerable Archbishop. Most fittingly is every Catholic heart throughout the Province uniting with his heart in his act of adoring gratitude and love for this half-century of holy priesthood, which, while it has been signally blessed and

honorable for himself, has been so rich in benedictions to them and to tens and hundreds of thousands before them. Most fittingly do all right-minded citizens of this Commonwealth whether Catholics or not, sympathize with and share in the general gladness and congratulation; for well they know that such a life is a universal blessing, that the presence and the action of such a man in a community for half a century has been a purifying, ennobling, uplifting, strengthening influence which the whole community has felt, for which the whole community is better, for which the whole community must be grateful.

These are the facts of this event, and well do they deserve the importance which we attach to them. And they come home with special significance and special tenderness to the hearts that are gathered here this morning in this second celebration, which not only echoes but intensifies the celebration of yesterday. Then the myriad voices of the people at large were focussed around this altar, and the mighty Deo Gratias of the whole Archdiocese went up from this sanctuary. To-day the chosen ones from among all, the consecrated ones whom all revere, have come to offer up still deeper thanks, still warmer gratitude; and with them the representatives of all the children of the Archdiocese, the lambs of the flock, the rosebuds of our Lord's garden, whose spiritual beauty and fragrance the Archbishop's watchful care has so assiduously guarded from all harm, come to offer up likewise the sweet incense of their fresh young hearts. Surely this spectacle is welcome and gladsome to the blessed God, to whom it all speaks worship and love. Surely it thrills to its deepest fibres the heart of the venerated Archbishop, who is the centre and the object of the whole celebration.

But while we are thinking of him, his thoughts go higher, to Him who is the First Beginning and the Last End of this and of all things. Like Mary, when Elizabeth spoke to her words of loving congratulation, he says: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He that is mighty hath done great things to me, and holy is His name." And through this span of fifty years, so great to mortal eyes, he gazes up into the vast expanse of God's eternity, and from the changing ebb and flow of the years that have come and gone, up to the awful, beautiful, blessed unchangingness of God; and his heart exclaims in the words of the Psalmist: "Thy years, O Lord, are unto generation and generation. In the beginning Thou didst found the earth and the heavens are the work of Thy hands; they shall perish, but Thou remainest; and

they shall all grow old like a garment, and as a vesture Thou shalt change them and they shall be changed. But Thou art ever the same and Thy years shall not fail."

O wonderful thought, the everlastingness of God amid all transient things, the unchangingness of God amid all changeful things!—thought which hushes the soul in adoring awe; thought which fills the soul with unearthly peace; thought, too, in the study of which we will best come to a right appreciation of that priesthood which is the central object of our attention this day.

Amid all changeful things God is unchanging. He is unchanging because He is infinite. We and all things else are changeful because we are finite. The Infinite is unchanging because He is the totality of perfection and, therefore, can be neither more nor less nor other than He is. All human things, all finite things change, because their perfection is limited, and so in their aspiration they mount to higher, or in their weakness they fall to lower, and, in the unceasing onward flow of contingent things, themselves and their environment change unceasingly.

There is a marvellous beauty in this changefulness. The myriad phases of being, the myriad shades and degrees of perfection which come and go and sparkle forth beneath the Creator's hand, are wonderful to contemplate and show forth amazingly the inexhaustibleness of creative wisdom. The spectacle fills the heart of the Psalmist with wonder and exultation, and he calls upon "all the works of the Lord to bless the Lord, to praise and exalt Him forever." It thrills every sensitive and rightly tuned heart with the overwhelming sense of the harmonies of existence. It has called forth nearly all the utterances of sweetness and sublimity which have charmed the generations of man.

But this truth has its other side, which is equally true. The changeful is limited and evanescent. Its charm is transient like itself. Its beauty withers; its sweetness cloys; its smile vanishes and turns to gloom. Every radiant springtime is gliding on into autumn and winter. The change and the whirl wear us out. All the sweet and good that is in it does not fill the heart, does not give peace. God only gives peace, because He has no need to change. And so, amid all the wonders of the great world, which he has made so beautiful, so glorious, but so changeful, we rejoice to hear the Apostle say: "Every good gift is from above, coming down from the Father of Light, to whom there is no change, and no shadow of alteration."

O then, how sweet to look beyond this span of life, beyond even this Golden Jubilee of fifty years, with all the blessings that have filled each month and day, but must end at last, up to the blessed God and to our eternity in Him, which is peace and rest unfailing because it is the fulness, perfect and unchanging, of all goodness and beauty and perfection.

And now what God and His eternity is amid the changefulness of life and of the universe, such is the priesthood amid all things else that makes up the spiritual universe which we call Religion and Church. That which creates that universe and orders and harmonizes and vivifies it, is the mystery of the Incarnation, the stupendous fact of the Word made flesh, the fact of that wondrous individual humanity in which "the fulness of the Godhead dwelleth bodily" in order that "from His fulness we may all receive." That Divine Humanity is the centre of all the plan of God. It is "the one mediator between God and man." Toward it all things human gravitate; around it all things human circle, as the planets round the sun. Nay, far more than that; in its adorable privilege all things human are meant to be united and incorporated; through it, says the Apostle, we are "made partakers of the Divine nature." Itself unchanging with the unchangingness of God, because of its Divine perfection, the grace of that Divine Humanity knows how to sweetly adapt itself to all the myriad necessities of ever-changeful mankind, and to assimilate to Itself the myriad types and characteristics of the perfection of which sanctified human nature is capable.

This relation of the Incarnate Son of God to all human beings, to all human conditions, delivering them from all evil, lifting them up to all good, advancing them in perfection—this is the priesthood of Jesus Christ. His priesthood includes both His sacrifice for the redemption of the world from sin, and His dispensing of the grace of His Incarnation for the sanctification of souls and their union with God. The ministry of this priesthood He carries on in all ages and in every part of the world, through the Apostolic Priesthood of the New Law, through those to whom He hath said: "As the Father hath sent Me so do I send you," and through their legitimate successors in all ages: "Behold I am with you all days even to the end of the world." Their ministry He declares to be the carrying on of His ministry; their priesthood is a participation in His own priesthood.

The priesthood is, therefore, not in any sense a human thing. It does not consist in any human goodness, or human ability, or human

qualities of any kind. All human qualities, how perfect soever they may be, are only, as St. Paul expresses it, "the earthen vessel containing the heavenly treasure." The priesthood is the very priesthood of Jesus Christ, residing in and acting through human agents. Poor human beings though we are, we are priests with the very priesthood of the Son of God. The priesthood is Divine. The foundation of its human transmission is in the Apostles of our Lord; and the Bishops, who hold the order and office of the Apostles, have like them, the priesthood in its fulness. In the Apostolic Body itself, the centre of unity, and the centre also of the priestly ministry, is in St. Peter; hence in the body of Bishops the centre of the priesthood, the centre of order and jurisdiction, is in the chief bishop, the successor of St. Peter. From the Apostolic Body the priesthood is communicated in fitting degrees, to those whom, as authorized by our Lord, they associate with them in the holy ministry. Thus the priesthood of Jesus Christ, of the bishops, and of the priests, is one and the same priesthood, communicated and held in different degrees according to the place and share which each holds in the ministry of salvation. Always and everywhere in the self-same: "Jesus Christ yesterday, and to-day, and the same forever." All things else change, but it changes never. Types of character, types of holiness, change and differ, "as star differeth from star in glory." The whole external physiognomy of the Church may be modified, as circumstances of the time and place vary, for in all external things the Church knows how to make herself "all things to men in order to win all to God;" but the priesthood is as unchanging as the Son of God Himself.

It is His own presence and action in the spiritual universe, adapting itself to the countless varying needs of all, but remaining itself ever the self-same.

Humanity responds to the action of that divine priesthood with all its myriad forms and degrees of Christian goodness, Christian holiness, Christian perfection. Prayer ascends from numberless hearts and tongues in every variety of homage, of supplication, of simple worship or stately liturgy; and the centre of it all is the unchanging divine sacrifice, the "clean oblation" of the Immaculate Lamb, offered up by the ministry of the priesthood "from the rising of the sun to the going down thereof," and making "the name of the Lord great among all Gentiles."

Brave, privileged souls breathe forth to God vows of special consecration, vows by which they pledge themselves to aspire to perfection

through the voluntary practice of poverty, chastity, and obedience; and, according to their measure of grace and of fidelity, they live in the observance of the Evangelical Counsel, and thus weave, thread by thread, day by day, the nuptial garment which they are to wear at the espousals of the Lamb. It is their response to the grace dispensed by the priesthood, their endeavor to lead lives worthy of that incorporation in the mystery of the Incarnation which is the whole meaning and purpose of the priesthood. It is the noble effort of willing hearts and generous souls, exclaiming: "What shall we render to the Lord for all that He hath rendered unto us?" and making such return as human creatures can for the wondrous gift of God bestowed in and through the priesthood. Gladly would they make that return more worthy if they could; but well do they know that at best it is only the human offered in return for the Divine. Well they know that the priesthood is the gift of God to men, while their vows are the gift of men to God; that the priesthood is the consecration of the Eternal High Priest Himself participated in by those who "are called by God as Aaron was," while their vows are the finite consecration of human hearts offering their little best to their Creator; that the obligation to perfection imposed by being made a partaker in the all-holy priesthood of the Son of God is far more sublime and far more binding than any such obligation imposed by human resolutions and promises and oaths. And yet they know it is the best return that poor little man can make to God for gifts Divine, and Mother Church rejoices to see her children, men and women, offering to God the sweet incense of their vows and encircling with the endlessly variegated sweetness and beauty of their human consecration the great, unchanging, central majesty of the Divine consecration of the priesthood.

And see how, in the spirit of their consecration, they give their lives to all works of beneficence, even as the great High Priest gives his life and Himself to mankind. See how some devote themselves to the corporal works of mercy, even as the sweet Jesus healed the blind, and the deaf, and the lame, and bound up the wounds of suffering humanity. See how others consecrate time and strength to the spiritual works of mercy even as our dear Lord desired above all to bring healing to sick souls and light to them "that sat in darkness and in the shadow of death." See how, from this double impulse of consecration and of beneficence, the religious orders take their rise and assume their varied shapes, so that in their characteristic features we can read the epoch of their establishment, the special

need they were meant to supply, the special spirit they were meant to embody, the special utility they were meant to serve. Needs change, utilities vary, epochs come and go; and the religious orders change and vary and come and go with them, showing the inexhaustible fecundity and versatility of the spirit and the power with which the Church meets every requirement of her divine mission. But amid all the variety and all the change, there we see ever that mighty unchanging thing, the priesthood, the centre of all, the soul of all, the inspiration of all, the climax and crown and end of all. As it is in this Archdiocese, where all the orders and all the ministrations centre around the Archbishop and look to him with veneration and love and obedience, so it is in the whole Church of God—the priesthood, culminating in the Vicar of Jesus Christ, is the central power, the central life, the central consecration, whence all else radiates, and through which all else returns at last to the feet and the heart of God.

Among the works for the good of mankind to which the religious orders, and many earnest souls besides, devote themselves, the most essential is the work of Christian education. It is indeed a most blessed and meritorious work to feed the hungry, to clothe the naked, to shelter the harborless. Our Lord has spoken its praises; Mother Church tenderly cherishes and honors those who are devoted to it; mankind holds in grateful veneration the ministering angels of God's pity toward needy suffering humanity. Yet far more important is the work of giving to immortal souls that which they need for the securing of their highest interests in time and in eternity. They whose primary work is to care for suffering bodies do not forget the needy souls, and through the bodily ministrations they seek to reach and benefit the souls which may stand in still greater need of being ministered to. Else their work would be merely philanthropy, merely kind-heartedness, not divine charity. But myriads of souls are needy, whose bodies are beyond the reach of need. Soul needs are everywhere, and they are the most vital needs. The supplying of them is the most essential. Souls need grace and truth. These are supplied by the Incarnate Son of God; "The Word was made flesh, and dwelt among us, full of grace and truth; and of His fulness we have all received." Grace, to help souls forward in goodness; truth, to enlighten the intelligence, that the whole life may move on in paths of light and not of darkness. "God is light, and there is no darkness in Him." Therefore He does not wish souls to be in the dark, even though they should be doing no harm and might be doing some good;

He wishes them to be in the light, that is, illumined by the knowledge of the truth.

God is the author of all truth, because He is the author of all being, of all reality, and truth is reality. He has put in the human intelligence a hunger for all truth, and He means that it should be filled. The Word made flesh, the utterance of the complete thought of God, with both infinite and finite, is the fulness of the truth. He says, "I am the Truth." And, therefore, He says: "I am the Light of the World; he that followeth Me walketh not in darkness, but shall have the light of life." And, therefore, to His Apostolic priesthood He says: "Ye are the light of the world." They are to dispense forever not only the fulness of grace but also the fulness of truth. The fulness of truth is the understanding both of the Infinite and of the finite. Its three realms are God and man and nature. With all three the Word made flesh has to do; with all three His Apostolic priesthood, the action of His Church forever, has to do. They who would divide the domain of truth, and assign the spiritual to the Church, the material to the world, are one-sided, mistaken, are extremists of some sort. The Manicheans of old thus divided things, and assigned the spiritual to God and the Church, the material to the world and the devil. Some modern Manicheans would assign the catechism to the Church and all other learning to the world. But this is not only morally pernicious; it is intellectually illogical and false. Truth is a harmonious organic whole. It is seen rightly only when it is seen in its logical unity. Every young mind should be trained to read the simple elements in the three volumes of God and man and nature, and should be taught that the three are volumes of one work. And as the young mind develops, it should be taught to read deeper and deeper in all three. And *élite* minds, which receive fullest culture and attain highest development, should above all recognize the harmonious unity of the three; else they are one-sided and puzzled in their endeavor to know the reality and meaning of things; and, being blind themselves, they become leaders of the blind, and many, many "fall into the pit."

Jesus Christ shows the unity of all truth, sheds light upon all thought, wishes that none should fall into the pit. Hence His Church, constituted by Him "the light of the world," must constantly impress on the world the unity and harmony of all truth, and see that the human intelligence, as it advances in the knowledge of nature and of man, should everywhere see the light of God, and thus attain the true comprehension of the reality and meaning

of things. Hence, not only in the education of the child, but also in the education of the youth and still more in the education of the man,—not only in the school but also in the college and still more in the university, has Christ His place and has His Church her work. Hence Christian education is the only education that can supply the intellectual needs of the world; and the supplying of that Christian education, from its lowest to its highest developments, is a most important and essential work of the Church of Christ. The dispensation of the fulness of truth is as essential as the dispensation of the fulness of grace. And the bodies of holy men and women consecrated to God by the vows of religion, and co-operating with the priesthood in the dispensation of the fulness of the truth, are doing a glorious work, an essential work, a work which the Son of God had pre-eminently in His mind when He said to His Church: "Ye are the light of the world."

Most fittingly, therefore, do they assemble here to-day, to rejoice with the Archbishop over the work for Christian education which has been accomplished in this Archdiocese during his fifty years of priesthood, to congratulate and thank him for the share that his watchfulness, his energetic impulse, his paternal encouragement, his generous aid, have had in achieving the educational success, in attaining the educational distinction for which he and they unite in giving thanks to God. The schools, the colleges, the seminaries of his Archdiocese are here to express to him their gratitude and their love. And I am here in the name of the Catholic University of America, of which he has been from the beginning one of the principal trustees and directors, to testify that he has been throughout its wise counsellor, its generous benefactor, its loyal friend, and that the measure of success which it already has attained is largely due to his calm wisdom and his earnest strength.

Thus his zeal has been like that of Our Lord, catholic, universal, without any un-catholic narrowness and exclusiveness. To his clergy and his people he has ever given the example of a broad-minded, big-hearted sympathy and zeal, scrupulously careful of all home responsibilities, but not therefore less solicitous for the interests of God and Church and humanity everywhere,—a zeal and sympathy like that in the heart of Christ, lovingly thoughtful of each and lovingly providing for all. And, therefore, his name is held in veneration, not only here at home, but throughout the land; and the representatives of the episcopate of the whole country who did honor to him yesterday testify how glad every Bishop in the land would have been to

come and offer him loving congratulations and best wishes in union with his own devoted diocesans.

Yes, from the hearts of us all let a great "Te Deum" go up for the blessings and privileges of these fifty years of his priesthood. And from the hearts of all let the prayer likewise ascend that for years and years to come he may yet be left with us as our Nestor, our model in priestly dignity, in priestly devotedness, in every priestly virtue; the prayer, too, that in every corner of this glorious vineyard of the Lord there may bloom forth abundantly during the next fifty years that true sacerdotal spirit which has made his fifty years so blessed for himself and so rich in blessings for others.

Loyal Co-operation of Bishop, Clergy, and Laity

BY

THE MOST REV. JOHN J. WILLIAMS

ARCHBISHOP OF BOSTON

Delivered May 17, 1895, upon the occasion of the Golden Jubilee of his Ordination, in Response to Addresses from the Clergy and Laity of the Diocese.

"As the addresses presented to me come from the clergy and the laity, in the first place I have to say to my clergy what I have always said to them, and as the speaker has so well expressed it, that I always had confidence in them and relied upon them, and they, I believe, had confidence in me and could rely upon me.

"They knew that my companions were amongst the clergy. I had no time to make other acquaintances except very seldom, but my usual company was with my clergy, and there I found my happiness. On the different occasions when they found an opportunity to give expressions to their feelings these same thoughts have been expressed, and I always have expressed the same feelings as I do now. But still these expressions may be made stronger as the years go by, and my feelings of sympathy and union with the clergy are stronger as I grow older, and if I am left a few years longer I think I shall be able to say then with full confidence, as I do now, that my clergy will have my full confidence and support.

"Without the clergy what could the bishop do? Without officers what can a general do? He has to work through them, and unless they have his confidence and unless they know that he relies upon them, what work can be done? But where the head man has got men under him, and they can trust to his fairness and justice, and assistance, it is needless to say what the result will be, for you know it yourselves very well.

"And the laity, seeing the work going on well between the head and the clergy, and finding that nothing be asked of them but what is fair and just, they work likewise in union and harmony with the

clergy, as the clergy with the bishop, and this has been the way in this diocese in my time. And I say it without flattery, honestly, that I have worked well with the clergy and laity, and all three together have worked with union in the work that has been done these last twenty-nine years.

"We have asked nothing of the laity to which they did not respond, we have asked nothing of the clergy to which they did not give their zeal and energy, and the greatest trouble was to hold them back to prevent them from going too fast; and as it is easier to steer in swift water with a good wind than when the wind is sluggish and the water dull also, so is it in the diocese—if you have men who are sluggish and without energy, and are not desirous to work, it is hard to have work well done. But when you have officers who are simply looking for the opportunity to do good work, and the men under them ready to help them, then it is not hard to carry out work successfully, if you have only a cool head to direct.

"To both the clergy and laity I can give the full meed of praise without flattery, and I thank both of them for the offering which they have made to me at the time of this celebration, and of which they have said nothing in their modesty, but which I shall treasure, and consider it a trust to be disposed of, as I know both the clergy and laity would have been well pleased with its disposal."

At the close of the archbishop's address the gathering sang "Viva, Leone," and Father Ronan presented the Apostolic Delegate. Archbishop Satolli presented to the venerable prelate the magnificent present which Pope Leo had sent, reading the letter from the Pontiff, signed by his own hand, in which he congratulated Archbishop Williams on his long and faithful service and on the flourishing condition of the Church under his charge.

The present is a large gold medal, struck in 1893 to commemorate the golden jubilee of the Pope's own consecration as a bishop. On one side is a medallion of the Pope bearing about it the inscription: "Leo XIII., Pont Max au XVI." On the other side is the representation of an episcopal consecration. Hovering above the head of the candidate is a dove, the symbol of the Holy Ghost, and encircling the whole is the inscription: "Quinquagennalibus Episcopalis Consecrationis, XIX Feb, MDCCCXCIII."

The medal was enclosed in a plush case, on which the Papal coat of arms was worked. Accompanying the medal was a letter from Cardinal Rampolla, the Papal Secretary of State, dated May 4th, in

which he said: "I take great pleasure in transmitting the letter and gift of the Holy Father on the occasion of your sacerdotal jubilee, and at the same time I am pleased to avail myself of the opportunity of extending my own congratulations to you, and I hope that you will be long preserved to labor for the welfare of your diocese."

Among other things Archbishop Satolli said in his speech:

"I do not believe that I ever better fulfilled the intention and desire of the Holy Father, Leo XIII., than in participating in the joyous festivities attending the celebration of the jubilee of an American Archbishop; in representing by my presence the Supreme Pontiff, and in giving voice to the sentiments of loving congratulation with which he rejoices in the happy completion of so many useful years spent in the service of God and His Church. For, if the Pope, in the fulness of his power and of his apostolic care, shares with every Bishop in union with the Holy See the joys, as well as the sorrows, of this life, he feels a special interest in the fortunes of the American Episcopate. This interest he has clearly and solemnly expressed in his last encyclical to this country, making his own the words of St. Gregory: 'My honor is the honor of the Universal Church. My honor is the unimpaired vigor of my brethren. Then am I truly honored when to each one due honor is not denied.'

"The deep and sincere affection of the Holy Father for the venerable Archbishop of Boston I myself can bear witness. Five years ago, when, for the first time, the Pope sent me to this country, after having charged me to bear his paternal salutations to the most eminent Cardinal Archbishop of Baltimore, and to all the Bishops who should be united in that city for the celebration of the centenary of the American hierarchy, he added that there also I would meet Archbishop Williams, and in words of love and deepest affection bade me express to him his highest regard and special esteem. This particular esteem and affection find new expression to-day in the letter and gift which the Holy Father has sent to the beloved Archbishop on this occasion of his golden sacerdotal jubilee.

"To me this special sympathy and love which the Pope feels for Archbishop Williams is most natural and reasonable when I consider in how many ways the work and life of Leo XIII., when he was Archbishop of Perugia, were similar to the life and work of the Archbishop of Boston.

"It is the opinion of the wise that one of the greatest blessings of God is the raising up of men specially fitted for urgent necessities when they present themselves; and there could be no more striking

proof of the truth of this idea than that furnished by the life of Leo XIII. It would be difficult to say whether he had been prepared for the Church at this particular period, or whether the Church has been specially prepared for his wonderful activity.

"To me it is an honor and a pleasure—one to be remembered all my life—to offer, while offering my own sincerest and warmest congratulation, the loving and paternal salutations of Leo XIII., and his fervent good wishes that God may continue to bless and preserve to the Church of Boston her beloved Archbishop Williams."

REASON AND REVELATION

BY

The Most Rev. M. A. Corrigan

Archbishop of New York

From a Sermon delivered July 7, 1895, upon the opening of the Catholic Summer School of America at Plattsburg, N. Y.

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"*With Thee is the fountain of life, and in Thy light we shall see light.*"

"I have been requested to speak to you, dear brethren, on the nature and necessity of revelation. To ascertain the teachings of the Church on this subject one cannot desire a clearer or more authoritative exposition than that of the Vatican Council. The Holy Mother, the Church, holds and teaches that God, the beginning and end of all things, can be known from creation with certainty by the natural light of human reason; that, nevertheless, it pleased His wisdom and goodness to reveal Himself and the eternal decrees of His will by another and a supernatural way. Thus, by this revelation, the divine things that are not impervious to human reason may be known by all with firm certainty. Revelation is necessary, because God has ordained man to a supernatural end, which calls him to share in the good things of God, which are beyond human understanding.

"The Catholic faith teaches us that we have, in this life, a twofold knowledge of God—first, by the light of reason; next, by divine revelation. By revelation, in general, is meant the removal of the veil which conceals something from view and allows it to become known. From nature we rise to God, Who created it. Hence, St. Paul wrote: 'The invisible things of God from the creation of the world are clearly seen, being understood by things that are made. His eternal power, also, and divinity.' Revelation, more strictly applied, means that manifestation of hidden things which takes place when the Almighty enlightens directly, or through His messengers who speak His name. The greatest and most sublime of these mani-

festations was that made by Jesus Christ, who is, Himself, the Word of God. Our own hearts suggest the probability of supernatural revelation, especially in our search for knowledge of God and of our future destiny. As the child seeks from the father an answer to what puzzles and mystifies his youthful mind, so we look to God to enlighten us upon the great problems of the mortal life. Three conditions are necessary to satisfy this innate desire—knowledge in the teacher, capacity in the human mind, and a means of communication. God possesses all knowledge. We are capable of receiving it, and God can certainly devise means by which it may come to us. We are surrounded by mysteries, in the natural order, which transcend the powers of reason. If we accept them, which we must, why wonder at truths which, through obscure to us, are clear to infinite wisdom? The Vatican Council says: 'The same God who reveals mystery and infuses faith has bestowed on the human race the light of reason.' But God cannot contradict Himself; neither can truth contradict truth.

"How far is revelation necessary as regards mysteries of faith, so called? Says the Vatican Council: 'Divine revelation is absolutely necessary. For the truths of the natural order it is needed only in a relative sense, so as to remove all possibility of error.' St. Thomas says that three difficulties would arise if the investigation of truth were left to reason alone. In the first place, only a few minds would attain a knowledge of God, on account of their lack of philosophical training, the cares of business, or sloth. Secondly, it would take a long time to pursue such studies, and the youth would not attend to it. Thirdly, the pursuit of truth would be associated with error on account of weak judgment and the difficulty of choice from among the many things presented. 'The hand of man,' says Suarez, 'is physically capable of drawing a circle, yet never would succeed in doing so with mathematical accuracy without the aid of a compass.' So experience has proved. The philosophers of old demanded a teacher from above to make known the truth of divine things. So argued Plato and Cicero. Tacitus, regarding the ignorance of moral truth, called human life a huge comedy and the world a dream. To this despair came the gospel of Jesus Christ, which taught man the value of the human soul, thus asserting the dignity of human nature and the freedom of the individual, the maintenance of civil and political rights; education, the honor of womanhood, the abolition of idolatry and the blotting out of slavery, the distinction between the spiritual and temporal power, and the sacred work of charity.

"The conscience of the world has been illumined with the teachings of Christianity and cannot return to pagan darkness any more than man can leave the comfort of modern science to return to the physical conditions of two thousand years ago. With gratitude to Jesus Christ in the fulness of our hearts we exclaim: 'This is Thy work, O Lord; in the midst of the years bring it to life.'"

Dr. Conaty, the President of the school, preached in the evening upon "Primitive and Mosaic Revelation." He said:

"Reason is being flattered nowadays, but reason unaided by revelation can never reach the true knowledge, can never build a perfect system of religion, without first seeking for God's will, and this can never come except by revelation. What pagan philosophy was unable and unwilling to do the rationalists of to-day cannot do. Man came from God and goes back to God. Man to serve God must know God and know himself, and this knowledge must come to man from God. God and man are as necessary to religion as soul and body to man's life, and we must look for man's sense of God's revelation and find its perfection in Jesus Christ, who is the splendor of eternal light, the mirror of His justice, and the image of His goodness."

The Church and the Scriptures

BY

THE MOST REV. PATRICK M. RIORDAN

Archbishop of San Francisco

After referring briefly to the coming of Christ, and showing that it was apparent our Lord intended His teachings to be transmitted to the world, Archbishop Riordan spoke as follows:

"Some means, therefore, were to be provided by Christ whereby men in every age could ascertain with infallible certainty the doctrines which our Lord intended should be embodied in the system of religion which He gave the world. On this point all Christians agree. But what means were provided? Here two different systems claim our attention. The Protestant tells us that we are to find the doctrines of Christ by reading the Scriptures. According to his belief, it is God's unerring word and contains all the truths which Christ taught. Consequently we are to consult the Bible. It is to be to us the only rule of faith. In it and in it alone can we learn the conditions of eternal life. And we are permitted to interpret it without the aid of an external authority, either by the supernatural aid of the Holy Ghost, or by the natural light of our own finite and erring reason.

"This is the principle which, in theory at least, is admitted to be the vital principle of the Protestant system. And if in practice Protestants court the alliance of an external authority it is done in direct contradiction to their own system, using for their own purposes a power which they declare despotic in others.

"The early reformers in the first phase of the Reformation, though they rejected the external authority of the Church as the interpreter of Scripture, were convinced, however, of the necessity of some infallible medium through which man might attain to the knowledge of the Christian system. They had no more intention of leaving the decision of doctrinal points to the unaided light of man's intellect than the Catholic Church had. They did not admit as large or as free a field for the exercise of the powers of the mind as is enjoyed

under the so much abused but so imperfectly understood doctrine of the Church's infallibility. This is their doctrine: as in the work of man's salvation all human co-operation is to be rejected, so also in the interpretation of the Scriptures the whole work of interpretation is to be attributed to God.

"Luther discarded all human alloy from his religious system; according to him the Holy Spirit reveals to each man the true meaning and import of the words which he reads. 'The Holy Spirit readeth the Scriptures, not thou.' And in another place, 'The believer comes to the knowledge of the truth instructed by God alone. The sense of the Sacred Scriptures was engendered in the mind,' without the aid, as Zwinglius said, 'of human reflection or mental activity.'

"This is the first phase of their doctrine respecting the place the Scriptures hold in Christian theology. But before many years had elapsed the principle of immediate inspiration was rejected and the interpretation of the Holy Scriptures made to depend on the private judgment of the reader unaided by any supernatural light. This is the real state of the controversy, if we except a few sects who still hold that their adherents are favored with the immediate inspiration of the Holy Ghost.

"In the Catholic system we come to the knowledge of Our Lord's teaching not directly through the Bible, but directly through the Church, which interprets the Bible to be the Word of God; that it contains the revelations made by Christ to His Apostles; that in it are to be found those eternal truths, those never-failing principles of virtue and true morality which underlie the Christian system; that through it God communes with the sons of men, the majesty of whose inspired language is only equalled by the sublimity of the thought which it conveys. The Catholic Church holds that the Bible is the 'Magna Charta' of true liberty and civilization; that when its principles cease to be the basis of the code of laws of any people, that people must sink into a barbarism as deplorable as that which existed in the world before Our Lord came into it.

"But the principles of the Bible are not to be admired only; they are to be applied to the requirements of man in various necessities of his nature. They are to be brought home to the heart of each individual to shape his course of life, to govern and control all his actions.

"In the Catholic system the power which interprets those principles and applies them is the authority of the Church residing in her divinely appointed ministers, and not each individual of the Christian society.

"We will study the question more in detail. Christ during His life on earth formed a visible community of twelve Apostles, whom He Himself instructed in the truths of the religion which He established.

"After His ascension the Holy Spirit descended on them, as we read in the Acts of the Apostles, filling them with the spirit of truth, after which they commenced the work of converting the nations according to their Master's injunction: "Go forth into the whole world, teach all nations, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." They commenced their mission in Jerusalem. At St. Peter's first sermon three thousand of his hearers are moved by grace and receive the faith.

"On him has Christ built His Church, and calls him a Rock around which the storms of persecution might arise—it was never to be shaken. Crowds press around him through Palestine, listening in breathless silence as he explains the doctrines of Christ's new kingdom. A potent spell goes over the land, minds opened to the truth, hearts were moved as the work of conversion goes on—in the beginning, slowly, one by one, each in his turn, as grace inspired him, till whole nations are gathered to the fold of the true Church and bow down before the sweet mysterious influence of the Cross of Christ.

"The Apostles did not remain long together; St. Thomas goes to India, St. Matthew to Egypt, St. James to Spain, St. Paul visits all the countries from Palestine to Spain. The islands of the sea did not escape his apostolic vigilance. He preached to the philosophers of Greece and reproached them with their idolatries.

"Amid the conflicting opinions of pagan Rome his voice is heard, and, in spite of imperial edicts, he gathers around him a band of chosen believers. Before half of the first century the faith of Christ is carried to all the people of the civilized world.

"This work was accomplished without the aid of Scriptures. The first book of the New Testament was not written until about the sixty-fifth year of the first century. All the churches did not receive all the books at the same time, nor were many of them written for the universal church.

"St. Matthew wrote for the Jews converted to Christianity; St. Mark at the request of the faithful at Rome; St. Luke for the Gentiles; St. John to comply with the wishes of his friends; St. Paul's letters were addressed to particular churches. We have the Epistles to the Romans, to the Corinthians, to the Galatians, and even to individuals—for instance, to Titus, to Timothy, and to Philemon.

They were written to decide local questions, to advise in particular circumstances, sometimes very briefly, withholding more ample instruction till he would visit them in person. From the character of the growth of the primitive Church, it is beyond doubt that, though the Scriptures were held to be divinely inspired, they were not intended by the inspired writers to bear the character of a universal law, nor were they intended to be the only source from which the world was to derive its knowledge of the religion of Christ.

"What conclusion is to be drawn from these facts, which gave the history of the spread of Christianity? The conclusion illustrates and confirms the doctrine of the Catholic Church. It is this: A large visible community exists; its hierarchy is complete; its discipline is every day being more fully developed and perfected; the voice of its minister is heard everywhere; rich and poor belong to it, men the most learned and men the most illiterate; barbarous nations that never had heard of human science were won over to its faith. And as St. Irenæus tells us, the work of their conversion was accomplished *sine charta et sine atramento*, 'without paper and without ink,' that is, without learned controversy, without the reading or profound study of the Scriptures.

"Every part of this vast organism is working in most admirable harmony. The same faith is preached everywhere. It is announced in Rome; the same is heard in Athens and Alexandria; St. Paul teaches the same doctrine in words of gentleness and charity. If difficulties and disputes respecting doctrinal matters arise in any one of the churches, the decision is referred to those whom Christ has appointed to act in such matters.

"Such is the picture which history gives us of the primitive Church before the Scriptures were written. Then St. Matthew wrote his gospel. Years after the other gospels followed. The art of printing was unknown. One or two copies of them were to be found in the principal cities. Passages from them were read on Sundays and explained to the faithful. They were edifying and instructive. Obscure and difficult passages were interpreted by means of the doctrines already existing and taught in the Church.

"The Scriptures themselves were subject to a rule of faith existing prior to them, viz., to the authority of the Church, to the voice of the great Christian community which has a complete organization and over whose doctrinal decisions the Spirit of Truth was watching. Did errors arise? Did misunderstanding occur? What course was to be adopted? What seems as most likely to have taken place?

The general sense decided against the particular; these already received against the one newly broached; the community against the individual; in other words, the Church interpreted the Scriptures.

"The Church is the mystical body of the Saviour, the spouse of Christ, the pillar and ground of Truth. In her Christ lives. She is to preserve pure and unchanged the faith committed to her care. It was given to her long before she received the Scriptures. She ackowledges them to be inspired communications of the Holy Ghost, containing the faith she had taught before they were written. They of necessity must agree on all points with her teachings.

"The authority of the Church is the supreme rule of faith, and to it the interpretation of the Scriptures is submitted. "I would not believe the Gospel," says St. Augustine, "unless the authority of the Catholic Church moved me to it." The infallible authority of the Church is therefore the fundamental principle of Catholic theology. The Bible is infallible in the sense that it contains no error. But the Bible is a dead word. It cannot explain the meaning that it contains. It cannot interpret itself. And for this reason, that our faith may be firm and unchangeable, we acknowledge the necessity of an authority superior to that of any individual, vested with power, not human, but coming from God, to teach man the truth in all ages and to all classes. And this power is the Church. This doctrine is based on a most rational ground. It is deduced from the very nature of the Church of Christ.

"Unity of faith is a note of the true Church. Our Lord came to bear testimony to the Truth. He embodied that truth in a society which is His Church. And as that truth is one, the Church must also be one. And as that truth was to be brought to the knowledge of all men, the Church, which is its guardian, must have its character of oneness and universality. From this it follows: This oneness and identity of truths preserved for the human race only in the Catholic system by the principle of authority. Without this principle the Church would have ceased to exist before the close of the first century; without it scarce a vestige of divine truth would exist at the present day. The Church acted on this principle from the very beginning of her history.

"The first heretics who opposed the Christian Society quoted Scripture in defence of their doctrines, doctrines which all Christianity of the present day admit to be not only essentially repugnant to Christianity but destructive to civil society. Yet they support their sys-

tem by Scripture texts. What seems to us in opposition to the Scripture was, according to them, founded on Scripture.

"Did the Fathers of the Church bring a certain passage to confute them, they proposed another. Was a learned explanation given against them, they had one in reply. Man stood against man, the Scripture on both sides.

"What was to be done in the case, or rather what was done? Did the Church of the second century place the Scriptures in the hands of the faithful that they might discover the truth? Did she proclaim the principle of private judgment? By no means. She told them that above the letter of the Scripture there was a higher rule of faith —the living word, the common faith of the Church handed down from the beginning, with which Scripture must agree and in conformity with which it must be interpreted; that it was hers to decide when disputes arose, and at her decision all doubts were to cease.

"After the Gnostic sects had disappeared, new sects arose. Their adherents marshalled texts of Scripture with the same ease and dexterity as the Gnostics had done in the preceding century. In due time the Church comes forth from her silence and decides. And, as centuries go by, the same manner of proceeding is repeated. Every form of doctrine is propounded.

"Every article of Christian faith is in turn rejected. If some maintain that as there is but one nature in the Trinity, so there can be but one person, others are found who maintain that as there are three persons so there must be three natures. If some assert that eternal life can be gained without supernatural grace, others are found who assert that grace alone is sufficient, and that man's free will has no part in the work of salvation. If some maintain the eternity of the pains of hell, others declare that they are but temporary. Now, all sects, from the Gnostics to those whose origin is of yesterday, hold the Bible to be the sole rule of faith; not indeed as it is interpreted by the competent tribunal of the Christian Church, but by the private judgment of the individual. There is a radical defect in a system which has produced such results; that such a system is not calculated to preserve the unity of Christian faith, but rather to produce dissensions among Christian people, no one can deny. Such system necessarily tends to create in the intellect uncertainty respecting the most important truths of the Christian order, and it is incapable of uniting in one Christian society all the members of the human family who were to be the one fold, and of which Christ was to be the Chief Shepherd.

"Christ, the Saviour of the world, never laid an injunction on His followers that His teachings should be committed to writing. During the years of His public ministry He always taught orally. When He commissioned His Apostles to make His teachings known to all men, it was in these words: 'Go, teach all nations whatsoever I have commanded you.' By the preaching of the word was the divine faith to be produced. 'Faith cometh by hearing, and hearing by the word of Christ' (Rom. x. 17).

"Of the Apostles, five only are known to have written—Sts. Matthew, John, Peter, James, and Jude. The greater portion of the New Testament was written by those who did not belong to the apostolic college. Even of the five Apostles who wrote, three, St. Peter, St. James and St. Jude, have left us but a few short letters written to particular churches, not in obedience to any divine command, but urged thereto by special and local reasons. If Our Lord had left such a command, would it not have been very proper, yea, most necessary, that His followers should have given the world a complete exposition of all the doctrines which Christians should believe? Would it not seem proper that they should have come to some understanding among themselves, and in one gospel or in one epistle, addressed to the whole Church, have enumerated all the articles of faith upon which the Christian system is founded?

"But such a course seems to have been far from their thoughts. If we examine carefully the four gospels we find no mention or even intimation of any premeditated plan. They seem to be anxious to give the faithful of a few churches a few general outlines of Our Lord's life and actions. St. John, called the beloved Apostle, who had rested on the bosom of His Master, and who from his close companionship with Him might seem to have imbibed more fully than the other Apostles the secrets of His Sacred Heart, mentions comparatively but few details of Our Lord's life, and closes his gospel with the avowal that he had not given a complete narrative of it: 'But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think would not be able to contain the books that should be written.' St. Luke, in the Acts of the Apostles, relates that during the forty days which intervened between Our Lord's resurrection and ascension, 'He appeared to His Apostles and spoke of the Kingdom of God.'

"Of how much interest, yea, of how much importance to mankind, that they should know what Our Lord had deigned to communicate to His Apostles respecting the Kingdom of God.

"But with the bare mention of the fact the subject is dismissed by the inspired writer. What is true of the four gospels is equally true of the other writings of the New Testament. They all suppose a Christian society, with a defined form of government, with a teaching power, and with an authority to impose belief in the truths committed to its keeping. St. Luke, in his Acts of the Apostles, is mainly occupied in chronicling the labors of St. Paul, and mentions but rarely those of St. Peter, who was recognized by all as the head of the Church. The epistles of St. Paul do not bear the character of a complete exposition of divine faith.

"These were not intended to be published. In some of them he admits their incompleteness and expresses his intention of supplementing them on some future occasion by oral teaching.

"If the Holy Scriptures form the sole rule of Faith, they would have been complete and would have been written so clearly that even the dullest might without any difficulty apprehend their meaning. But such is not the case. The Scriptures are difficult to understand. Without the authority of the Church which explains them, no passage of them but can be made to bear several interpretations.

"Do not the many sects into which Protestantism is divided bear testimony of the fact? Do not all of them quote Scripture in their behalf? Do not all found their teaching on one or other text? A learned German says that the Bible is more 'difficult to understand than the works of Homer, Thucydides, or Polybius, and requires a knowledge of Hebrew, Syriac, Greek, and Latin, as well as a knowledge of history, geography, and even natural science.'

"The most learned commentators, after years of study and research, do not agree among themselves respecting the meaning of the most important passages of the New Testament. Within fifty years after the rise of the Reformation two hundred different interpretations were given of the four words, 'This is My Body.' A similar diversity of interpretation may be found concerning every other important text.

"And if such is the difference of opinion among the learned, how are the uneducated, who form the majority of mankind, who have neither the leisure nor the capabilities for such studies, to acquire a knowledge of what our Lord taught?

"St. Peter, writing of the epistles of St. Paul, says: 'As also our most dear brother Paul, according to the wisdom given him, hath written to you, as also in his epistles speaking in them of these things, in which are some things hard to be understood, which the

unlearned and unstable wrest as also the other Scriptures, to their own perdition.'

"Then again, what books are inspired and belong to the Scriptures can be determined, not from the Scriptures themselves, but solely by the authority of the Church.

"During the first three hundred years of her existence many spurious writings were introduced into the body of Scripture, for instance: The Gospel of the twelve Apostles, the Acts of St. Paul, St. Thecla, etc. They were finally rejected as not inspired. That the books we have at present bear the name of the Holy Scriptures, and are to be considered as inspired, rests solely on the decision of the Church, so that in the last instance faith comes from the authority of the Church.

"You have all heard how during fifteen hundred years the Catholic Church kept the Scriptures from the knowledge of her children, until providently Luther discovered a copy of the Bible chained to the wall of his monastery in Erfurt; how he broke the chain which bound it, and read for the first time the pure, unadulterated word of God. D'Aubigne's 'History of the Reformation,' a work widely circulated and accepted by the majority of non-Catholic readers as an authority on all matters pertaining to the Protestant Reformation, puts it as an historical fact that Luther, having had the advantage of a university education, did not know that there was such a thing as a Bible until he made this astounding discovery. Dr. Maitland, in his work, 'The Dark Ages,' exposed the falsehood, yet it lives on as one of the objections against the Catholic Church. I quote from Dr. Maitland: 'To say nothing of the parts of the Bible or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (2), Basle (4), Nuremburg (10), and dispersed throughout Germany before Luther was born. And I may add that before that event there was a printing-press at work in the very town of Erfurt, where twenty years after he is said to have made his discovery. We find a young man who had received a very liberal education and who did not know what a Bible was, simply because the Bible was unknown in these days. We can only lament the pitiable ignorance of the writer who could repeat such nonsense.'

"Luther's edition of the New Testament was in 1522. His edition of the complete Bible was in 1534. The common opinion outside the

Catholic Church is that this, the first printed Protestant Bible, was the first printed copy of the Scriptures.

"Now if we consult the Catalogue of the British Museum we find that it contains twenty-seven Catholic editions of the Bible earlier than Luther's German translation.

"This unchaining of the Word of God is claimed as one of the special glories of the Reformation, and to this, more than to any other cause, are its rise and progress attributed.

"But there never was and there never will be an entire people converted to Christianity by the sole reading of the Scriptures. Individuals may indeed form from them an exalted notion of the Christian system, may entertain a high respect for its teachings, and then search for that church of which the Scriptures speak, whose characteristics they give, and ask of God the grace to know and follow the truth. But in an entire people, with respect to determining their religious belief, and with respect to inducing them to practise from motives of conscience the morality it inculcates, it can have but little or no effect. The letter of the Gospel is by itself dead, and can give no life unless made to live in the great society called the Church. The Bible is no doubt the Word of God, the Book of excellence guarded by the Catholic Church, without whose care it would have been lost long before Luther's time. It is the "Magna Charta" of our moral greatness and religious liberties. In it are contained all the principles whose spirit must be embodied in the character of every man who lays claim to high moral character, and in the constitution in every country which makes any pretensions to progress and civilization.

"But far beyond the dead letter of the Bible is the mighty power of the living Church of Christ, in which and through which the truths of Scripture receive their significance and application. This is the power which in every age has brought men to the knowledge of the Christian law, which has regenerated the world morally and politically, and has made civilization conterminous with Christianity. Not the dead words of the Gospel in the hands of the people, but their meaning and spirit acting through the Church, manifesting themselves in her sacraments, in her liturgy, breathing in her prayers, and speaking through those who, in the name and authority of the Divine Founder of the Christian religion, were commissioned to carry the truths of salvation to every creature, even to the end of time. It may be said in a certain sense to hold the same place in a religious society that a constitution does in a civil society. In the

civil order government and constitution mutually support each other. The one gives life, the other applies it to the various requirements of those who live beneath its protection. Of what avail would our constitution be, with all the precious liberties it guarantees, without some form of government, without some body politic to apply them and protect them? It would have no more practical influence on the destinies of mankind than if it never existed. In the same way the Bible and the Church support each other."

On the Catholic Education of Youth

BY

THE MOST REV. PATRICK A. FEEHAN

Archbishop of Chicago

An Address delivered upon the opening of the World's Columbian Catholic Exhibit

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We are assembled to-day, ladies and gentlemen, in a very noble cause. We are come together as Catholics, and as good citizens also. We are assembled as Catholics, deeply and earnestly interested in that great cause—and I may say one of the greatest of causes,—that of the Catholic education of youth. And because we are interested in the matter of education in its great, grand, true sense, therefore are we also assembled as good citizens of the Republic; because we believe most thoroughly that the more perfect the education of the young in every true sense, the more perfect will be the order of citizenship in this great country.

As we know that the stream coming from the mountain bears with it its own purity and freshness, so this great intellectual training and education of the young, coming from the first fountain and the purest of all knowledge—that fountain of Religion—we believe must give to the young its own freshness, its own holiness, its own beauty, its own completion and finish.

Within a few months there has arisen here this wonderful exhibition of man's enterprise and genius. Men come from every clime to see it, not only with pleasure, but with wonder. And when we look around and see these wonderful material things, indicating the material progress of the world up to the time of our era, we are pleased, also, to understand and to know that there are signs and proofs of a higher development and of a nobler work than that merely material one, and that is, that during this great Exposition there are

so many proofs given of the intellectual, the moral, and the religious welfare, and, I may say, progress of man. It is a great advantage to enjoy these improvements of modern times, and yet we know that men might be highly cultivated and highly civilized even without these, as they have been in the past. We know that Plato and Aristotle and St. Thomas never saw a steamer—they knew nothing of the great wonders of electricity, and yet they were highly civilized and cultivated.

Amongst the wonderful things to be seen here that tend to the higher things of man—to the higher development and the higher cultivation and civilization, I may mention, with great and supreme pleasure, that great exhibition of our Catholic schools, of the methods and the systems employed throughout this broad land by the Catholic Church in the education of the young. There could be no higher or greater object-lesson than this. We, who have witnessed—have diligently examined—the Catholic exhibition from every part of the country, have acknowledged its excellence. And whoever earnestly and impartially examines even a little of this proof of the methods of the training and education of Catholic youth, from little children to the highest finish of our schools and colleges—whoever does this earnestly can never again say, and should not permit it to be said in our generation, that Catholic schools and Catholic education are inferior to any other to be found in the whole country.

Those wonderful works of this strange city; those great proofs of talent and genius, that have formed the delight and the pleasure of all who have visited this great Exposition—this will soon pass away; in a few brief months there will be none of them here. They will all pass from man's sight, it is probable, before the snows fall upon the ground here. But we know that everything that this great Exposition has brought forward and developed, and that it represents, will not pass away; that the higher things concerning the welfare and the benefit of man will not be covered up by the snows of winter, and that they will not disappear. There are many things connected with this wonderful Exposition that will live, not only for our time, but for the generations that are coming after. And amongst the things that will not perish, that will certainly live, not only for our time but for those that come after us, will be the lessons and the results of this grand exhibition of the teachings and the methods of Catholic schools. They will give a development to Catholic education. This exhibition will give encouragement to those who devote themselves to Catholic education. Catholic education will acquire

from them new springs of wealth, a new force and new development, to increase and spread over the whole land; and we look forward to the time coming when this wonderful system of the education of our schools will be everywhere, and we know that the effects will be holy, beautiful, beneficent; it will make men wiser and better than they would be without it; that it will make them good citizens and strong and conservative men; that its influence will be for good and for the highest order—that it will be like the beneficent effects of those dews that God sends to make the earth fruitful.

It is in order to emphasize this great work of the Catholic exhibit, and to emphasize, also, this great system of Catholic teaching and training, that those so much interested thought well of having what they call Catholic Education Day, and then notified distinguished men and orators, some of them from distant parts of the country, to come to speak to you, to say a word of encouragement and advice to all the people—to all of us, and, in an especial manner, must I not say? to all those who have made this a possibility amongst us, and they who have made this a possibility amongst us are the members of these great teaching communities that are doing this wonderful work throughout the land everywhere of Catholic education.

In connection with our interests as regards this great Fair, it will not, I am sure, be considered out of place for me, as representative of the Catholic interests of this great city, to express our thanks to the managers of the Exposition—to the gentlemen connected with it with whom we have had occasion to come directly in contact. All who are interested in the great work of the exhibit of Catholic education have experienced, I believe—I am sure—at every time, the greatest kindness and the greatest courtesy from the gentlemen connected not only with educational matters, but with all the business of this wonderful Exposition. And, therefore, I take the liberty to-day, in the name of our people, of our section, to say this word of thanks and gratitude to all these gentlemen.

You will have the pleasure of hearing eloquent voices, who will speak to you a good deal better than I can, though they cannot be more interested than I in the great cause of Catholic education.

The Great Work of the Church in the New World

BY

THE MOST REV. PATRICK A. FEEHAN

Archbishop of Chicago

HIS EMINENCE JAMES CARDINAL GIBBONS

AND OTHERS

Addresses delivered at the opening of the World's Columbian Catholic Congress

ARCHBISHOP FEEHAN'S ADDRESS.

MEMBERS OF THE CATHOLIC CONGRESS—both the ladies and the gentlemen composing it: It is for me a most happy occasion that it becomes my duty, in the name of the Catholic body of this city, and also in my own, to welcome you in Chicago. You are assembled here from various portions of our country, not only from the parts that are near but also from the most remote. You must have been brought together by a strong, high motive, as you are bound together when you come here by the strongest of all bonds, that of a common Faith. You come in the spirit of our Faith, actuated, directed by our Faith. You come not to question or to affect, in any way whatever, the ancient Faith and discipline of the Catholic Church, but you come to discuss some of the great questions and problems of life and of our time that are intimately connected with, and that spring from, the teachings of our Catholic Faith. There are no questions of our time more interesting or more important than those that are on the programme of the Catholic Congress.

We have that great question of the independence of the Holy See; you have that great question—one of the greatest of all—that of Catholic education. Then you have the great social questions of the day, the ideas of which have been taken, in a great measure, at least, from the encyclicals of our Holy Father, Pope Leo XIII. You come here, then, with very grave responsibilities. You come, as it were, as the centre of the Catholic Church. You come representing

its thought, its life, its interests. You do not represent yourselves individually, nor do you represent any special theories or fancies of individuals of our times; but you represent parishes, congregations, bishops, whole dioceses, great States—you represent all these vast and mighty interests, and as a vast body you represent at least the ten million members of the Catholic Church, if not more. You come then as if to a great centre. You come as brave, wise men to discuss great questions for the interests of the millions.

You don't come to please yourselves; you don't come for the mere pleasure of coming, nor for recreation, as so many multitudes are coming just now to our city, though these need not be excluded; but you come principally for that grand, high work that has been placed in your hands of looking after the interests that are involved in some of the great questions that will be discussed and spoken of in this assembly. You assemble here to-day in a high spirit of loyalty to the Catholic Church, of loyalty to its supreme pastor, Pope Leo XIII. You come together as sons of the great head of the Faith. You come mindful that God's Church is your great mother, and, as the loyal sons in a family will always uphold the dignity and honor of the family, so will this vast assembly uphold before the whole world the honor, the nobility, and the dignity of the Catholic Church. Not less are you concerned for the interests of our common country. The men of other lands are to-day, and to-morrow will be, looking to the results of this Catholic Congress in Chicago. The world is full of agitation. Men's minds are everywhere active, and men in every civilized land to-day and to-morrow will be looking forward to know and to see what free men in a free land can feel and think about the great questions that are agitating our times, and that are everywhere pressing for a solution. You have then at heart the honor and the dignity of the Church and of the whole Catholic Faith. You will watch over them carefully in your addresses and in your deliberations. We know and believe, all of us, earnestly and firmly, that no word will go out to the world from this Catholic Congress that will wound or offend in the slightest degree the Catholic conscience or Catholic feeling of our people throughout the United States.

We know that all your deliberations will be guided by that Spirit under which you have sat to-day. Within an hour or so you have been in God's presence and in His temple, and you have asked the Spirit of God to come down to your souls and guide your deliberations. We all hope that the Spirit of God and the Spirit of light will be with you, and that everything you say or do will be guided

by that high, strong fidelity of Catholic sons to our Catholic Faith, and that everything you say or do will be distinguished by the dignity and the harmony that we have the right, as we have every reason, to expect from this great representative body of the Catholic Faith and the Catholic people. You will have the pleasure now of hearing from Mr. Bonney, the gentleman who has been the life and soul of all these organizations and congresses, except the Catholic Congress, connected with the great Exposition.

"OFFICIAL" ADDRESS BY HON. CHARLES C. BONNEY,* PRESIDENT OF THE WORLD'S CONGRESSES.

OFFICERS AND MEMBERS OF THE COLUMBIAN CATHOLIC CONGRESS: In the name of the World's Congress Auxiliary, organized to conduct the moral and intellectual part of the World's Columbian Exposition of 1893; and in the name of the Government of the United States, which invited all nations to participate in the congresses to be held under the auspices of the Auxiliary; and in the name of fifty millions of non-Catholics who love justice and believe in equal religious liberty for all men, I salute you and bid you welcome. This memorial building, and every facility which the World's Congress Auxiliary can command, is most cordially offered for the purpose of your Congress.

That a great change has come in the relations of the Catholic Church and the Protestant churches with each other is known throughout the world. That this change has largely increased human happiness and has in many ways promoted the cause of peace and progress is also widely acknowledged. A brief reference to some of the leading causes of this change seems, however, especially appropriate to this occasion, and may serve to strengthen the gracious bonds of charity and affection which are now gently drawing nearer and nearer to each other all the various branches of the great family of mankind. Of those causes the benign spirit of the new age should first be named.

Descending from the sun of righteousness this spirit of progress is filling the whole earth with its splendor and beauty, its warmth and vivifying power, and making the old things of truth and justice new in meaning, strength, and energy to execute God's will for the welfare of man.

* A non-Catholic lawyer of Chicago.

Among the secondary causes of the change to which reference has been made there are several which it seems a duty as well as a pleasure to recall on this occasion. The noble and successful work of the Catholic Church in the field of practical temperance reform first attracted the attention and won the sympathy of the Protestant people of America.

The new Catholic movement for the relief and elevation of the toiling masses, which culminated in the great Papal encyclical on the condition of labor, deepened the interest of the Protestant world in the work of the Catholic Church and excited the love and admiration of many non-Catholics. The new Catholic activity in the extension of higher education is another cause of the better relations which have recently been established. For science and art and literature are of no sect or creed. They belong to man, whatever may be his political or religious views, and are bonds of fraternity everywhere. Over the grave in which was buried the dead strife of former generations the apostles of the new age have clasped hands in a new pledge of fidelity in the pursuit of learning and virtue, and the life that is called charity.

There is one important particular in which the ideas of Catholic educational leaders are in peculiar accord with the original American doctrine of popular education. The third article of the great ordinance of 1787, for the government of the territory of which Chicago is the metropolis, declared that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Not knowledge only, not knowledge and morality merely, but religion, morality, and knowledge, sacred trinity of the powers of human progress, are essential to the proper education of the people. The new apostles of Catholic progress have become especially endeared to enlightened Protestants. Henry Edward Manning, Cardinal Archbishop of Westminster, can hardly be more beloved nor his loss more sincerely mourned within the Catholic Church than without its fold. His gracious and earnest words on "Protestant Dissenters," "Disinherited Christians," "Blameless Ignorance," and "Unconscious Catholics" won for him and the Catholic Church hosts of friends outside of his own communion.

In America the work of his brother cardinal, His Eminence James Cardinal Gibbons, honorary President of this Congress, has been equally auspicious. His book on "Our Christian Heritage," in which

he gladly holds out to Protestants the right hand of fellowship for union against the common foe, commends him eloquently to them as well as to his own brethren.

The burning words of His Grace Archbishop Ireland in the advocacy of temperance, education, social purity, and every moral virtue have made his name and Church household words in many Protestant homes.

When a Catholic bishop like Bishop Spalding, of Peoria, speaking for Catholics, says: "We love liberty, we love knowledge, we love truth, we love opportunity; and, forgetting nationality, forgetting sects, forgetting all save God's image in every human being, we would uplift men by uplifting humanity," millions of Protestant hearts respond, Amen! Amen! But a greater agency of union and progress still remains to be named—the illustrious head of the Catholic Church, Pope Leo XIII., than whom no more able, enlightened, and benign Pontiff has borne the name of Holy Father in a thousand years. Like the morning bell of a new age, his earnest words, in speaking of the American people, are: "I love them and I love their country. I have a great tenderness for those who live in that land, Protestants and all. Under the constitution, religion has perfect liberty, and is a growing power. Where the Church is free, it will increase; and I bless, I love Americans for their frank, open, unaffected character, and for the respect which they pay to Christianity and Christian morals. My only desire is to use my power for the good of the whole people—Protestants and Catholics alike. I want the Protestants as well as the Catholics to esteem me." Is it any wonder that Pope Leo XIII. is respected and beloved by the Protestants to whom these words were addressed?

On the Protestant side similar causes have been at work producing similar results. The time now at command will not permit a presentation of these results, but it may suffice to say that it has culminated in the arrangements for the World's Religious Congresses of 1893.

Blind, indeed, must be the eyes that cannot see, in these events, the quickened march of the ages of human progress toward the fulfilment of the divine prophecy of "one fold and one Shepherd," when all forms of government shall be one in liberty and justice, and all forms of faith and worship one in charity and human service.

With these sentiments I greet and welcome the Catholic Congress of 1893.

The most generous applause, which only needs mention here, had accented the various addresses so far, being raised to the point of enthusiasm by the following beautiful

ADDRESS OF HIS EMINENCE CARDINAL GIBBONS.

What an inspiring and consoling spectacle is this! Whether I consider the magnitude of your numbers or your representative character—for you represent almost every State and diocese and city of the Union—or whether I contemplate the intelligence that beams on your faces, I cannot but exclaim: This is a sight well calculated to bring joy and gladness to the heart of American Catholics.

During the past four months millions of visitors have come from all parts of the United States, nay, from every quarter of the globe, to contemplate on the Exposition grounds the wonderful works of man. They knew not which to admire more—the colossal dimensions of the buildings, or their architectural beauty, or the treasures of art which they contained. The caskets and the gems were well worthy of the nineteenth century, worthy of the nations that brought them, worthy of the indomitable spirit of Chicago. Let us no longer call Chicago the windy city, but the city of lofty aspirations. Let me christen her with another name—let me call her Thaumatopolis, the city of wonders, the city of miracles. And the director-general, with his associates, deserves to be called the Thaumaturgus of the enterprise.

But while other visitors have come to contemplate with admiration the wonderful works of man, with the image of man stamped upon them, you have come here to contemplate man himself—the most wonderful work of God, with the image of God stamped upon him. Others are studying what man has accomplished in the material world. You are to consider what man can accomplish in the almost boundless possibilities of his spiritual and intellectual nature. You will take counsel together to consider the best means for promoting the religious and moral, the social and economic well-being of your fellow-citizens.

It is true, indeed, that your deliberations will not be stamped with the authority of legislative enactments, like the proceedings of Congress and the decrees of a national council. Nevertheless, they will go far toward enlightening public opinion and moulding and shaping

public thought on the great religious, moral, and social questions of the day.

When I look into your earnest and intelligent faces I am almost deterred from imparting to you my words of admonition. But you know well that we clergymen are in the habit of drifting unconsciously into the region of exhortation, just as financiers drift into the region of dollars and cents and figures. I may be pardoned, therefore, for giving you a word of advice. In all your discussions be ever mindful of the golden saying of St. Vincent Lerins: "In necessariis unitas, in dubiis libertas, in omnibus caritas: In essentials, unity; in doubtful things, liberty; in all things, charity." Happily for you, children of the Church, you have nothing to discuss in matters of faith, for your faith is fixed and determined by the divine Legislator, and we cannot improve on the creed of Him who is "the way, the truth, and the life."

But between the calm and luminous region of faith and the dark and chaotic region of error there lies a vast field for free discussion. I should be very sorry that any member of this Congress should attempt to circumscribe this free space by erecting his little fence of ipse dixits, and saying to all others: "I am Sir Oracle; thus far you shall come and no farther." Let all your proceedings be marked by courtesy and charity, and by a spirit of Christian forbearance toward each other. Never descend to personalities. Many a delicious speech has lost its savor and been turned into gall, because a few drops of vituperation had been injected into it. The edifice of moral and social improvement which you aim to build can never be erected on the ruins of charity.

Perhaps the best model of courtly dignity and courtesy that I could set before you is W. E. Gladstone, the Grand Old Man. I happened to be in the House of Commons in 1880, when Mr. Gladstone was Prime Minister, as he is to-day. A very long debate was going on regarding taxation. The ministry were in favor of transferring a tax from the grain to the malt and of relieving the farmer at the expense of the brewer. It was a measure that would bring joy to the heart of the Archbishop of St. Paul. A young lord on the opposition side was making a dreary speech to the effect that it was better to let well enough alone, and that the relations between the tax-collector and the tax-payer were of an amicable character and should not be disturbed. As soon as it was announced that Mr. Gladstone was going to speak, the house was suddenly aroused from its lethargy and was inflamed with enthusiasm. He was greeted with

cheers. He had spoken but a few words when he was rudely interrupted by the young lord. Mr. Gladstone gracefully bowed to his opponent, receded a step, and sat down. When his lordship had finished he resumed his speech; he dissected his opponent with his Damascus blade; his lordship cheerfully submitted to the operation, because the blade was pointed not with poison, but with honey.

"I have studied the subject of finance," said Mr. Gladstone, "under Sir Robert Peel. I have sat at his feet like Saul at the feet of Gamaliel. I am an old man and have not the sanguine temperament of my honorable young friend. And as for me, I never expect to see the day when the tax-collector and the tax-payer will rush into one another's arms and embrace one another."

God grant that our fondest anticipations of your labors may be realized, and that the invocation to-day of the divine blessing, which is so full of hope, may be crowned at the end of your sessions by a Te Deum full of joy and gratitude for the success of this convention. As an earnest of this result I hold in my hand a letter which I had the honor to receive the other day from him who has been so beautifully and justly extolled by the preceding speakers. I hold in my hand a letter from His Holiness Leo XIII., and in this letter he pours out upon you all his apostolic paternal benediction. May the blessing of the Holy Father, may the blessing of Almighty God—his God and our God, his Father and our Father—descend upon you all and upon your deliberations. May His blessings enlighten your minds and inflame your hearts and be a happy earnest of the harmony and union that will dominate all your proceedings.

Following is the translation of the letter of the Holy Father referred to in His Eminence's address, and which was then read to the Congress by Hon W. J. Onahan:

POPE LEO'S GREETING AND BLESSING.

Leo XIII., Pope: To our Beloved Son James Gibbons, by the Title of Santa Maria in Trastevere Cardinal Priest of the Holy Roman Church, Archbishop of Baltimore.

BELOVED SON:—Health and apostolic benediction. It has afforded Us much satisfaction to be informed by you that in the coming month of September a large assembly of Catholic gentlemen will meet at Chicago, there to discuss matters of great interest and importance.

Furthermore, We have been specially gratified by your devotion

and regard for Us in desiring, as an auspicious beginning for such Congress, Our blessing and Our prayers. This filial request We do indeed most readily grant, and beseech Almighty God that by His aid and the light of His wisdom He may graciously be pleased to assist and illume all who are about to assemble with you, and that He may enrich with the treasures of His choicest gifts your deliberations and conclusions.

To you, therefore, Our beloved son, and to all who take part in the Congress aforesaid, and to the clergy and faithful committed to your care, We lovingly in the Lord impart Our apostolic benediction.

Given at Rome, at St. Peter's, the 7th day of August, in the year of Our Lord eighteen hundred and ninety-three and of Our pontificate the sixteenth.

LEO XIII., *Pope.*

The Divine Interpreter of Holy Scripture

BY

HIS EMINENCE HENRY EDWARD MANNING

Cardinal Archbishop of Westminster

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"*The letter killeth; the Spirit quickeneth.*"—2 Cor. iii. 6.

You remember in the Gospel the description of Our Lord entering the synagogue at Nazareth, where He was brought up, and, according to His custom, standing up to read—that is, He exercised that day the office of reader to the public congregation. They gave Him the book of the prophet Isaias. He unfolded it, and He read these words: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor" (St. Luke iv. 17), and words which follow. He sat down and said, "This day these words are fulfilled in your ears"—that is to say, the preacher who should declare the meaning of the Word of God was already come, and was in the midst of them, and that the preacher was Himself. He claimed therefore to be the Anointed Prophet, the Messias who was to come as the Divine Teacher of the Church of God. Now the Jews had the "letter" of the Scriptures in their hands. They were most diligent, they were most jealous in preserving the purity of every chapter in that Book. Nevertheless, with the Book in their hands they did not know the Son of God when He came. Saint Augustine says: "They were the guardians of the letter, but they knew not the Spirit." No; they were ready to cast Him down from the brow of the hill—that is, to destroy Him when He declared Himself to them with the proofs of the Word of God.

There is here a great truth and certain broad principles which govern the Church of God to this day. Our Lord upbraided the Jews, saying: "Ye search the Scriptures, and in them ye think ye have eternal life; and it is they that testify of Me" (St. John vi. 39), "and yet ye know Me not." Just as it was with Him then, so it is with the Holy Scriptures and His Church now, and for identically the same reasons, as I purpose to draw out. I wish to show the exact parallel between the presence of the Divine Teacher in Nazareth holding the written Scriptures in His hands and the Church holding and interpreting the same Scriptures in our own day.

Some hundreds of years ago this day in Hereford would have been a day of joy, and worship, and peace and unity; for throughout the green meadows, the quiet hamlets, and the woods, and the orchards of Herefordshire there was but one faith and one worship. Our Divine Lord was upon every altar, and His people thronged to the Holy Mass, and the little children said the beads of His Blessed Mother, and they sang her hymns in the vespers. This day in Hereford some hundreds of years ago there would have been in the Cathedral a multitude round about the tomb of St. Thomas; there would be lights in the Lady Chapel; there would be High Mass at the altar, and the people of Hereford would be there with one heart and one mind in the unity of one faith. Why? Because they then believed in the Divine Teacher and the one infallible voice which has interpreted the Word of God, written and unwritten, in all ages and all lands. They were united in the one principle, the rejection of which has since brought about all this confusion and disputation respecting the right meaning of the Word of God. They still believe the Scripture to be God's Word—they believe it to be inspired—they believe it to be the word of life; in every way they are still jealous of its honor. They desire to have the Scriptures in every cottage in this kingdom, and at this day they spend hundreds and thousands and millions of money in England to translate it and to send it throughout the world. I bear witness to their zeal for the Holy Scriptures, though it be not according to knowledge.

Now to follow out what I said. What I affirm is this—that the letter of the Scripture without the voice of the Church, through the perversity of men, killeth; and that the letter of Scripture with the living voice of the Church quickeneth—that is, giveth life.

I. Now I ask you to consider for one moment a self-evident fact. Is it not true, admitted by every one, and impossible to deny, that the whole revelation of Christianity was preached and believed throughout the world before the New Testament was written? This is a fact so certain, so self-evident that no calm, honest man who gives himself time to consider it can for a moment doubt it. But in the haste of controversy men do not give themselves time; they lose their calmness. Our Divine Lord taught His Apostles so much of the revelation of His word as was possible before He suffered. He taught them with His own lips, and after He ascended into heaven according to His promise He sent the Holy Ghost, the Spirit of Truth, with the express mission and office to teach them all things, to bring all things to their understanding. The Holy Ghost then illuminated

the Apostles, without any articulate words audible to any one—it was an inward illumination. He filled their intellects and their hearts, and spoke to their understandings with an articulate voice within, but without any articulate voice without. And the publication of that truth with which the Holy Ghost illuminated the minds of the Apostles was made by the tongues of the Apostles. The articulate voice throughout the world was the human voice of the Apostles whom the Holy Ghost had illuminated. The tongues of fire which sat upon them were the symbols and the tokens of the office which they were to fulfil. They then, guided by the illumination of the Spirit of God, uttered in articulate words that which He had taught them silently in their hearts. They went throughout the world preaching the Gospel, and making disciples, baptizing them "in the name of the Father and of the Son, and of the Holy Ghost;" teaching them to observe all things as He had taught them. Wherever they went they taught one and the same truth in perfect harmony. The same truth was identical in every place, so that those who were baptized received the full illumination of Christianity, the knowledge of God in Jesus Christ from the living voice of the Apostles.

II. Nevertheless, though the Scriptures of the New Testament were only then being written, the whole truth, the whole revelation of God, the whole Word of God, was already not only recorded, but I may say incorporated; although as yet the written books were not gathered into the New Testament.

For, first of all, what is the living Church of God itself but the Scripture in which the Holy Ghost has written the revelation of Jesus Christ? What was the Divine action of the day of Pentecost but the inscribing of the faith in the intelligence of the Apostles? As Moses on the mountain received the old law written by the finger of God upon the two tables of stone, so on the day of Pentecost the revelation of faith was written upon the hearts of the Apostles by the finger of the Holy Ghost. St. Paul contrasts the old law written upon the tables of stone and the new law written upon the fleshy tablets of the human heart (2 Cor. iii. 3). St. Irenæus, who lived fifty years after the death of St. John, the last of the Apostles, was himself a disciple of a companion of St. John. Writing against those who perverted the Word of God in his day, he asked, "What shall the nations do who have no Scriptures to guide them?" He answered that the Holy Ghost had written the Word of God in their hearts, and he added: "The Word of God is like the sun in the heavens, universal in its light and the same in every place." He

says again: "The Word of God is like to the manna that fell from heaven, of which every man had an equal share—those that are learned no more, and those that are unlearned no less."

And further, What are the Holy Sacraments but records of truth? What is Baptism? It contains the revelation which Our Lord gave of the doctrine of original sin, and of the regeneration which Our Lord gives by the Holy Ghost. We are born of water and of the Spirit. The Sacrament of Penance contains in itself the record of the doctrine that sin after baptism needs to be cancelled and forgiven by the power of absolution. What is the sacrament of the Altar but the perpetual presence of the Body and Blood of Jesus Christ under the mystery of the Holy Sacrifice? The Sacrament of Order records the constitution of the Church: the authority and Divine power conveyed by the ordination of the priesthood. Therefore the Sacraments of the Church are so many inspired books, each recording doctrines of the faith.

What, too, is the worship of the Church? The worship of the Church is the revelation and profession of faith in the Ever-Blessed Trinity, in the perpetual presence of the Incarnate Word, of the presence of Jesus Christ upon the altar, of the perpetual offering of the precious Body and Blood of Jesus Christ in the Holy Mass.

And further, What is the baptismal creed? No man was baptized until he believed the Articles of Christian faith, and these were summed up in the baptismal creed. And from the beginning, the Apostles delivered the baptismal creed, if not in the very same syllables, at least in the same articles of the faith of Jesus Christ. And after all these things had been known from the time of the Ascension, then came the books of Scripture. First came the Gospels written for the Hebrews and the Hellenists. Then came the Epistles of St. Paul, the Epistles to the Corinthians, the Epistle to the Romans, and then to the Philippians: that is to say, they were written where needed, or wherever they were required by particular circumstances or by controversies. More than this, throughout all these writings the whole faith is presupposed in creeds and worship and sacraments.

III. We now see in what relation the Scriptures of the New Testament stand to the Church. They were superadded; but the revelation of Christianity which was already believed was not derived from them. It was preached and believed before they were written. It was independent of them. It does not rest upon them as its primary foundation. No, the Scriptures rest upon the Church itself, upon

which Christianity reposes. In order to be sure of this plain fact a man only needs to ask himself, What was the date of the Gospel of St. John? The date of that Gospel was nearly at the end of the first century—somewhere about the year 90. There were therefore no four Gospels for the first sixty years. Two generations of men had believed, had suffered martyrdom, had gone to their eternal rest long years before the four Gospels could be gathered together. The three first, as you are aware, are records of the life of our Lord, and therefore contain no doctrines of faith revealed on and after the day of Pentecost. Is it not then manifest that the books of the New Testament never were the source from which Christianity was derived? The whole faith existed before them. It filled the world, and the Scriptures of the New Testament came afterward, presupposing in every page that those to whom they were addressed were already fully illuminated with the faith. Christians are therefore in precisely the same position as the Jews in this: that they have the Scriptures in their hands, but with this difference, that the Divine Teacher from whom they come is always in the midst of us. They know Him and interpret His writings in His presence and by His Word.

IV. But from whence do we receive the Scriptures? Is it not manifest that the Church of God is the sole witness of faith and the sole guardian of the Word of God, both written and unwritten?

St. Augustine said: "I should not have believed the Gospel if it had not been for the authority of the Church." That is to say, "I never should have known anything about it." So with us, we never should have known anything about the Scriptures but for the Church, from which we received them. 1. How should we have known there were four Gospels? How should we have known there were not five or three only? We should not have known this fact if it had not been for the testimony of the Church. How should we have known that the four Gospels were the original Gospels written by St. Matthew, St. Mark, St. Luke, and St. John? They were not the only books written after the ascension of our Lord. Who has discerned the difference between the true and the untrue, and who has separated the pure from the impure, the genuine from the spurious? The Church alone has done and can do this. Take the Epistles of St. Paul. How should we have known how many he wrote? How should we have known to whom he wrote them if it were not that the Church, the guardian and keeper of Holy Writ, has preserved with a jealous and sacred care every particle written by inspired hands? 2. But how should we have known that these books were

inspired? There may be books written by inspired men which yet are not inspired, for not every book written by inspired hands is an inspired book. Inspiration means more than this. Not only must the writer know by Divine light the truth he writes, and in writing be preserved from error, but he must be moved and impelled to write. How can we know this internal personal fact relating to St. John if we have not the evidence of a witness incapable of error, who at the time when these books were written knew that fact, and thus transmitted the knowledge of the fact to us? 3. Or how should we know that the books which we have at this moment are the very same books? That no others have been substituted? That the person using the name of the Apostle in the text is the author of the original writing? We do not possess the original parchment, papyrus, or whatever it may have been, upon which the Apostle wrote. The original documents exist no longer. We have copies, transcripts, versions, made by writers since their time. How are we to know that these books were in accordance with the originals? We know it from the same authority, we know it from the same witness. I would ask you then if we are compelled to depend upon the Church for the knowledge that Scripture was ever written, and that those Scriptures are the identical books which the Apostles wrote; if we must depend for this upon the testimony of the Church, where is the consistency of the man who says, "I will take all this from you, but I refuse to accept from you the meaning of that book"? The whole revelation of Christianity was known to the Church for generations before the New Testament was written. Now the Church knew the meaning of that Book because it had the whole light of Christianity in its intelligence before that Book was written.

V. The Church, then, is itself the interpretation of that Book, just as Jesus Christ in the synagogue at Nazareth was the interpretation of the Book of the prophet Isaias in His own person. "The Spirit of the Lord," He said, "is in Me, because He hath anointed Me to preach the Gospel to the poor." So the Church declares that Our Lord has said to her, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Ghost" (St. Matt. xxviii. 19). "It was said to Me; to Me these words were spoken; to me this commission was given. I have fulfilled it, and I fulfil it at this hour. All the nations of the Christian world at this moment hear my voice, and believe the same fact; I am the same in all ages and in every place." The Church therefore stands up with the Word of God in its hand, and says, "This Book is God's

Word, and this is the meaning of the Book." The Church is, as the prophet Isaias foretold when he said that there should be a universal kingdom of Jesus Christ on earth to which all nations should flow (Isaias ii. 2). What, then, is the Catholic Church but the fulfilment of that prophecy? Our Lord says His kingdom shall be like unto a household, in which His servants shall give meat to those who dwell in His house in due season (St. Matt. xxiv. 45). The Church is the house of God, the household of Jesus Christ. Again He says, "I am the vine, ye are the branches" (St. John xv. 5), likening Himself and His Church to the vine which has one root and one organization. How is that fulfilled? In that one Church of God of which Jesus Himself is the head and we the members on earth; as the Epistle to the Ephesians says: "One body and one Spirit, as you are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all" (Eph. iv. 4). And further it goes on to say that when Jesus ascended into heaven "He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 11). What is this living organization which spreads throughout the world under one Divine Head in heaven, one human head on earth, with the whole hierarchy of the Church uniting it and presiding over it with one light of supernatural guidance, and giving light to the world by the Spirit who dwells in it? The Church of God then declares itself to be the interpretation of those written books of Scripture. But our Divine Lord declared Himself to be not only the interpretation of the Word of God, but also claimed to be the interpreter of the same, for when He stood up in the synagogue and unfolded the Book there was the living and Divine Teacher interpreting its meaning. So now the Church at this moment is the living and divine teacher of the meaning of the Scripture, the interpreter who has authority to declare the meaning and the teacher who in declaring that meaning cannot err. And why, for what reason? For this reason, because the Church is not a mere number of persons gathered together by voluntary association. No multitude of men resolving to unite together can constitute themselves to be a church. A church means an organized body, organized and created by God Himself, having a head as well as a body, with a symmetry and unity of life. Therefore the Apostle says there is "one body and one Spirit," which means that the Church of God is more than a visible body. He is speaking of the

mystery of the day of Pentecost. When Our Lord had accomplished His work upon earth He ascended into heaven, and sent the Holy Ghost who should abide with the Church forever. Therefore the perpetual witness of the Church is not the witness of man only, but the witness of God. The Church of God is not directed by the intellect of man but by the guidance of God. The knowledge which the Church has of the faith is not derived from the intellectual powers of man, but the intelligence of man is illuminated by the Holy Ghost. The assistance of God, the Holy Spirit, is always with the Church. He is the Divine Guide and supernatural light of the Church, and therefore when men say the Word of God was given to us to interpret each one for himself, and that the human reason is sufficient to interpret the Scriptures, I would ask: If the individual reason is sufficient to interpret the Scriptures is not the reason of the Universal Church sufficient? For we are not all unreasonable. We too have intellectual men. If the interpretation of Scripture needs only the human reason, then surely within the pale of the Catholic Church there are men of sufficient understanding to interpret the Word of God. If the intellect of the Universal Church declares the meaning of the Word of God to be this or that, how can any individual man rise up and say, "My reason says it is not so"? In the name of common sense let the collective reason and intelligence of the great body of the Christian world prevail over the isolated judgment of any particular man. You may say that God has promised His light and His aid to man, but is not that promise, which is made to the individual, made also to me? And if it is made to me, is it not made to every Catholic under the sun? And, therefore, if the collective promise of this spiritual guidance brings the whole Catholic world to one interpretation of Scripture, how can you rise up and say the Spirit of God has guided you to another conclusion which is inconsistent with it? Such interpretation will not stand because it is in the face of something higher. It is not the light or the keenness of the human intellect, either individually or collectively; it is not the promise of God to the individual by which we are to be guided; it is the perpetual indwelling and guidance of the Holy Spirit in the Church indissolubly united to Jesus Christ its Divine Head in heaven. The promise left with the Church still abides with it. The voice of the Church is the voice of its Head. "He that heareth you heareth Me," and he that interprets the Holy Scriptures by the guidance of My Church has My interpretation. The Church is something beyond the individual—something beyond all individuals in the world; it is

the mystical body of Christ on earth. The Divine Head is in the heavens, and His Spirit dwells in His body, which is the perpetual witness of the truths which He taught.

1. Now, the conclusion which I undertook to show I think may be said to be proved. What, then, is the meaning of the words, "The letter killeth"? That when the written Word of God is taken without the living voice and divine interpretation of the Church, its true meaning is destroyed, and therefore it is no longer the Word of Life. And so men turn the Scriptures to their own destruction (2 St. Peter iii. 16). See what has already come to pass. The Holy Scriptures are in the hands of all men—God be praised for that!—if only they would read the written Word as He who wrote it intended. But Scripture is not Scripture except in the right sense of Scripture. If a man leaves a last will and testament, and if the meaning of his last will and testament be perverted, it is his will no longer. It is not what he said; it is not what he wrote; it is not what he meant; it is not what he willed. He is altogether misrepresented by those who survive him. And so the written Word of God, unless the sense of it be interpreted according to the intention of the writer, it is no longer the Word of God. The merely human interpreter interprets that Book according to his own light, and he makes that Book speak in the tones of his own voice. It is no longer the voice of God. Scripture is no longer Scripture except in its right sense.

Then see what follows. Look at the multiplicity of contradictory interpretations. In my early life it was my lot to try to save a man who had renounced the doctrine of the Holy Trinity. I went through all his arguments. I found there was not a single text in the New Testament relating either to the divinity of our Lord or the three persons of the Blessed Trinity for which he had not a perverted meaning of so keen and subtle and specious a kind that I can easily understand how he deceived himself. And just what he did multitudes are now doing in respect to all those passages of Scripture which relate to the Holy Sacraments and to the Church. Moreover, those who are separated from the Catholic Church, as we see every day, cannot agree among themselves. They have read the Scriptures, and they have interpreted them variously. They are all in contention as to the rule of interpretation. They can find no tribunal to whom to refer their controversy; no one can say who is wrong.

In that state of perturbation of mind, and in that darkened atmosphere, the men who attempt to interpret Scripture according to their own light are fast losing the right sense of Scripture: and after the

loss of the right sense, what follows next? The loss of the inspiration. This is coming to pass even in that body which I hoped would have stood stable, solid, and inflexible, at least for the written Word. I am not surprised that those who cut themselves off from every semblance of authority by voluntary association should have fallen into any depth of confusion; but there is a body coming down from Catholic times, having old associations connected with its history, law, wealth, influence, and political power to support it, and I should have hoped that it, at least, would have remained an inflexible witness of the inspiration of the Word of God. I am disappointed. There are those who have said amongst themselves: "This or that book is not inspired; this statement is not divine, but human; this article is not to be believed; the contents of that book are partly inspired, partly uninspired." And those who are consistent go further and say: "You say in your judgment this part is not inspired; in my judgment no part is inspired." Thus the very Scriptures are being rent and rejected piecemeal. In Germany, some centuries ago, this process began. Book after book of the Old and the New Testament was rejected until at last the whole of the Scriptures have been cast away as fables. Some in Germany have retraced their steps, and have re-accepted the inspiration of those books, but multitudes have never returned. So that in Germany at the present day, we have it on testimony, that the greater part of cultivated men no longer believe anything which either Luther or Rome would acknowledge to be Christianity. Such is the state to which the taking of the Written Word without the witness and the interpretation of the living and Divine Teacher has led men and nations. What are we coming to in England? We are told that a wave of thought from Germany is now passing over England. May God preserve the English from that tidal wave of unbelief! There is but one way to stay it. It is to take the Word of God and to listen to the Divine Interpreter—or take the Word of God in the letter, but also in the Spirit. And what does the Spirit mean but the living voice of the Church of God guided by the Spirit of God who wrote those books, who entrusted those books to the custody of the Church, who has guarded the Church in that guardianship, and who guides it now in applying the key and the interpretation, that is, the knowledge of the original faith which was preached and believed throughout the world before the Scriptures were written? The only religion that was ever spread throughout the world is the Catholic faith.

2. We hear much of Scriptural Christianity, of Bible Christianity

and Bible Christians. I affirm that we are the Bible Christians, that we are the only Scriptural Christians. That is a bold challenge, but I will prove it.

Our Lord said to Peter, "Thou art Peter, and upon this rock I will build My Church" (St. Matthew xvi. 1). Where is the man out of the Catholic Church who will venture to say that his is that Church which our Lord founded upon Peter?

Again we read: "This is My body;" "this is My blood;" "unless ye eat My flesh and drink of My blood ye shall not have life in you" (St. Matthew xxvi. 26; St. John vi. 54). Where is the Church which says this? Yes, there is—I check myself so say it—a handful who, though separated from the Catholic Church, has caught some of that faith which belongs to it; but with the exception of that small number, I ask who is there who takes the words of Jesus Christ, "This is My body," in the same plain way as they take the other portions of the Gospel of St. John? All manner of subterfuges, symbolical senses, and plausible explanations are given, until the sole and the real meaning of the Scripture itself is gone.

Our Lord said, "Whose sins ye shall forgive, they are forgiven" (St. John xx. 23). Where is the Church which practises confession as inculcated by these words? The Catholic Church has never relaxed this practice, because it never lost its faith.

Once more: "If any man be sick, call in the priests of the Church, and let them anoint him with oil" (St. James v. 14). Here is a practical Scriptural command fulfilled daily in the Catholic Church. Who fulfils this but the Catholic Church? I might go on without even showing that the Catholic Church is the Scriptural Church. I affirm then that we are the Scriptural Christians. We believe every part of the Scriptures to be the Word of God. We do not say this is inspired and that is not inspired. No. We say that Book has God for its author, and that nothing false is contained in it.

And we not only believe it, but we practise it all. You read the words of Our Lord when He told the rich man if he would be perfect to sell all his goods and give to the poor, and follow him (St. Matthew xix. 21). We are doing that every day. Who are they that enter into the religious life and give up all their possessions in obedience to the counsel of our Lord?

Again: "He that loveth father or mother more than Me is not worthy of Me" (St. Matthew x. 37). How many are there who have been called by the voice of truth, and have not hesitated to come notwithstanding their love for their home and kindred? For our Lord

says, "He that loveth father or mother more than Me is not worthy of Me." "Unless ye take up your cross and follow Me ye cannot be My disciples" (St. Matthew x. 37). I might go on quoting examples without end, but your time and mine forbids.

I will now sum up what I have said. The Holy Catholic Church cherishes every portion of truth which comes from the Written Word of God, because as every spark contains the whole nature of fire, so every particle of the Written Word of God contains the truth of the Holy Ghost. We believe, we practise, we receive it from the Spirit who wrote it, both the letter and the interpretation. As I have said before, some hundreds of years ago in Hereford there would have been this day one faith and one worship; but now, alas! we are divided and distracted amongst ourselves. If St. Thomas, of Hereford, were walking through the streets of this city to-day where would he go? Would he go, think you, into that sanctuary built to the memory of his name? No. Would he worship in that temple in which, perhaps, his voice was once so often heard? No. He would be here before the Blessed Sacrament because here is the Incarnate Word. He would not be there, because there is no altar, no tabernacle, and the presence of his Divine Master cannot be found. Where would he be? He would be standing here where I am, as bishop of this city, preaching to you the Word of God in the very same syllables, in the very same truths, which I have spoken. For the Catholic Church never varies—it is the same yesterday, to-day, and forever. By that faith we are going onward into the vision of God. We see Him now through the clouds of faith, but faith shall be changed into vision, and in a little while we shall see Him face to face.

Dispositions for Faith

BY

HIS EMINENCE CARDINAL NEWMAN

Preached in the University Church, Dublin, on the Feast of St. Thomas

EVANG. SEC. LUC., *c.* iii., *v.* 4–6.

Parate viam Domini: rectas facite semitas ejus: omnis vallis implebitur, et omnis mons et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

Prepare ye the way of the Lord, make straight His path. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

◆::◆::◆::◆::◆::◆::◆

THE Holy Baptist was sent before Our Lord to prepare His way; that is, to be His instrument in rousing, warning, humbling, and inflaming the hearts of men, so that when He came they might believe Him. He Himself is the Author and Finisher of that faith, of which He is also the Object; but, ordinarily, He does not implant it in us suddenly, but He first creates certain dispositions, and these He carries on to faith as their reward. When then He was about to appear on earth among His chosen people, and to claim for Himself their faith, He made use of St. John first to create in them these necessary dispositions; and therefore it is that, at this season, when we are about to celebrate His birth, we commemorate again and again the great Saint who was His forerunner, as in to-day's Gospel, lest we should forget that, without a due preparation of heart, we cannot hope to obtain and keep the all-important gift of faith.

It is observable too, that, on the same day, just the fifth day before Christmas, we are accustomed to celebrate the feast of St. Thomas, who for a while incurred the sin of unbelief; as if our tender Mother, Holy Church, as an additional safeguard, would make an example of the great Apostle for our sakes and hold him up to us, who now reigns with Christ in heaven, in the image of his earthly weakness, in order to force us to consider that certain dispositions of mind are necessary for faith, and how the want of them shows itself and wherein lies its fault.

I think, then, that I shall be taking a subject suitable both to the season and the day if I attempt to set before you, my brethren, as far as time permits, how it is, humanly speaking, that a man comes to believe the revealed word of God, and why one man believes and another does not. And, in describing the state of mind and of thought which leads to faith, I shall not of course be forgetting that faith, as I have already said, is a supernatural work, and the fruit of divine grace; I only shall be calling your attention to what must be your own part in the process.

As to the account, given us in Scripture, of St. Thomas' incredulity, its prominent points are these: First, that when told by his brethren that Our Lord was risen, he said, "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." Now, here the question is, What was wrong in this? for the other apostles had seen and touched Our Lord, and appear not to have believed until they did. Secondly, that Our Lord said to him on a subsequent occasion, after allowing to him the evidence he desired, "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed." Now why was it blessed to believe in Him without seeing, rather than to have that sight of Him which the other apostles had when they believed?

The subject is a very large one: I shall attempt to follow out only one out of various trains of thought to which it gives rise.

Now, first, I think it will be granted by any one who knows Scripture well, that the doctrine laid down by Our Lord on the occasion in question, He had expressed on other occasions and in other ways. For instance, He said, "Unless you see signs and wonders, you believe not." Elsewhere we read, "He wrought not many miracles then, because of their unbelief." In these passages He implies that hardness of belief is a fault. Elsewhere He praises easiness of belief. For instance, "O woman, great is thy faith." "Amen, I say to you, I have not found so great faith in Israel." "Be of good heart, daughter, thy faith hath made thee whole." "Thy faith hath made thee safe, go in peace." "If thou canst believe, all things are possible to him that believeth." I might quote many other passages to the same effect, from the Gospels, the Acts of the Apostles, and St. Paul's Epistles.

Now these passages cannot mean that faith is against reason, or that reason does not ordinarily precede faith, for this is a doctrine quite contrary to Revelation, but I think I shall not be wrong in

understanding them thus: that with good dispositions faith is easy, and that without good dispositions faith is not easy; and that those who were praised for their faith were such as had already the good dispositions, and that those who were blamed for their unbelief were such as were wanting in this respect, and would have believed, or believed sooner, had they possessed the necessary dispositions for believing, or a greater share of them. This is the point I am going to insist on. I am led to it by the Baptist's especial office of "preparing the way of the Lord;" for by that preparation is meant the creating in the hearts of his hearers the dispositions necessary for faith. And I consider that the same truth is implied in the glorious hymn of the angels upon Christmas night; for to whom was the Prince of Peace to come? They sang, "Glory to God in the highest, and on earth peace to men of good-will." By "good-will" is meant "good disposition;" the peace of the Gospel, the full gifts of the knowledge, and of the power, and of the consolation of Christian Redemption, were to be the reward of men of good dispositions. They were the men to whom the infant Saviour came; they were those in whom His grace would find its fruit and recompense; they were those who, by congruous merit, would be led on, as the evangelist says, to "believe in His Name," and "to be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Now in order to show what this good-will, or good disposition is, and how it bears upon faith, I observe as follows: What is the main guide of the soul, given to the whole race of Adam, outside the true fold of Christ as well as within it, given from the first dawn of reason, given to it in spite of that grievous penalty of ignorance, which is one of the chief miseries of our fallen state? It is the light of conscience, "the true Light," as the same evangelist says in the same passage, "which enlighteneth every man that cometh into this world." Whether a man be born in pagan darkness or in some corruption of revealed religion, whether he has heard the name of the Saviour of the world or not, whether he be the slave of some superstition or is in possession of some portions of Scripture, and treats the inspired word as a sort of philosophical book, which he interprets for himself, and comes to certain conclusions about its teaching—in any case he has within his breast a certain commanding dictate, not a mere sentiment, not a mere opinion, or impression, or view of things, but a law, an authoritative voice, bidding him do certain things and avoid others. I do not say that its particular injunctions are always clear, or that they are always consistent with each other;

but what I am insisting on here is, that it commands, that it praises, it blames, it promises, it threatens, it implies a future, and it witnesses the unseen. It is more than a man's own self. The man himself has not power over it, or only with extreme difficulty: he did not make it, he cannot destroy it. He may silence it in particular cases or directions, he may distort its enunciations, but he cannot, or it is quite the exception if he can—he cannot emancipate himself from it. He can disobey it, he may refuse to use it; but it remains.

This is Conscience; and, from the nature of the case, its very existence carries on our minds to a Being exterior to ourselves—for else whence did it come? and to a Being superior to ourselves—else whence its strange, troublesome peremptoriness? I say, without going on to the question what it says, and whether its particular dictates are always as clear and consistent as they might be, its very existence throws us out of ourselves and beyond ourselves, to go and seek for Him in the height and depth, whose Voice it is. As the sunshine implies that the sun is in the heavens, though we may see it not; as a knocking at our doors at night implies the presence of one outside in the dark who asks for admittance, so this Word within us not only instructs us up to a certain point, but necessarily raises our minds to the idea of a Teacher, an unseen Teacher; and in proportion as we listen to that Word, and use it, not only do we learn more from it, not only do its dictates become clearer, and its lessons broader, and its principles more consistent, but its very tone is louder and more authoritative and constraining. And thus it is that to those who use what they have, more is given; for, beginning with obedience, they go on to the intimate perception and belief of one God. His voice within them witnesses to Him, and they believe His own witness about Himself. They believe in His existence, not because others say it, not in the word of man merely, but with a personal apprehension of its truth. This, then, is the first step in those good dispositions which lead to faith in the Gospel.

And my second remark is this: that in spite of all that this Voice does for them, it does not do enough, as they most keenly and sorrowfully feel. They find it most difficult to separate what it really says, taken by itself, from what their own passion or pride, self-love or self-will, mingles with it. Many is the time when they cannot tell how much that true inward Guide commands, and how much comes from a mere earthly source. So that the gift of conscience raises a desire for what it does not itself fully supply. It inspires

in them the idea of authoritative guidance, of a divine law; and the desire of possessing it in its fulness, not in mere fragmentary portions or indirect suggestion. It creates in them a thirst, an impatience, for the knowledge of that Unseen Lord, and Governor, and Judge, who as yet speaks to them only secretly, who whispers in their hearts, who tells them something, but not nearly so much as they wish and as they need. Thus you see, my brethren, a religious man, who has not the blessing of the infallible teaching of revelation, is led to look out for it, for the very reason that he is religious. He has something, but not all; and if he did not desire more, it would be a proof that he had not used, that he had not profited by, what he had. Hence he will be on the lookout. Such is the definition, I may say, of every religious man, who has not the knowledge of Christ; he is on the lookout. As the Jewish believers were on the lookout for a Messias who they knew was to come, so at all times, and under all dispensations, and in all sects, there are those who know there is a truth, who know they do not possess it except in a very low measure, who desire to know more, who know that He alone who has taught them what they know can teach them more, who hope He will teach them more, and so are on the lookout for His teaching.

There is another reason why they will be thus waiting and watching for some further knowledge of God's will than they at present possess. It is because the more a person tries to obey his conscience the more he gets alarmed at himself for obeying it so imperfectly. His sense of duty will become more keen, and his perception of transgression more delicate, and he will understand more and more how many things he has to be forgiven. But next, while he thus grows in self-knowledge, he also understands more and more clearly that the voice of conscience has nothing gentle, nothing of mercy in its tone. It is severe, and even stern. It does not speak of forgiveness, but of punishment. It suggests to him a future judgment; it does not tell him how he can avoid it. Moreover, it does not tell him how he is to get better; he feels himself very sinful at the best; he feels himself in bondage to a tyranny which, alas! he loves too well, even while he hates it. And thus he is in great anguish, and cries out in the Apostle's words, "Unhappy man that I am, who shall deliver me from the body of this death!"

For all these reasons then—because he feels his ignorance, because he feels his bondage, because he feels his guilt and danger—a religious man who has not the blessing of revelation will be on the look-

out for revelation. And this is the second disposition leading to faith in Christ. The first was belief in God, as our Teacher, Governor, and Judge; and the second is the earnest desire that He would reveal Himself, and an eager looking-out for the chance of His doing so.

This is the state of mind of the elect few. Now, on the other hand, let us consider the state of mind of the multitude, who care little or nothing for religion, who disobey their conscience, who think as little of its dictates as they can, who would get rid of it if they could. What will they know of the convictions, the apprehensions, and the hopes and wishes, of which I have been speaking? Will they have any nervous anxiety, any painful longing to be brought out of their present darkness? Will they—being, as I am supposing, strangers to revealed truth—will they be on the lookout for revelation? What is revelation to them? What do they care how sins are to be forgiven when they do not feel the burden of sin? What desire have they for strength greater than their own to overcome their passions or their pride, seeing that they make much of their pride as their true dignity, and freely indulge their passions as their sole joy? They are contented with themselves; they think themselves as happily conditioned as they can be under the circumstances; they only wish to be let alone; they have no need of priest or prophet; they live in their own way and in their own home, pursuing their own tastes, never looking out of doors; perhaps with natural virtues, perhaps not, but with no distinct or consistent religious sense. Thus they live, and thus they die. Such is the character of the many all over the earth. They live, to all appearance, in some object of this world, and never rise above the world, and, it is plain, have nothing of those dispositions at all which lead to faith.

Now take a man from each of these two classes, and suppose the news actually reaches them both that a message has been received from the unseen world: how will they respectively act? It is plain: to him who has been looking out, or hoping, or at least longing, for such a mercy, its operation will be wonderful. It will affect him profoundly; it will thrill through him; so much so that provided only the message, on examination, be of a nature to answer his needs, he will be under a strong temptation to believe it, if he can, on very little evidence, or on none at all. At all events, he will set about inquiring what its evidence is, and will do his best to find it all out, whether it be more or less. On the other hand, the man who is without the due religious dispositions I have been describing simply is not moved

at all. He takes no interest in the report, and will not go to the pains to inquire about it. He will sit at home; and it will not even occur to him that he ought to rise and look about him. He is as little stirred as if he heard that a great man had arisen in the antipodes, or that there was a revolution in Japan. Here, then, we have come to the critical difference between the two descriptions of men. The one is active and the other passive, when Christ is preached as the Saviour of the world. The one goes to meet the truth; the other thinks that the truth ought to come to him. The one examines into the proof that God has spoken; the other waits till this is proved to him. He feels no personal interest in it; he thinks it not his own concern, but (if I may so say) God Almighty's concern. He does not care to make the most of his knowledge; he does not put things together; he does not add up his facts and cumulate his arguments; he leaves all this to be done for him by Him who speaks to him; and if he is to have any trouble in the matter, then he is willing to dismiss it altogether. And next, supposing proof is actually offered him, he feels no sort of gratitude or delicacy toward Him who offers it. He says without compunction, "I do not see this," and "that does not follow;" for he is a critic and a judge, not an inquirer, and he negotiates and bargains when he ought to be praying for light. And thus he learns nothing rightly, and goes the way to reject a divine message, because he will not throw himself upon and into the evidence; while his neighbor, who has a real concern for his own salvation, finds it and believes.

Returning, then, to what I said when I began, we see now how it was that Our Lord praised easiness of belief and condemned hardness of belief. To be easy in believing is nothing more or less than to have been ready to inquire; to be hard of belief is nothing else but to have been loth and reluctant to inquire. Those whose faith He praised had no stronger evidence than those whose unbelief He condemned; but they had used their eyes, used their reason, exerted their minds, and persevered in inquiry till they found; while the others, whose unbelief He condemned, had heard indeed, but had let the divine seed lie by the roadside, or in the rocky soil, or among the thorns which choked it. And here I am led to say what seems to me, as far as it is reverent to conjecture it, the fault of the holy Apostle St. Thomas. He said that he would not believe that Our Lord had risen unless he actually saw Him. What! is there not more than one way of arriving at faith in Christ? are there not a hundred proofs, distinct from each other, and all good ones? Was there no way of

being sure He came from God, except that of seeing the great miracle of the resurrection? Surely there were many others; but St. Thomas prescribed the only mode in which he would consent to believe in Him. This was the case of his countrymen also, for in this point he only did what they had done. The Jews had long been the people of God, and they had the writings of the Prophets. The fulfilment of the prophecies in the person of Our Lord was the most obvious and natural evidence to the Jews that He was the Messias; but they would not accept this evidence, and determine to have another. They determined to be convinced in one particular way, viz., by miracles; and when, out of the superabundant mercy of God, miracles were wrought before their eyes, then they would choose the special kind of miracle which was to convince them, and would not believe, unless it was a miracle to their liking. And hence it was that Our Lord said, as I have already quoted His words: "Unless ye see signs and wonders, ye believe not." Hence too, He said, on other occasions: "O foolish and slow of heart to believe in all things which the Prophets have spoken." And: "If they hear not Moses and the Prophets, neither will they believe if one rise again from the dead." And: "An evil and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas the Prophet." And hence the Jews of Thessalonica are censured, and the Bereans, on the contrary, praised, "who received the word with all eagerness, daily searching the Scriptures, whether these things were so." It is added, "and many of them believed." And therefore, in the instance of St. Thomas, I say that, when he was so slow to believe, his fault lay in thinking he had a right to be fastidious, and to pick and choose by what arguments he would be convinced, instead of asking himself whether he had not enough to convince him already; just as if, forsooth, it were a great matter to his Lord that he should believe, and no matter at all to himself. And therefore it was, that, while Christ so graciously granted him the kind of proof he desired, He said to him for our sakes: "Because thou hath seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed."

And so, alas! it is now: many is the man who has a drawing toward the Catholic Church, and resists it, on the plea that he has not sufficient proof of her claims. Now he cannot have proof all at once, he cannot be converted all at once, I grant; but he can inquire: he can determine to resolve the doubt, before he puts it aside, though it cost labor and time to do so. The intimate feeling of his heart

should be: "What must I do, that I may be saved?" His best consolation is the promise: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you." If, instead of this, he quarrels with this or that particular proof, never thinks of inquiring for himself, and ascertaining where the truth lies, contents himself with admiring the Church, and so ends the matter, what is this but the conduct of one who has no sensitive conscience, who loves his own ease, or the comforts of life, or his worldly reputation, or the society of his relatives, or his worldly interests, and considers that religious truth is not worth the sacrifice of these temporal advantages?

Do not fancy, my brethren, that what I have been saying about inquirers in no sense applies to you. Catholics, indeed, have not to seek; the anxious questions which natural conscience asks are in your case answered to the full. You know who saves you, and how; but recollect that that same sensitiveness and delicacy of conscience, which is the due disposition for faith, is also its safeguard and its nutriment, when it is at length possessed. It feeds the flame of faith, and makes it burn brightly. St. Paul speaks of those who, having "rejected a good conscience," had "made shipwreck of their faith." This will be particularly the case in a day like this. Catholics go into the world; they mix with men of all religions; they hear all manner of sophistical objections made to the Church, her doctrines, and her rules. What is practically to keep them steadfast in the faith but their intimate perception of their need of it? what is to bring them to the sacrament of penance, but their sorrow and their detestation of sin? what is to bring them to communion, but a thirst for the Living and True God? what is to be their protection against the aberrations of the intellect, but the deep convictions and eager aspirations of the heart?

My dear brethren, this is a day in which much stress is laid upon the arguments producible for believing Religion, Natural and Revealed; and books are written to prove that we ought to believe, and why. These books are called Natural Theology and Evidences of Christianity, and it is often said by our enemies, that Catholics do not know why they believe. Now, I have no intention whatever of denying the beauty and the cogency of the argument which these books contain; but I question much whether in matter of fact they make or keep men Christians. I have no such doubt about the argument which I have been here recommending to you. Be sure, my Brethren, that the best argument, better than all the books in the world, better

than all that astronomy, and geology, and physiology, and all other sciences can supply—an argument intelligible to those who cannot read as well as to those who can, an argument which is "within us," an argument intellectually conclusive, and practically persuasive, whether for proving the Being of a God, or for laying the ground for Christianity, is that which arises out of a careful attention to the teachings of our heart and a comparison between the claims of conscience and the announcements of the Gospel.

PART II.

CATHOLIC QUESTIONS

Historical and Controversial

Loyal to Faith and Country

TRIBUTE OF AN AMERICAN STATESMAN

THE single event most important to Massachusetts, after the Revolution ended until the Rebellion broke out, was the Irish immigration which began about 1840. We had good reason to bid them welcome. They played no unimportant part in the Revolutionary service. One of the most striking and noble figures in that military history is the brave Irishman, Montgomery. The greatest military event in our war of independence, until the surrender at Yorktown, was the expulsion of the British army from Boston. The foot of a foreign invader has not touched the soil of Massachusetts from that day to this.

"The catalogue of the brave soldiers that the Irish race has furnished to America is too long for repetition here. Besides Montgomery, there is Andrew Jackson, the great hero of the war of 1812, and Phil Sheridan, the hero of the war of the rebellion.

"Now, it was natural, it was inevitable, that these men should cling to the faith of their fathers. Whatever else may be said for the Catholic Church, it must be confessed that she has stood for the equality of all souls in the sight of their Maker. Her great poet, Dante, puts the noble and the tyrant into the lowest places of his Inferno. The Catholic Church in England, the country from which our ancestors came, was always on the side of the people against the king or noble. She encountered Tudor and Plantagenet with as stern a 'Thus saith the Lord' as ever was used by Hebrew lips.

"There are many of your clergymen among the dead and among the living who have a tender place in the hearts of the people of Massachusetts. She still cherishes the memory of Bishop Cheverus, the first Roman Catholic Bishop of Boston, missionary to the Indians, encounterer of savage and of pestilence, the American Fénelon, afterward Archbishop of Bordeaux and Cardinal. She does not forget Bishop Fenwick, my father's friend, whose honored dust sleeps upon yonder hill, under the shade of the college which he founded."—*Hon. George F. Hoar, at a farewell banquet to Doctor Conaty, Rector of the Catholic University of America.*

A Short History of Religion

For Old and Young

BY

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THE HISTORY BEFORE CHRIST.

I. From the Creation of the World to Moses.

1. From the Creation of the World to Abraham (about 4000–1920 B.C.).

1. In the beginning God created heaven and earth. He said: "Let them be made," and they were made. In six days God created the whole world—the sun, moon, and stars; the plants, trees, and animals; and, last of all, He created man to His own image. The first man was called Adam, and the first woman Eve. They were just and holy, and beloved of God. They lived happy in a delicious garden called Paradise, and they and their descendants were exempt from death.

2. God commanded Adam and Eve not to eat of the fruit of the tree that stood in the midst of the garden under the penalty of death. But the serpent said to them: "If you eat thereof you shall be as gods." Adam and Eve believed the serpent, and disobeyed God. For this sin of disobedience, punishment immediately came upon them and all their descendants. They were driven from Paradise,

QUESTIONS FOR THE YOUNG.

1. How did God create heaven and earth? In how many days did He create all things? When did He create man? How did He distinguish man from the other creatures? What were the names of the first man and woman? Were they sinful, as we are? Where did they live? Were they and their children ever to die?

2. What commandment did God give to Adam and Eve? What did the serpent tell them? What did Adam and Eve do? Were they punished for it? Were they alone punished? What punishment came upon them? Did God then abandon them? What did He promise them?

doomed to death and many hardships, and banished from the sight of God. Nevertheless, God had compassion on them, and promised them a Saviour, who should reconcile them again to Him, and make them partakers of eternal happiness, provided they did penance (Gen. iii. 15).

3. Cain and Abel, sons of our first parents, offered sacrifice to Almighty God. God was pleased with that of the virtuous Abel, but not with that of the wicked Cain. Cain, being exceedingly angry at the preference given to his brother, killed him; and in punishment for this crime he was cursed by God, and became a vagabond upon the earth.

4. The descendants of Cain were wicked like their father, and gradually seduced even the good; insomuch that, in process of time, all men turned away from God and sank deeper and deeper into sin and vice. God then resolved to destroy the degenerate race of Adam by a universal deluge (B.C. about 2350). The rain fell upon the earth for forty days and forty nights, and the waters rose fifteen cubits, or twenty-seven feet and a half, above the highest mountains. All living creatures on the face of the earth perished in the flood, except the pious Noe with his family, and the animals that were with him in the ark which he had built by the command of God. In thanksgiving for this favor, Noe erected an altar and offered a burnt sacrifice to the Lord, who in return blessed him and his sons, and promised him that "there should no more be waters of a flood to destroy all flesh" (Gen. ix. 15).

5. The descendants of Noe became so numerous that they soon spread over the world. However, before separating they determined to build a tower, the top of which should reach to heaven. But God "confounded their tongues," so that they were obliged to desist from building; and the tower was called the Tower of Babel, Confusion. Noe's descendants also gave themselves up to their

QUESTIONS FOR THE YOUNG.

3. Who were Cain and Abel? How did they worship God? Was God pleased with their sacrifices? What did Cain do, and what became of him?

4. Were the descendants of Cain good or wicked? What evil did they do? How did God punish them? How long did it rain? To what height did the flood rise? Did all living creatures perish? What did Noe do when he came out of the ark? What fresh favors did God show to Noe and his sons?

5. Did the descendants of Noe multiply rapidly? What did they attempt to do? How was their undertaking frustrated? What was the tower called? Did the descendants of Noe remain faithful to God? What was the consequence of their idolatry?

wicked inclinations, and degenerated so far that, instead of adoring the true God, they worshipped the sun and the moon, men and animals, and even idols of gold and silver, and of stone and wood. This shameful idolatry brought with it all kinds of sins and vices, which prevailed in a frightful manner among mankind.

2. From Abraham to Moses (about 1920–1500 B.C.).

6. God, however, provided that the true faith, and the hope in a future Redeemer, should not entirely vanish from the earth. For that purpose He chose Abraham (B.C. 1920), made a particular covenant with him, and promised him that the "Messias" should be born of his posterity, saying: "In thee shall all the kindred of the earth be blessed" (Gen. xii. 3). To accomplish this end, God also distinguished Abraham and his descendants—who were called Hebrews, and afterward Israelites, or Jews—from all other nations, and, in the course of time, often revealed Himself to them in a wonderful manner.

7. In order to try the faith of Abraham, God commanded him to offer his only son Isaac in sacrifice upon Mount Moria. Abraham set out without hesitation. He himself placed the wood for the burnt-offering upon his son, and ascended the mountain with him. When they had reached the summit, Isaac willingly laid himself on the wood to be offered up in sacrifice; but God saved the pious Isaac through an angel, blessed Abraham, and renewed his former promises to him.

Isaac was here a figure of the future Saviour of the world, who, in obedience to His Father, took the wood of the cross upon his shoulders, and carried it to Mount Calvary, to sacrifice Himself upon it for our Redemption.

8. The patriarch Jacob was the son of Isaac, and lived with his family in the land of Chanaan, the country into which God had called Abraham. He had twelve sons, who became the fathers of the twelve tribes of Israel. One of them, Joseph, was chosen by God to be, through what happened to him in his life, a figure of Jesus

QUESTIONS FOR THE YOUNG.

6. Did the true religion and the hope of a Redeemer entirely vanish? How did God prevent this? How were the descendants of Abraham called? What favor did God bestow on them?

7. How did God try Abraham? How did he fulfil the command of God? What did Isaac do? Did God suffer him to be killed? How did God reward Abraham? What mysterious signification does the sacrifice of Isaac contain?

8. Who was Jacob, and where did he live? How many sons had he, and what did they become afterward? What was Joseph chosen by God to be? What

Christ. Having been sold by his brothers, he was carried into Egypt, where he was falsely accused, and cast into prison. After recovering his liberty, the king made him chief ruler over all Egypt; and as by his wisdom and prudence he saved the country during seven years of dreadful famine, he was called "the Saviour of the world" (Gen. xli. 45). At his invitation, Jacob with all his family went to Egypt and settled there. Before his death he pronounced this remarkable prophecy regarding the Redeemer: "The sceptre (supreme power) shall not be taken away from (the tribe of) Juda (his son) till He come that is to be sent; and He shall be the expectation of nations" (Gen. xli. 10). And, in fact, Christ, who was sent by God, was not born until Herod, a stranger, sat on the throne of the kings of Juda.

II. From Moses to Christ.

1. From Moses to Saul (about 1500–1095 B.C.).

9. After Joseph's death, the Israelites grew into a great people, insomuch that the Egyptians, fearing they might become too powerful, reduced them to the hardest slavery. At length the Lord appeared to Moses in a flame of fire out of the midst of a bush, and commissioned him to lead the children of Israel back to Chanaan (B. C. 1500). Pharao, King of Egypt, would not let them go; and therefore Almighty God visited his dominions with dreadful plagues, and lastly sent an angel, who in one night killed all the first-born of the Egyptians. But the destroying angel did not hurt the Israelites, because they had sprinkled the doors of their houses with the blood of the paschal lamb, which, according to God's command, they ate that very night.

By this was foreshown how, one day, mankind should be delivered from eternal death by the blood of Jesus Christ, the true Divine Paschal Lamb, which we eat in the Holy Eucharist.

10. Then Pharao permitted the Israelites to depart; but he soon regretted it. In all haste he collected his troops and pursued the

QUESTIONS FOR THE YOUNG.

happened to him? Did Jacob remain in Chanaan? What did he prophesy before his death, and about whom? How was it fulfilled?

9. What happened to the children of Israel in Egypt? Whom did God appoint to deliver them? How did He appear to Moses? Did Moses meet with any opposition? What did God do to the Egyptians? Did the angel hurt the Israelites? Why did he not hurt them? What did the blood of the paschal lamb signify?

10. Did Pharao continue to keep the Israelites in bondage? What did he do soon after? What did the Israelites do on their part? How were they delivered? How did God punish Pharao?

unarmed Israelites; they, struck with alarm and dread, implored the assistance of God. Then Moses, by the command of God, stretched forth his rod over the Red Sea; and behold, the waters were divided before them, and stood like a wall on their right hand and on their left, and they passed through on dry ground. Pharao rushed furiously after them into the midst of the sea, whereupon Moses once more stretched forth his rod over the waters, and they suddenly returned to their former place, and buried Pharao with his whole army in the deep.

11. The children of Israel had now to travel through a vast wilderness and came to Mount Sinai, where God, amid thunder and lightning, gave them the Ten Commandments written on two tables of stone. He also renewed with them the covenant He had made with their fathers, and regulated their religious and civil duties by most salutary laws. But the people soon forgot the Commandments and blessings of God, and continually complained and murmured; nay, they debased themselves to such a degree that they made a golden calf and adored it as their God.

12. In punishment of these and many other grievous sins, the Israelites had to remain forty years in the desert, until another and better generation had grown up. Nevertheless, God continually bestowed favors upon them. He rained bread, called manna, from heaven for them, and gave them water from a rock; and at last, after Moses' death, He conducted them into Chanaan or Palestine, the promised land, which they conquered with His powerful assistance, and divided into twelve parts, giving one of them to each of the twelve tribes.

All this was a figure of the future salvation of mankind (1 Cor. x. 6). The deliverance from the bondage of Egypt signifies our liberation from the slavery of Satan by Jesus Christ. The journey through the wilderness signifies our pilgrimage in this world, where God gives us His laws, nourishes us with the true Bread of heaven, and strengthens us with the life-giving fountains of grace. The land of promise is a figure of heaven, which, by combating the world, the flesh, and the devil, we must conquer and enjoy for all eternity.

QUESTIONS FOR THE YOUNG.

11. Did the Israelites now go on straight to Chanaan? What happened at Mount Sinai? Did God give them the Ten Commandments only? What return did they make for all these benefits?

12. How was their ingratitude punished? Did God abandon them altogether? What favors did He still show them? When, and how, did they get possession of Chanaan? Is there not a figure in all this? What does the deliverance from

13. In this beautiful country the Israelites lived happy, and were blessed by God, until, contrary to His express command, they contracted marriages with the Gentiles, or Pagans, and thereby fell again into vice and idolatry. As often as they turned away from God, He abandoned them to their enemies; but when they returned to Him, He raised among them pious heroes called judges, such as Gedeon, Jephte, and Samson, who freed them from their foes.

2. From Saul to the End of the Babylonian Captivity (about 1095–536 B.C.).

14. For more than four hundred years the people of Israel were ruled by high priests and judges, who were invested with supreme authority over them; but at length they desire to be governed, like the neighboring nations, by a king. In compliance with their wish, God appointed Saul to be their king, and the Prophet Samuel anointed him in 1095 B.C. He was, however, rejected by God for his disobedience, and was succeeded by David in 1055. David was strong and mighty: when only a youth, he had slain the giant Goliath; and, having been made king, he extended his kingdom by splendid victories. He served God with an upright heart, and composed in His honor those beautiful sacred songs called Psalms, in which, by Divine inspiration, he prophesied many things concerning the Redeemer of the world, who was to be of his family, and whose kingdom was to have no end. For this reason, Christ is called the Son of David.

15. Solomon, his son and successor, was a wise and great king. He built a magnificent temple to the Lord in Jerusalem. The sanctuary, or Holy of Holies, was overlaid with plates of the purest gold; and in it was kept the Ark of the Covenant, together with the two

QUESTIONS FOR THE YOUNG.

Egypt signify? What does the journey through the desert signify? What does the promised land call to our mind?

13. How long did the Israelites remain happy in the promised land? What happened to them when they offended God? How did God help them when they repented?

14. Who were the first rulers of the people of Israel? How long were they governed by them? Who was the first king of Israel? Why was he rejected by God? By whom was he succeeded? What can you tell me of David? Was he also pious? Why are his Psalms so very remarkable? Why is Christ called the Son of David?

15. Who was Solomon? What famous building did he erect? How was the Sanctuary decorated, and what was kept in it? What did the Ark of the Covenant contain? Who was permitted to enter the Sanctuary, and how many times a

tables of laws written by God Himself. The high priest was the only person who was allowed, once a year, to enter the sanctuary. The people of Israel had no other temple, nor was any one permitted to offer up sacrifice in any other place, except in the temple of Jerusalem. Solomon, however, did not persevere in wisdom and goodness. He married Pagan wives, and allowed himself, toward the end of his life, to be seduced by them into idolatry.

16. After Solomon's death, his kingdom was divided (B.C. 975). The tribes of Juda and Benjamin remained faithful to King Roboam, his son, and formed the kingdom of Juda, the chief city of which was Jerusalem. The other ten tribes chose Jeroboam for their king, and made Samaria the capital of their kingdom, which from that time was called the kingdom of Israel. At the same time they abandoned the religion of their fathers, built a temple for themselves at Samaria, and introduced all the evils of idolatry. God therefore delivered them into the hands of the Pagan king, Salmanasar, who destroyed the kingdom of Israel for ever, and led the people to Ninive, into the Assyrian Captivity (B.C. 722). The kingdom of Juda too was repeatedly chastised by God for its many transgressions. In 606 B.C. Nabuchodonosor (Nebuchadnezzar) II. took Jerusalem, pillaged the temple, and sent the sacred vessels and a great number of the Jews to Babylon. But the kingdom of Juda was not destroyed forever, like the kingdom of Israel, which had forsaken the religion of its fathers.

17. These severe judgments of God did not by any means overtake the Jews suddenly and unexpectedly. Men enlightened by God, who were called prophets, had announced them long before, confirming their words by great miracles, in order to rouse the people to repentance. These same prophets also promised pardon to those who

QUESTIONS FOR THE YOUNG.

year? Had the people of Israel any other temples, or altars? Did Solomon remain wise and good? What made him leave the service of God?

16. What happened after Solomon's death? Which tribes formed the kingdom of Juda? Which was its capital? How many tribes constituted the kingdom of Israel? Which was the capital of the kingdom of Israel? Did it remain faithful to God? How did God punish it? Did the kingdom of Juda also sin against the Lord? Was it also chastised, and how? Was its punishment less severe than that of the kingdom of Israel, and why?

17. Did the judgments of God come upon them quite unexpectedly? How did God forewarn the people? Did the prophets only announce God's judgments? What have they foretold of the Messias? What prophet foretold the time of His coming most precisely? Who was the most remarkable among the prophets?

should repent, and prophesied of the Redeemer who was to come. In their books, written many centuries before Christ, we read all the circumstances of His life and sufferings: His birth of a Virgin at Bethlehem, His office of teaching, His miracles, His passion, His death, His resurrection, the sending of the Holy Ghost, the destruction of Jerusalem, the conversion of the Gentiles, and the splendor of the Christian Church; nay, Daniel foretold the very year in which the Saviour was to appear. The most remarkable among the prophets are Elias, Eliseus, Isaias, Jeremias, Ezechiel, and Daniel.

18. During the time of the Captivity, illustrious examples of rare virtues were given by Tobias at Ninive; and at Babylon by the chaste Susanna, by the three young men in the fiery furnace, and by Daniel in the lions' den. The Babylonian Captivity had already lasted seventy years, when Cyrus, King of Persia, took Babylon, and by Divine inspiration gave permission to the Jews to return to their own country (B.C. 536) and to rebuild the temple at Jerusalem. In a short time, the second temple was finished; and when the old men began to complain that its magnificence was far inferior to that of the first, the Prophet Aggeus foretold them that the glory of this latter house should be greater than that of the former, because the "Desired of all nations," the Messias, was to enter it (Agg. ii. 8–10).

19. Esdras and Nehemias now re-established the divine service in conformity to the law, and collected the Sacred Scriptures, which thenceforth were diligently read and interpreted. All the people shed tears, and repented most sincerely. They never again relapsed into idolatry, which had brought upon them the grievous sufferings of their captivity. When, some time later, Antiochus, King of Syria, tried to compel them to adore idols, they resisted most courageously under the command of the High Priest Mathathias and his sons; nay, many of them, animated by the glorious example of the aged Eleazar, of the seven brothers commonly called the Machabees, and

QUESTIONS FOR THE YOUNG.

18. Who distinguished themselves by their virtues at Ninive and Babylon? How long did the Babylonian Captivity last? How was it brought to an end? What did the Jews set about most urgently after their return? Was the new temple as magnificent as the one that had been demolished? In what was it superior to the first one?

19. What is to be observed about Esdras and Nehemias? How did the people then behave? Did they remain faithful to their Lord and God? How did they show their fidelity? Who especially distinguished themselves at that time?

of their heroic mother, preferred to suffer the most atrocious of deaths rather than disobey the law of God (B.C. 170–143).

20. Four thousand years had elapsed from the creation of the world, and the signs that were to precede the coming of the Redeemer of mankind were now accomplished. The Jews longed for it with the greatest anxiety, and even among the Gentiles there was a current opinion that the great Ruler was to rise in Judea. The corruption in which the world was sunk was unbounded. The Jews, indeed, still acknowledged the one true God; but impious sects, such as the Pharisees and Sadducees, had sprung up among them, and a great corruption of morals had gained ground. Most of them honored God only with their lips, and their conduct was according to the sinful desires of their hearts. All other nations, even the most enlightened among them, the Greeks and Romans, were addicted to the most shameful idolatry. Innumerable were the gods and goddesses to whom they built temples and altars, and offered sacrifices, even of human beings; and they believed they particularly honored these gods when they extolled their infamous vices, and imitated them without shame or fear. Such were the heathens, as St. Paul testifies (Rom. i. 29–31): "Filled with all iniquity, malice, fornication, avarice, wickedness; full of envy, murder, contention, deceit, malignity; whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy." Who was then able to help and save mankind? God alone; and He did help and did save them. As He had promised to our first parents in Paradise, and foretold by the prophets, He now showed mercy to mankind, when in their utmost degeneracy, and sent them a Redeemer and Saviour; for "God so loved the world, as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting" (John iii. 16).

QUESTIONS FOR THE YOUNG.

20. How many years had the world existed before the coming of the Messias? Were all the signs of His coming accomplished at that time? What was the prevalent feeling of the Jews and the Pagans? What was the state of the world? How did this corruption appear among the Jews? And how among the other nations? In what did the abomination of idolatry consist? What character does St. Paul give of the heathens? Was there any one then who could help mankind? Did He help them, and how? What did Christ Himself say on this subject?

THE HISTORY OF CHRIST.

1. The Birth of Jesus Christ.—His Hidden Life.—His Public Ministry. (*1–34 A.D.*)

21. The world was at peace; Augustus was Emperor of Rome, and Herod, the Idumean, King of Judea, when the promise of God and the predictions of the prophets were accomplished. Jesus Christ, the Son of God and the Redeemer of the world, was born, in a stable at Bethlehem, of Mary, a virgin, descended from the royal family of David. His birth was announced by angels to the shepherds at Bethlehem, and by a star to the Wise Men in the East. The monster Herod made every effort to discover the Divine Infant, that he might put Him to death; but by God's command, Joseph, the foster-father of Jesus, fled with Him and His mother to Egypt, and did not return till after the death of Herod. Jesus then led a retired life at Nazareth in Galilee, was subject to His parents, and "advanced in wisdom, and age, and grace with God and men" (Luke ii. 52). When He was twelve years old, He went with His parents to Jerusalem to celebrate the Pasch, or Passover, and remained there three days in the temple, astonishing even the Doctors of the Law by His wise questions and answers. At the age of thirty, He went to the River Jordan to be baptized by John the Baptist. When He came out of the water, the Holy Ghost descended upon Him in the shape of a dove, and a voice came from Heaven, saying: "This is My Beloved Son, in whom I am well pleased" (Matt. iii., 17).

22. Jesus then retired into the desert, and, having fasted and prayed there forty days and forty nights, He began to preach the gospel, that is, the good tidings of the kingdom of God on earth. He travelled through the towns and villages, and proved His divine mission and the truth of His doctrine by His holy life, by miracles and prophecies. Those who heard Him were filled with wonder and

QUESTIONS FOR THE YOUNG.

21. Under what emperor and what king was the Redeemer born? Where, and of whom, was He born? Who was first told of His birth, and by whom? How did King Herod receive Him? What did St. Joseph do? Where did Jesus spend His childhood after His return from Egypt? How did He live there? What did He do when He was twelve years old? What did He do when He was thirty? What happened at His baptism?

22. What did Jesus do after His baptism? What does the word gospel mean? How did Jesus prove His Divine mission? What impression did he make upon the people? How many apostles did He choose? How many other disciples did

amazement. Multitudes followed Him; they hailed Him and honored Him as the true Messias, and said: "Never did man speak like this man"(John vii. 46). Jesus chose from His followers twelve men whom He called His Apostles or messengers. They were to be witnesses of His doctrine and works, that after His ascension into heaven they might preach what they had seen and heard of Him to all nations. He chose also seventy-two disciples, "and He sent them two and two before His face into every city and place whither He Himself was to come" (Luke x. 1). The twelve Apostles, the seventy-two disciples, and the others who followed Jesus, formed the beginning of that society of believers which we call the Church of Christ; against this society He promised the gates of hell should never prevail. He appointed Peter to be her visible Head on earth, called him the Rock upon which He would build His Church, and promised him the keys of the kingdom of heaven (Matt. xvi. 18, 19).

23. Jesus bestowed extraordinary favors upon the Jews: He made the blind to see, and the lame to walk; He restored the sick to health, and raised the dead to life; in a word, He relieved every kind of suffering and misery. Nevertheless, He had many enemies, especially among the scribes and Pharisees, who hated Him because He reprimanded them for their sins and vices, and also because He would not establish a temporal kingdom, and elevate them to high dignities. They watched all His words and actions; but they could not convince Him of any sin. In the third year of His public teaching, and shortly before the Pasch, Jesus raised Lazarus to life, after he had lain four days in the grave. The people, hearing of this miracle, greatly rejoiced; and when Jesus went to Jerusalem, they went forth in crowds to meet Him, with branches of palms and olives in their hands, spread their garments in the way, and cried: "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord: Hosanna in the highest" (Matt. xxi. 9). This triumphant

QUESTIONS FOR THE YOUNG.

He choose, and for what purpose? Who began the Christian Church? What did Jesus promise to His Church? Whom did He appoint to be Her visible Head on earth? By what expressions did He intimate this? What did He promise to give him?

23. What sort of favors did Jesus confer upon the Jews? How did the Jews behave toward Him? Why did the scribes and Pharisees especially hate Him? Could they convince Him of any sin? What special miracle did Jesus perform in the third year of His teaching? What impression did this make on the people? What effect did this reception of Jesus produce on His enemies?

entry of Jesus exasperated His enemies still more, and from that day they sought to put Him to death.

2. The Institution of the Sacrament of the Altar.—The Passion and Death of Jesus.

24. Jesus knew that the time of His bitter passion was at hand. Resigned to the will of His Heavenly Father, He went forth to meet His death. While, in conformity with the Jewish law, He was eating the paschal lamb with His Apostles, He took bread into His holy and venerable hands, lifted up His eyes toward heaven to God, His Almighty Father, and, giving thanks, blessed and broke it, and gave it to His disciples, saying: "Take ye, and eat; this is my body which is delivered for you." After that, He took the chalice with wine in it, and, again giving thanks, blessed and gave it to His Disciples, saying: "Drink ye all of this; this is my blood of the new testament which shall be shed for you and for many unto the remission of sins. As often as you do this, do it for the commemoration of me." Thus Jesus instituted the Holy Eucharist, wherein, under the appearance of bread and wine, He gives Himself to us for the nourishment of our souls. After the Last Supper, Jesus continued speaking for some time to His apostles in the most affectionate manner, and promised to send them, as their comforter, the Holy Ghost, the Spirit of Truth, who should teach them all things, and abide with them for ever. After this, He went into the garden of Gethsemani, on the Mount of Olives, to pray.

25. The whole course of His passion stood before His mind. A violent agony came over Him, and His sweat became as drops of blood trickling down upon the ground. "My Father," said He, "if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 39). In the mean time, Judas the traitor approached with a band of armed men; and Jesus suffered

QUESTIONS FOR THE YOUNG.

24. How did Jesus meet his approaching passion? How did He celebrate the Last Supper with His apostles? What commandment did he give them at the end of it? What Sacrament did He institute by this? What did he promise to His apostles after the Last Supper? Whither did he go afterward?

25. What did Christ suffer in the garden of Gethsemani? What memorable prayer did He say there? By whom then and how was He apprehended? Whither did they lead Him? How was He treated before the Chief Council? To whom did the chief priests deliver Him up? What did Pilate and Herod think of Him? What else had Christ to suffer?

Himself to be taken, bound, and led before the Chief Council, where He was mocked, spat upon, and buffeted. The chief priests then delivered Him up as guilty of death to Pontius Pilate, the Roman governor of Judea, who, in turn, sent Him to King Herod; but neither of them could find any evil in Him. Nevertheless, He was scourged and crowned with thorns; and at last, in compliance with the clamorous and threatening demands of the chief priests and the Jewish rabble, who preferred the murderer Barabbas before Him, Pilate delivered Him unto them to be crucified.

26. Jesus, as if He were a great criminal, was loaded with a heavy cross, and conducted to Mount Calvary, the place of execution, where He was crucified between two thieves. All that the prophets had foretold was now accomplished: His hands and feet were pierced with nails; the soldiers divided His garments among them, and upon His vesture they cast lots. They gave Him vinegar and gall to drink when He was tormented with burning thirst. Even the chief priests and ancients scoffed at Him; but Jesus suffered all with the most wonderful patience and meekness. Nay, He even prayed for His enemies, saying: "Father, forgive them, for they know not what they do." For three hours Jesus hung upon the cross, suffering the most dreadful pains. The sun was darkened, and all nature mourned. At last, with a loud voice, He exclaimed: "It is consummated; Father, into Thy hands I commend my Spirit:" and bowing His head, He gave up the ghost. The moment He expired, the earth quaked, the rocks split asunder, the veil of the temple was rent in two from the top to the bottom, graves were opened, and many bodies of the Saints that had slept arose and appeared in Jerusalem. The centurion and the soldiers, who stood near the cross, were struck with awe, and said: "Indeed this was the Son of God." Thus Jesus became "the propitiation for our sins; and not for ours only, but also for those of the whole world" (1 John ii. 2).

QUESTIONS FOR THE YOUNG.

26. How was He led forth and put to death? How were the predictions of the prophets fulfilled? How did Jesus on the cross treat His enemies? How long did he hang on the cross? What miracle then took place? How did Our Lord die? What prodigies accompanied His death? What was the fruit of this death? What great miracle happened during that time? How did Our Lord expire? What miracles glorified His death? What benefit did Jesus confer by His death on us and on the whole world?

THE DEATH OF ST. STEPHEN

ACTS OF THE APOSTLES VII. 55, 56, 57, 58, 59.

BUT he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing at the right hand of God.

And they cried out with a loud voice, stopped their ears, and with one accord rushed in violently upon him.

And casting him out of the city they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit.

And kneeling down he cried out with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

PRAYER

Most merciful Jesus, lover of souls! I pray Thee, by the agony of Thy most sacred heart, and by the sorrows of Thy immaculate Mother, wash in Thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

In order to animate the faithful to pray often in the day for those who are in their agony, thereby to obtain for them the aid of Divine grace, the Sovereign Pontiff, Pius IX., by a decree of the S. Cong. of Indulgences, dated from Portico near Naples, February 2d, 1850, granted every time that this prayer is said, with at least contrite heart and devotion:

AN INDULGENCE OF ONE HUNDRED DAYS.—*Raccolta, p. 410.*

tenth day, the Feast of Pentecost, there came suddenly a sound from heaven, as of a mighty wind, and it filled the whole house where they were assembled. Over the head of each one there appeared the form of a fiery tongue; and all of them, being filled with the Holy Ghost, began to speak in divers languages, and to praise the Lord their God. Peter, the head of the Apostles, stood up and declared to an immense crowd of Jews who had come together that the same Jesus whom they had crucified, and whom God had raised from the dead, was their Lord and Redeemer, and he called upon them to believe in Him. His discourse was so powerful, that no less than three thousand came at once and asked to be baptized. Soon after, Peter and John went to the temple to pray. A lame man was lying there at the gate, and asked an alms of them. Peter said to him: "Silver and gold I have none; but what I have I give thee: in the name of Jesus Christ of Nazareth, arise and walk;" and forthwith the lame man sprang to his feet, walked joyfully with them into the temple, thanking and praising God. All the people were filled with amaze ment at this miracle, and five thousand more asked to be baptized.

29. The Apostles preached the resurrection of Jesus Christ with great power, and performed many signs and wonders. The people esteemed them so much that they brought the sick into the streets, in order that, when Peter passed by, his shadow at least might fall upon them and deliver them from their infirmities. The chief priests and their adherents were greatly exasperated. They caused the Apostles to be apprehended and scourged, and forbade them to preach in the name of Jesus; they stirred up the people against them, insomuch that St. Stephen was stoned to death; and they perpetrated many other acts of violence. But no earthly power was able to prevent the spreading of the doctrine of Jesus. The Apostles did not cease to preach the Crucified Saviour, both in the temple and from house to house; and the number of those who presented themselves to be baptized increased exceedingly every day. Even Saul, afterward called Paul, the most furious enemy and persecutor of the

QUESTIONS FOR THE YOUNG.

What did Peter, the Head of the Apostles, do? What was the result of his sermon? How did the wonderful cure of the lame man take place? What effect had this miracle on the Jews?

29. By what other means did the Apostles spread the doctrine of Christ? What did the people do in consequence? What impression did this make upon the chief priests and their adherents? What did they do to the Apostles? Who was the first martyr? Did the Apostles, on being persecuted, cease preaching? What can you relate of St. Paul?

Christians, became, through the grace of God, an apostle of Jesus Christ, and a most zealous preacher of the gospel.

30. The new converts in Jerusalem and its neighborhood formed the first Christian community, the Church. Their conduct was unblemished and irreproachable; they served God with gladness and in simplicity of heart. They all lived in the greatest harmony, and had but one heart and one soul. None of them suffered want; for the rich willingly sold, for the relief of the poor, what they could spare, houses and lands, and laid the proceeds at the feet of the Apostles, that they might divide them among the needy. The Apostles were the rulers of the Church, as Christ had ordained; they taught, baptized, and administered the other sacraments; they managed all ecclesiastical affairs, and governed the community.

31. Although many of the Jews embraced the doctrine of Christ, yet the greater number remained obstinate and hardened. God, therefore, permitted the punishment they had been threatened with to overtake them; and in the seventieth year after the birth of Christ, Jerusalem was destroyed, and the temple burnt, by the Romans. One million and a hundred thousand Jews lost their lives, and the rest were banished from their country, and dispersed all over the world, that they might be everywhere and at all times living witnesses of the judgment of God. The stubbornness of the Jews, and still more an express command of God, had decided the Apostles to go and preach to the Pagans or heathens. Poor and persecuted, they announced the good tidings of salvation amid countless hardships and perils, even of death. Therefore God visibly blessed their efforts; and thirty years had scarcely elapsed after the descent of the Holy Ghost when there were already Christian communities in all parts of the world. Over these churches the Apostles placed bishops, to whom they communicated their powers by special forms of prayer and the imposition of hands; these they appointed their successors and substitutes. All these communities were most closely united

QUESTIONS FOR THE YOUNG.

30. Of whom was the first Christian community composed? What manner of life did they lead? What was the office of the Apostles in this community?

31. Were the Jews converted? Did those who refused to believe in Christ remain unpunished? What punishment was inflicted on them? What decided the Apostles to go and preach to the Pagans? Under what difficulties, and with what success, did they preach to them? How did the Apostles organize the new Christian communities? Were these communities separated and independent of one another? Where did St. Peter die? Upon whom did his office as chief pastor of the whole Church devolve?

together, and formed, under their common head, St. Peter, the one universal, that is Catholic, Church. St. Peter suffered martyrdom at Rome, where he was bishop during the last years of his life, under Nero, A.D. 67; and then the supreme authority over the whole Church devolved on his successors, the Bishops of Rome, or the Popes.

2. The Triumph of the Church over Paganism throughout the Roman Empire.

32. The Pagans were greatly alarmed at the rapid extension of the Christian religion, which openly condemned their vicious lives and their monstrous idolatry, and they resolved to exterminate it. The Christians were called upon to renounce their faith, or to die under the most cruel torments. They were scourged and flayed; they were cast before wild beasts; their sides were torn with iron hooks, or burnt with torches. They were thrown into caldrons of boiling oil, mutilated, sawn in pieces, and crucified. They were covered with pitch and burnt, that they might serve to light the nocturnal games of the Pagans. Everywhere the Christians suffered tortures beyond all description. The whole earth was drenched with their blood, and hundreds of thousands of every age, sex, and condition died under the most dreadful torments. Rome especially, the capital of Paganism, and the seat of all the abominations of idolatry, was deluged with the blood of the Christians. The number of those who suffered martyrdom in that city surpasses all belief; and their bones, which are still to be seen in the subterraneous caverns or catacombs, where they were entombed by their fellow-Christians, testify to their sufferings.

33. These terrible persecutions lasted, with few interruptions, for three hundred years. Had Christianity been the work of man, it must certainly have been extirpated by the blind fury of its enemies; but as it was the work of Jesus, the Son of God, it took deeper and

QUESTIONS FOR THE YOUNG.

32. What impression did the spreading of Christianity make on the pagans? How did they expect to exterminate it? What torments did they inflict upon the Christians? Were many Christians tortured and killed? Where was the persecution of the Christians most severe? Have we any evidence of these persecutions nowadays?

33. How long did these persecutions last? Was the Christian religion extirpated by them? Why not? What convinced the Pagans of the Divine origin of Christianity? What occured oftentimes while the Christians were being tortured? With what, then, may the blood of the martyrs justly be compared?

deeper root, and spread more and more over the world. The signs and wonders which the confessors of Christ worked, and, above all, the imperturbable serenity of mind and cheerfulness of heart with which they suffered the most cruel torments and the most painful of deaths, convinced the Pagans that only the God of the Christians could be the true God. It even often happened that, while the Christians were suffering the most horrible tortures, many of the Pagan spectators were heard to cry out: "We also are Christians; kill us together with them!" and thus the blood of the martyrs was the fruitful seed from which new Christians continually sprang up.

34. By permitting these persecutions, God had sufficiently shown to the world that the establishment of the Church was His work, and that all the powers of the earth could not prevail against her. He now bestowed peace on her by calling Constantine the Great to be the protector of Christianity. This emperor, while yet a Pagan, was at war with Maxentius. Seeing that his enemy's army was far greater than his, Constantine prayed fervently to the true God for assistance; and behold, a bright cross appeared in the sky to him and to his whole army showing the following inscription: "In this sign thou shalt conquer." Constantine ordered a banner to be made in imitation of this cross, and had it carried before his army in battle. He then bravely attacked the superior forces of Maxentius, and overcame them; and from that moment (A.D. 312) Constantine became the champion and protector of Christianity.

II. From the Conversion of Constantine to the Rise of Protestantism in the Sixteenth Century.

1. The Church Triumphs over Heresies.—The Fathers of the Church.—The Hermits.

35. The cross, that had hitherto been the sign of the greatest ignominy, now became a sign of honor and victory. It glittered on the imperial crown of Constantine, and was displayed in Rome—till then the principal seat of Paganism—on the Capitol; thus to an-

QUESTIONS FOR THE YOUNG.

34. Why did God permit these persecutions? Whom did he call to put an end to them? Who was Constantine, and what can you relate concerning his victory? In what year did Constantine gain the battle and become the protector of Christianity?

35. How was the cross glorified? What did Constantine do for the Christian religion? What effect had his example?

ST. HELENA, THE MOTHER OF CONSTANTINE.

ST. HELENA, THE MOTHER OF CONSTANTINE

WE are assured by the unanimous tradition of the English historians that the empress Helena was a native of that country. Leland, the most diligent searcher of English antiquities, says that she was the only daughter of King Coilus, who held his sovereignty from the Romans.

Constantius, a noble Roman, who was a private officer in Britain, had the happiness to make her his first wife, and had by her his eldest son, Constantine the Great, and a daughter, Constantia. When the husband became Cæsar under Maximus, he was obliged, by the terms of agreement, to divorce his British wife. When Constantine, her son, first became emperor, he forbade, by his edicts, the Christians from being molested, and after his victories in the East convoked the Council of Nice in 325; the next year his mother, Helena, though then fourscore years of age, undertook the task, under his direction, of building a church on Mount Calvary which bears her name. She desired to find the true cross and was rewarded in her search. St. Helena, when she had discovered the holy cross, "adored not the wood, but the King, Him who hung on the wood. She burned with an earnest desire of touching the remedy of immortality." These are the words of St. Ambrose. A part of the cross she entrusted to the bishop of Jerusalem and the remainder she sent to her son, the emperor, at his new city of Constantinople. One nail she put in a bridle, one she set in a diadem for her son, and the third she cast into the Adriatic Sea during a storm.

She expired in the presence of her son and his children while he was holding a magnificent feast in Rome in honor of the twentieth year of his reign. Constantine caused her interment in a rich mausoleum, and a porphyry urn in the Lateran basilica contains her ashes.

AN OFFERING

Eternal Father! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand; and, through its merit and its might, we entreat Thy divine Majesty to grant us Thy holy benediction, that, by its power, we may be defended against our enemies and freed from every ill; while we say, May the blessing of God Almighty, Father and Son and Holy Ghost, descend upon us and remain forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

The Sovereign Pontiff, Leo XII., by a rescript, October 25th, 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this offering, with *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, to the most holy Trinity, in thanksgiving for blessings received:

AN INDULGENCE OF ONE HUNDRED DAYS. A PLENARY INDULGENCE, to those who shall have said it daily, for a month, on any day when, after confession and communion, they shall pray for the intention of his Holiness.—*Raccolta, p. 148.*

nounce the triumph of the crucified God-Man to the whole world. Constantine granted to the Christians the free practice of their religion, built splendid churches for them, and showed marks of great honor and distinction to the priests, and still more to the popes. His example prompted thousands of the Pagans to embrace the Divine doctrine; and the idols were soon abandoned, and their temples deserted. In a short time Paganism was completely overthrown throughout the Roman Empire, and the Christian religion was permanently established.

36. The Catholic Church had now to gain victories of another kind, namely, over her domestic enemies, the heretics. Heretical and schismatical doctrines had previously been broached at different times and in different places; they had, however, soon disappeared. But now by God's permission, some new heretics arose, and by their cunning and fraud gained many followers. They left the Church, and formed separate and large communities or sects, which were mostly named after their founders; for instance. the Arians took their name from Arius, a priest of Alexandria, † A.D. 336, chastized by the hand of God; the Nestorians, from Nestorius, the Patriarch of Constantinople, † A.D. 440; the Eutychians, from Eutyches, the abbot of a monastery near Constantinople, about A.D. 451; the Pelagians, from Pelagius, a British monk who lived at the beginning of the fifth century. These heretics often succeeded in gaining the favor of princes and emperors, and under their protection they most cruelly oppressed and persecuted the faithful. As the Apostles had formerly assembled in order to settle, by the inspiration of the Holy Ghost and under the presidency of St. Peter, such differences as had arisen in matters of religion (Acts xv.), so now their successors, the bishops of the Catholic Church, assembled under the presidency of the Pope, or of his legates, consulted about the heretical doctrines, and then condemned them. Such an assembly of bishops is called a

QUESTIONS FOR THE YOUNG.

36. Were the struggles of the Church now at an end? Who were her new enemies? Had there not been heresies before? And what was the difference between them and these new ones? Whence did the sects take their names? How did they behave towards the faithful? How did the Church oppose these heresies? What is the name of a general assembly of the bishops of the Catholic Church? When and why are the decisions of a General Council infallible? When was the Council of Nice held? How many, and what bishops assembled there? What sentence did they pass? What error did Arius maintain? What became of this sect after its condemnation? How did it fare with all subsequent heresies? How with the Catholic Church?

General Council; and the decisions of such a council in matters of faith, when confirmed by the Pope, are infallible, because they proceed from the Church, which the Holy Ghost invisibly governs and preserves from all error. One of the most famous councils is that of Nice, in Bithynia, held A.D. 325. Three hundred and eighteen bishops were assembled there; and among them were many holy men, who, during the persecutions, had suffered for Christ's sake, and had lost their hands or eyes. They unanimously condemned the impious doctrine of Arius, who obstinately maintained that Jesus Christ was not God equally with His Father, and they cut him off from the communion of the faithful. Although this sect, called Arians, was at that time very powerful, the Church, by her solemn decision, set the seal of reprobation on it, and in course of time it vanished from the face of the earth. A similar sentence of condemnation was passed on all the other heresies that sprang up in subsequent ages; and however severe the conflicts which the Church had to engage, she has always come off victorious.

37. During this period, God added to the glory of His Church by many holy and learned men, who nobly defended the true doctrine. They are called Doctors of the Church, or Fathers of the Church. Such were St. Athanasius, Patriarch of Alexandria, who had to endure a long and severe persecution for the true faith from the Arians († 373); St. Basil the Great, Archbishop of Cæsarea († 379); St. Gregory Nazianzen († 389), and St. John, surnamed Chrysostom, that is, of the Golden Mouth († 407), both Patriarchs of Constantinople; St. Cyril, Archbishop of Jerusalem († 386), and St. Cyril, Patriarch of Alexandria († 444); St. Ambrose, Archbishop of Milan († 397); St. Jerome, celebrated for his Latin translation of the Holy Scriptures († 420); St. Augustine, Bishop of Hippo in Africa, one of the brightest luminaries of the Church († 430); and the holy popes, St. Leo the Great († 461), and St. Gregory the Great († 604). While the holy Fathers of the Church especially distinguished themselves as defenders of the true faith, the hermits and monks shone as models of the most austere penance. The hermits were pious Chris-

QUESTIONS FOR THE YOUNG.

37. By whom did God especially illustrate His Church at this time? How are those holy and learned men called? Can you name any of them? Did any other men distinguish themselves in the Church about this time? Who were the Hermits? Where did they dwell? How did they live? What was their occupation? What manner of life took its rise, at a later date, from the Hermits? Who built the first monastery? Who particularly advanced the monastic life in Europe?

tians who fled from the seductive pleasures of the world, to prepare themselves in solitude, by prayer and self-denial, for a happy death. A cavern in a rock, or a hut made of branches, was their abode; the bare ground, or a few leaves, their bed; roots and herbs were their food, and water was their drink. They renounced all the comforts of life, that they might entirely die to the world, and live only for God. Later the solitary life gave place to the monastic life, which was successfully propagated in the West by the great wonder-worker, St. Benedict, † 543.

2. The Church Triumphs over the Barbarians of the North.—Christianity in Germany.—The Church in the East.—Mahomet.

38. In the fifth and sixth centuries the Church was exposed to new dangers, from the Pagan nations who left their own wild homes, and overran the Christian world in countless swarms, laying waste all before them with fire and sword. This is called the Migration of the Northern Nations. Historians mention the Huns, Alans, Heruli, Goths, Suevi, Lombards, Burgundians, Vandals, Franks, Angles, Saxons; but the most merciless and savage of all these barbarian tribes were the Huns, under their King Attila, who called himself the Scourge of God. Many celebrated cities were utterly destroyed, and whole countries laid waste and almost depopulated. The Roman Empire, more than one thousand years old, and once so powerful, could not resist these savage tribes, and was at last completely overthrown. Odoacer, King of the Heruli, took Rome, and was proclaimed King of Italy in 476. It is impossible to describe the extent of misery which these barbarous hordes inflicted on Europe, until finally God subdued and civilized them by means of that very Church which they had threatened with destruction. Holy men were sent by the popes to announce the good tidings of salvation to them. They took the cross and the gospel in their hands; and although they were exposed to the greatest dangers, they preached, with courage and confidence in God, the doctrine of the Saviour of the world. In

QUESTIONS FOR THE YOUNG.

38. To what dangers was the Church exposed during the fifth and sixth centuries? Which of the tribes from the North was the most savage and cruel? Who was their king and what did he call himself? Did these savage tribes do much harm? What became of the Roman Empire? Who was made king of Italy? In what year? By what means did God subdue the barbarians? How was this done? In what centuries was Germany converted and civilized? Who is the Apostle of Austria? Can you name any other missionaries to whom Germany owes its con-

the fifth, sixth, seventh, and eighth centuries Germany was converted and civilized. St. Severinus († 484) is called the Apostle of Austria, because he converted that country to the Christian faith. Later St. Columban († 615) and St. Gall († 65), both natives of Ireland, preached near the Lake of Constance, and in Switzerland; St. Kilian († 680), a holy Irish monk, and St. Willibald, an English West-Saxon, in Franconia; St. Rupert, in the sixth and seventh century; St. Emmeran († middle of seventh century) and St. Corbinian († about 730), both French missionaries in Bavaria and the surrounding countries; St. Ludger († 809), a native of Friesland, in Westphalia; St. Anscharius († 865), a French Benedictine monk, in Scandinavia and Lower Germany. But the most indefatigable and successful preacher of the gospel in Germany was St. Winifrid or Boniface, who is therefore justly called the Apostle of the Germans. On account of his great merits he was created Archbishop of Mayence by Pope Gregory III.; and while he was engaged in preaching the gospel to the infidel inhabitants of the northern parts of Friesland, he was martyred in 755. As soon as the missionaries had got a footing in a country, they made it their first business to erect one or more monasteries. These sanctuaries of religion then sent forth holy men to spread the seeds of Christianity over the country, established schools for the education of young priests, and taught the barbarians to lay aside their savage manners, and to follow peaceful and useful occupations. In this way the uncivilized Germans were taught agriculture, the duties of domestic life, trades, and mechanical arts. By the industry and labor of the monks, deserts were changed into green fields, and dark forests into pleasant abodes—in all respects they were the greatest benefactors of mankind. The Emperor Charlemagne, who especially encouraged the propagation and prosperity of the Christian Church, founded more than twenty-four monasteries and several episcopal sees, which he most liberally endowed with lands and estates. His example was followed by the pious King Stephen, to whom Hungary is indebted for her conversion to Christianity.

QUESTIONS FOR THE YOUNG.

version? Who is called the Apostle of the Germans? Of what town was he made archbishop? How, and in what year, did he die? What did the missionaries usually do when they had settled in a country? What did, then, the monasteries do for the spreading and strengthening of the faith? For what else is Germany indebted to the monks? What emperor in those days interested himself particularly for the prosperity of the Christian Church, and what did he do? To whom does Hungary owe her conversion?

39. While the Christian faith was propagated in the West with gratifying success, most fatal and deplorable disturbances arose in the East. The Greek emperors at Constantinople, instead of humbly submitting themselves to the Church, wanted to rule her, and obtrude their opinions upon her as articles of faith. The people were heedless, the clergy frequently forgot their duties, and pride and dissension supplied what else was still wanting to bring about that lamentable schism by which the greater portion of the Greek or Eastern Church seceded from the Pope, the common Head of the Church of Christ (A.D. 1054). But God very soon inflicted upon them the punishment they had so well deserved. As in former times He had chastised the Israelites for the neglect of His laws, so He now punished the degenerate Christians. In the beginning of the seventh century there had appeared in Arabia an arrogant impostor called Mahomet († 632), who pretended to be a messenger of God, and patched up a new religion out of Pagan, Jewish, and Christian observances and doctrines. At the head of a band of robbers, he first plundered caravans, then attacked cities and kingdoms, and, sword in hand, forced the inhabitants to embrace his religion. His successors, by the force of arms, subdued one country after another in Asia and Africa, and spread the doctrine of their false prophet, and at the same time, barbarism, profligacy, and the most oppressive slavery. Christianity, it is true, was not entirely rooted out in those countries; but, on account of its separation from the true Church, it fell into a state of torpidity and debasement, under which it is still languishing at the present time.

3. The Crusades.

40. In the year 637 Jerusalem, the capital of the Holy Land or Palestine, had fallen under the power of the Mahometans or Saracens. The enormities which they committed in the Holy Land, and the

QUESTIONS FOR THE YOUNG.

39. What happened in the East whilst the Christian faith was successfully spread in the West? Who was the chief cause of those disturbances? What was the condition of the people and the clergy? What was the unfortunate result of all this? Did God suffer all this to remain unpunished? Who was Mahomet? What policy did his successors follow? How did it fare with Christianity under them? What did his successors do? Was the Christian religion totally destroyed under them? What became of it, and what was the reason?

40. What was the cause of the Crusades? Who was Peter of Amiens, and what did he report to Urban II.? What did the Pope do? What did he effect at the Council of Clermont? What ensued in the West? What can you relate of the

cruel treatment which they inflicted upon the Christian pilgrims who resorted thither from the West, gave rise, about the close of the eleventh century, to the Crusades. Peter of Amiens, a pious hermit, who had made the pilgrimage to Jerusalem, reported to Pope Urban II. how the holy places, where our Saviour had lived and suffered, were profaned by the infidels, and to what outrages the Christians were there exposed. The Pope was so sensibly affected that he resolved to put an end to the insolence and insatiable rapacity of the Mahometans. He summoned the Christian princes and knights to a council at Clermont in Auvergne (A D. 1095), called upon them to engage in a military expedition against the infidels, and excited their enthusiasm to such a pitch that the whole assembly spontaneously exclaimed; "God wills it! God wills it!" This cry re-echoed through the whole West, and shortly after an immense host of men armed at all points took the field. Full of joy and courage, they marched to Palestine. After having endured inexpressible hardships, and fought many a hot battle, they at last took Jerusalem; and the brave hero, Godfrey of Bouillon, Duke of Lorraine, was proclaimed king, A.D. 1099. Being presented with a golden crown, he refused to wear it, saying that he would never consent to wear a crown of gold where the Redeemer of the world had worn a crown of thorns; and he never gave himself any other title but that of Duke Godfrey. The new kingdom, however, lasted only eighty-eight years. Owing to the treachery of the Greeks, and to the want of discipline and harmony among the Crusaders, it was unable to resist the superior forces of the Turks. The Mahometans extended their sway, until at last, in the fifteenth century, they rendered themselves masters of Constantinople, the capital of the Greek Empire (A.D. 1453), a calamity which God no doubt permitted in punishment for the grievous offences it had committed against Him. The farther progress of the Turks was checked by the ardent zeal and heroic valor of the Knights of Malta, and of other Christian orders of chivalry, till they were at length completely overthrown by the united forces of the Pope, of Spain, and Venice, and by the evi-

QUESTIONS FOR THE YOUNG.

first Crusade? In what year was Jerusalem taken? What can you relate of Godfrey of Bouillon? How long did the Christian kingdom of Jerusalem last? What caused its fall? When, and by whom, was it conquered? In what year, and by whom, was Constantinople taken? Who checked the farther progress of the Turks? By whom were they at last overthrown? In what battle, and in what year? What was the result of this victory?

dent help of the Glorious Mother of God, in the famous battle of Lepanto (A.D. 1571). And thus Catholic Europe, and especially Germany, was saved from the imminent danger of being likewise overrun and subjugated by those ferocious infidels.

4. Ecclesiastical Studies.—The Religious Orders.—Heresies.—The Investiture Controversy.

41. In the western countries of Europe the Crusades everywhere awakened the people to a new intellectual life. During the destructive migration of nations (§ 38), the sciences had found an asylum in the monasteries; but now they spread among the people. Celebrated schools and universities sprang into existence; and men of wonderful erudition, as St. Anselm († 1109) Albertus Magnus († 1280), St. Thomas Aquinas († 1274), St. Bonaventure († 1274), and others, occupied the professorial chairs. This century was still more remarkable for its Christian, firm faith, childlike simplicity, and an ardent love of God and man. Even at the present day we behold with surprise and wonder those old vast cathedrals which were erected by the piety of our ancestors; and we are enraptured at the tender devotion expressed in the paintings and statues with which they adorned the buildings consecrated to God. Such great and charming works could only be produced by the religion which filled the hearts and governed all their actions. This same religion also conferred the greatest blessings on the world through the holy founders of religious orders, St. Romuald († 1037), St. Bruno († 1101), St. Norbet († 1134), St. Bernard († 1153), St. Dominic († 1221), St. Francis of Assisi, surnamed the Seraphic († 1226), and many other men of God. The numerous monasteries which they built not only produced many great saints and enlightened prelates, but they also cherished piety and religious zeal among the lower classes of the people. They relieved the wants of the poor, sheltered and nursed the sick, and redeemed those who had been made prisoners and slaves; they sent missionaries into all parts of the world, and obtained, by their devout prayers, abundant graces from Heaven.

QUESTIONS FOR THE YOUNG.

41. What influence had the Crusades on Western Europe? Did they encourage the diffusion of knowledge? What learned men of those times can you name? What are those times particularly remarkable for? What monuments give, even at the present time, evidence of the piety of our ancestors? What enabled them to produce such stupendous works? Through whom in particular did the Catholic religion pour out its blessings at that time? What fruits did the numerous monasteries bring forth?

42. At the same time there appeared an exuberant growth of cockle among the wheat in the field of God (Matt. xiii.). There were pernicious feuds and wars, many seeds of injustice and violence, and many scandals. In several places, and particularly in Germany, the custom had been introduced by temporal princes of putting the newly elected bishops and abbots in possession of their benefices by giving them the ring and the crosier, the symbols of pastoral authority, which ceremony was called Investiture, and seemed to imply the grant of spiritual jurisdiction. Not content with this, the Emperor Henry IV. used to bestow bishoprics and abbeys upon the most unworthy candidates, and even on those who offered him the largest sums of money. Pope Gregory VII. courageously inveighed against those crying abuses; and hence ensued, about 1076, a long and tedious contest, called the Investiture Controversy, out of which the Church indeed came forth victorious, but not till after many hard trials. After that there arose heretics who kindled the fire of revolt first against the ecclesiastical and then against the secular authorities; as in France the Albigenses, in Upper Italy the Waldenses, in England the Wickliffites or Lollards, in Bohemia the Hussites. Peace, it is true, was restored to the Church, and men mighty in words and deeds, as St. Vincent Ferrer († 1419) and St. John Capistran († 1456), went through Europe, preaching penance to princes and people. Nevertheless the fire smouldered under the ashes; feelings of disrespect and hostility to the Church, and a fondness for innovations, had gained ground, and were increased by many other attendant evils. Nothing was wanted for the fatal eruption of this volcano of wickedness and rebellion but an opportuunity ; and this presented itself on the beginning of the sixteenth century in Germany. Like a pestilence, this lamentable evil spread abroad: thousands and thousands abandoned the Catholic Church; bloody wars, revolts, and corruptions of morals ensued; the splendid establishments, founded by the piety of former ages, were destroyed, and unspeakable misery was prepared both for time and eternity.

QUESTIONS FOR THE YOUNG.

42. Was there in those times no cockle in the field of God? On what occasion did the Investiture Controversy spring up between the Pope and the Emperor? How did the Church get out of it? What evil afterward befel the West of Europe? Which were the most notorious heretics at that time? Whom did God send to preach penance to them? Was the evil then entirely suppressed? How and when did the slumbering fire break out into a flame? What was the consequence of this?

III. From the Rise of Protestantism, in the Sixteenth Century, to our Time.

1. Innovations in Religion.—Divisions among Those who Promoted Them.—Persecution of the Church.

43. Martin Luther, an Augustinian monk, a professor in the University of Wittenberg, a man of a turbulent disposition, in 1517 at first, so at least he gave out, protested only against the pretended abuses said to have been practised in the publication of the indulgences granted by Pope Leo X. to those who contributed to the rebuilding of St. Peter's Church in Rome. But soon after he arbitrarily set himself up as a reformer of the Church, inveighed against the ecclesiastical authorities, especially against the Pope, whose pastoral supremacy he denounced as a usurpation and a tyranny, which he said he would bring to a miserable end. Following up his false principles, he rejected many articles of faith which the Church had received from Christ and His apostles. He discarded the Holy Sacrifice of the Mass, fasting, confession, prayers for the dead, and many other pious practices; he declared good works to be useless, and taught that man is justified and saved by faith alone. Moreover, he threw open monasteries and convents, and gave leave to the monks and nuns to marry; and he attributed to princes and sovereigns the right of confiscating the property of churches and convents, and of assigning it to any use they pleased. Finally, he broke the vow of chastity which he had solemnly made as a monk and as a priest, and committed the double sacrilege of taking a nun for his wife. Luther boasted that he took his doctrine from the Bible only; but, being misled by the false rule of private judgment in its interpretation, he

QUESTIONS FOR THE YOUNG.

43. Who was the author of the apostasy from the Church in the sixteenth century? What sort of a man was he? When and how did he begin his conflict with the Church? Did he stop there? How did he behave toward the Pope? What innovations did he introduce? What did he do with regard to monasteries, monks, and nuns? What pretended right did he give to princes and sovereigns? Was his life holy? Did he teach the pure Word of God? Can you name any of his errors? How was his doctrine received by the people, and how by some princes? What did he do to gain the favor of the Landgrave of Hesse? Did any imitate Luther's example? Where and what did Zwinglius teach? Where and what did Calvin teach? What did the Anabaptists proclaim? What havoc did the Zwinglians and the Calvinists make? Did the different sects agree among themselves? What measures did they contrive to propagate their principles? What means did they use in many places to make the Catholics renounce their faith?

soon fell into the most palpable contradictions and errors. Thus he asserted that "man has no free will, and consequently can neither keep the commandments, nor avoid evil;" * "no one will be damned for his sins, provided he firmly believe;" † etc. Nevertheless, he soon obtained many followers; for the thoughtless multitude were very much pleased with such easy doctrine, which allowed them to lead a dissolute life, and covetous princes found nothing more comformable to their wishes than the suppression of churches and monasteries. Besides, Luther eagerly embraced any opportunity of increasing his party, and for this purpose he permitted the Landgrave of Hesse to contract a second marriage while his first wife was still living. The way of innovation and revolt being once opened by Luther, several others soon followed him, and they went even farther than he did. Zwinglius, in Switzerland, denied the real presence of Jesus Christ in the Holy Eucharist. Calvin, at Geneva, taught that "God has predestined a part of mankind, without any fault of theirs, to eternal damnation, and that therefore He blinds and hardens the heart of sinners."‡ The Anabaptists proclaimed a kingdom of Christ on earth, in which there was to be no private property, no law, no magistrate. Zwinglius, Calvin, and other Sectarians totally demolished in the churches what had been spared by Luther. The images of the Crucified Redeemer and of the saints, pictures as well as statues, and masterpieces of art, were hewn in pieces; the organs and altars were broken up; nay, even the graves were ransacked, and the bones of the saints trampled upon and burned to ashes. Although these pretended reformers combated and anathematized one another, nevertheless their doctrines spread rapidly. Only united in their hatred against the Catholics, they contrived all imaginable measures to gain the superiority over them. By thousands and thousands of pamphlets they disseminated their erroneous principles, and, at the same time, they most virulently attacked and calumniated the Pope and the Catholic clergy. In many places fearful acts of violence were committed, and people were forced by all sorts of oppression and persecution to renounce the Holy Catholic faith.

* "De Servo Arbitrio."

† "Epist. ad Melancht.," an. 1521. "De Captivit. Babyl.," tom. ii., fol. 284.

‡ "Instit. Relig. Christ."

2. *The Efforts of the Church in Favor of Peace rejected by the False Teachers.—Religious Wars.—Civil War.*

44. The Catholics, on their part, made several attempts to restore peace to the Church, by entering into amicable discussions with their opponents; but the hatred which Luther bore to the Pope, the Head of the Church, never relented.

At length, the Holy Father convoked a General Council at Trent, in the Tyrol, in the year 1545. The doctrine of the innovators was examined and unanimously condemned; and at the same time many excellent decrees concerning ecclesiastical institutions and the reformation of abuses were issued. The important decisions of this Council gave fresh beauty and renewed vigor to the Catholic Church. The Protestants had been repeatedly invited to the Council, as they had in the beginning expressly wished for it in order to restore peace; but they refused to appear at Trent. Consequently, the unfortunate schism continued, and brought unspeakable calamities upon the greater part of Europe. Luther had preached liberty and reviled the emperor, the princes and bishops; the peasants lost no time in freeing themselves from their masters. They traversed the country in lawless bands, burned down the castles and monasteries, and committed horrible cruelties against the nobility and clergy. More than one hundred thousand persons were slain during this frightful insurrection (A.D. 1525). Other religious wars ensued, and Germany, which once had been so flourishing, became the scene of the most frightful desolation and of the most horrible atrocities during the Thirty Years' War (1618–1648). The other countries which had embraced the new doctrine were likewise devastated by religious and civil wars. In Switzerland, Zwinglius fell in battle fighting against his own countrymen. In France, the Calvinists, under the name of the Huguenots, gathered a large army and kept the field for

QUESTIONS FOR THE YOUNG.

44. What did the Catholics do for the restoration of peace, and what was the result? What measures did the Holy Father at last take? In what year was the Council of Trent convoked, and what was done by it? What did the Church gain by this Council? Did the Protestants come to it? What was the effect of Luther's preaching liberty? What took place during the war of the peasantry? Were there any other wars in Germany? Were any other countries involved in war, and which? Where and how did Zwinglius end his life? What are the French Protestants called, and what atrocities did they commit? Who introduced Protestantism into England, and for what reason? Did England gain anything by the change?

many years against the Crown and the Church. In their blind fury, they massacred numbers of priests, monks, and nuns; they ravaged villages and towns, and burned or pulled down many thousands of churches, some of which were magnificent monuments of Christian art. England also suffered severely for her apostasy, begun by King Henry VIII., who abandoned the Catholic Church because the Pope would not allow him to repudiate his lawful wife Catherine and marry Anne Boleyn. From that time, the country was drenched in blood; and King Charles I., a successor of the tyrannical Henry, was beheaded by rebels who boasted that they professed and practised the purest of all Christian doctrines.

3. Extension of the Church among the Pagans.—Persecutions.—Martyrs.

45. The loss which the Church had suffered from the apostasy in Europe was to be amply compensated by the conversion of innumerable heathens in other parts of the globe. Missionaries went forth in every direction, and announced the salutary doctrines of the Gospel with wonderful success. What St. Francis Xavier, the Apostle of the Indies, who was so eminently favored by Heaven, alone accomplished seems almost incredible. Glowing with zeal for the salvation of the Pagans, he crossed the sea, and, landing at Goa in the year 1542, he began his mission by walking through the streets with a bell in his hand, calling the children to come and be instructed. They joyfully attended and listened to the holy man, who spoke to them so affectionately of their Redeemer. When they returned home, they repeated what they had heard, and so induced the older people to come likewise and hear the holy preacher. God rewarded his zeal, and granted him, as He had done to the first Apostles, the power of healing the sick, of raising the dead to life, of commanding storms; in short, the power of working the most stu-

QUESTIONS FOR THE YOUNG.

45. How was the Church compensated for her loss in Europe? How was this effected? What is the name of the Apostle of the Indies? Where did he land? Was Christianity introduced into China? How was the sincerity of the new Christians, especially in Japan, proved? Does the hatred against the Christians still continue there? What can you relate of America in general, and of Mexico in particular? Was the work of the missionaries easy there? What particular obstacles did they encounter? Did they succeed the less for all that? How did the savages of Paraguay live? What did they become after their conversion to Christianity?

pendous miracles. With untiring energy he went from country to country, from island to island, through all India and Japan, and converted, in the short period of ten years, many tribes and kingdoms. He himself testifies in one of his letters that in one month he administered holy baptism to ten thousand heathens. After his death, other missionaries continued the pious work and introduced the religion of Jesus into China, that immense, unknown, and till then inaccessible empire. That these heathens had been truly converted was proved in the most convincing manner when the persecution of the Christians broke out in Japan. About one million and a hundred thousand * died for their faith, and the greatest part of them were most horribly tortured. Even tender children, weak old men, and women of rank, hastened with joy to martyrdom, dressed in their holiday attire, as if they were going to a wedding-feast. A fanatical hatred of Christianity is still prevalent in Japan at the present time. In America, the newly discovered world, the light of the gospel spread, and overthrew idolatry with all its horrors and vices. No people on earth offered up more human sacrifices than the Americans. The Mexicans sacrificed about twenty thousand human victims every year, and when they had no captives for the purpose they did not spare even their own children. It is impossible to describe what the heroic missionaries suffered, and what dangers they incurred among those bloodthirsty cannibals. They had to struggle not only against the cruelties and vices of the natives, but also against the insatiable avarice of the European settlers. Yet their labors were crowned with success, and the Christian faith was firmly and permanently established on that continent. The mission of Paraguay, in South America, especially flourished. The brutish natives, who lived among the wild beasts in the forests, who thought of nothing but plundering, murdering, and revenge, who delighted only in eating human flesh, in voluptuousness and drunkenness, were transformed, by the indefatigable missionary priests, into devout Christians, who became models of modesty and charity, of innocence and piety, and by their untiring industry and labor changed their wild country into a delightful paradise.

*Some authors reckon 1,200,000.

4. Religious Orders and Congregations.—Saints in the Church.

46. The holy men who, with such indefatigable zeal, and often even to the shedding of their blood, devoted themselves to the conversion of the Pagans, belonged for the most part to Religious Orders. Francis Xavier, and those others who planted the faith in China and Paraguay, were Jesuits, that is, members of the Society of Jesus. This Order was founded in 1540 by St. Ignatius of Loyola, a man filled with the most ardent zeal for the honor of God. These religious exerted themselves in propagating the Catholic faith, and defending it against the new-fangled doctrines; and consequently they drew upon themselves implacable hatred and grievous persecutions from the enemies of religion. God raised also other Orders, that they might, in concert with the secular clergy, heal the wounds which Luther and other heretics had inflicted on the Church. The pious Capuchins, who sprang in 1528 from the Order of St. Francis of Assisium, labored especially for the salvation of souls, and distinguished themselves by their affectionate zeal and austere life. The Scolopiæns occupied themselves with the instruction of youth, and other religious, again, with the nursing of the sick. There arose also communities of religious women for the training up of young girls to a pious and godly life; as, the Orders of the Visitation, of the Ursulines, and of the Good Shepherd, and the Institute of English Ladies. Above all, this period was exceedingly rich in heroes of faith and virtue. St. Charles Borromeo, Cardinal Archbishop of Milan († 1584), set a bright example of true Christian charity during the plague, visiting the sick in the most dangerous places, in lazarettos and hospitals, and selling all he had, even his bed, for the relief of the sufferers. St. Francis of Sales, Prince-Bishop of Geneva († 1622), converted, by the irresistible power of his meekness and humility, seventy-two thousand Savoyards from the errors of Calvin

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46. To what state of life did most of the missionaries belong? Of what order were the Apostle of the Indies and the first planters of Christianity in China and Paraguay? When, and by whom, was the Order established? In what did these religious especially exert themselves? How were they requited for their labor by the enemies of religion? Did God raise any other Orders at that time, and for what purpose? When and how did the Order of Capuchins originate, and by what were they particularly conspicuous? When and by whom was the Oratory founded, and to what does it devote itself? What was the object of the Scolopiæns, and of other Orders? What communities of religious women arose at that time? What do they devote themselves to? What is the origin of the Institute of the English

ST. CHARLES BORROMEO.

ST. CHARLES BORROMEO

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THIS saint, the model of pastors and the reformer of ecclesiastical discipline, was from the family of Borromeo, one of the most ancient in Lombardy, which has been famous for its great men both in Church and State. Charles Borromeo was one of six children, and was born October 2d, 1538, in the Castle of Arona, fourteen miles from Milan. The death of his father in 1558 brought him to Milan, where he settled the affairs of his family with surprising prudence and address, and then went back to Pavia, where after completing his studies he took the degree of Doctor of Laws the following year.

He was created Cardinal on the last day of the year 1559, and on February 8th, 1560, was nominated Archbishop of Milan by his uncle, Pope Pius IV. He was, however, detained at Rome and placed at the head of the Consult, or council. It happened that Bartholomew de Martyribus, the most pious and learned Archbishop of Braga, came from Trent. The saint opened his heart to the archbishop in these words: "For this long time I have begged of God, with all the earnestness I am able, to enlighten me with regard to the state in which I live. You see my condition; you know what it is to be a Pope's beloved nephew, nor are you ignorant what it is to live in Rome." The venerable Archbishop advised him well, and, when his uncle, Pope Pius IV. died, St. Charles Borromeo went to his Archdiocese and administered its affairs with pious discretion, reformed irregularities, and became eminent as an example of humility, charity, and patient work for the good of his age, until his death. He is buried in a vault near the choir of the cathedral of Milan, and a marble slab bears this inscription: "He lived forty-six years, one month, and one day; governed this church twenty-four years, eight months, twenty-four days, and died November the 4th, in 1584."—*From "Butler's Lives of the Saints."*

THE GOOD BISHOP

For a bishop must be without crime, as the steward of God; not proud; not given to wine; not greedy of filthy lucre. But given to hospitality, gentle, sober, just, holy, continent.

Embracing that faithful word which is according to doctrine; that he may be able to exhort in all sound doctrine and to convince the gainsayers.—*Titus i. 7, 8, 9.*

to the true faith. St. Vincent of Paul († 1660) devoted his whole life to the poor and the oppressed: no misery, of whatever kind or form, escaped the ardor and abundance of his love. He founded orphanages and foundling-hospitals; he established a congregation of Missionary Priests (called Lazarists from St. Lazarus' College in Paris) for the instruction of ignorant country people; an association for the reformation of convicts, and also the admirable Institute of the Sisters of Charity for nursing the sick. In Germany, especially in Austria and Bavaria, the venerable Peter Canisius († 1597) opposed himself as a mighty barrier against heresy; he combated it by his writings and preaching, and founded schools and pious institutions for preserving and keeping alive the true faith established by Christ and His Apostles. The sixteenth and seventeenth centuries were rendered illustrious by St. John of God, St. John of the Cross, St. Thomas of Villanova, St. Philip Neri, St. Cajetan, St. Peter of Alcantara, St. Camillus of Lellis, St. Joseph Calasanctius, St. Joseph of Cupertino, St. Francis Borgia, St. Pius V., St. Fidelis of Sigmaringen, St. Aloysius Gonzaga, St. Stanislas Kostka, and by many other men eminent for the sanctity of their lives; and among the female sex were especially distinguished St. Teresa, St. Rose of Lima, St. Angela of Brescia, St. Mary Magdalen of Pazzi, St. Jane Frances de Chantal, St. Catherine of Ricci, etc. In the eighteenth century there shone among others, as one of the brightest ornaments of the Catholic Church, St. Alphonsus Maria Liguori, Bishop of St. Agatha, near Naples († 1787), who established the Congregation of the Redemptorists for the instruction of the people. All these saints did great deeds, and wrought innumerable miracles by their powerful intercession with God; and thus they proved beyond dispute that the true spirit of Christianity, the spirit of charity, of humility, and self-denial, had not departed from the Church, as the blind adversaries of our faith unfortunately often assert.

QUESTIONS FOR THE YOUNG.

Ladies? In what was this epoch especially rich? Can you tell me anything remarkable of St. Charles Borromeo? What do you know of St. Francis of Sales? What did St. Vincent of Paul in general do for the temporal and eternal welfare of his fellow-men? What particular charitable institution did he found? Who especially labored in the sixteenth century in Germany and Switzerland for the preservation of the true faith? Were there any other principal saints who shone in the sixteenth and seventeenth centuries, and who were they? What saint cast great lustre on the eighteenth century? What religious Order did he found? What did all these saints especially do, and what did they prove by their works and miracles?

5. The Spread of Infidelity.—The French Revolution.

47. Awful events, which make us shudder, remain yet to be related. We would fain pass them over in silence, if they were not most instructive for us. As with all human productions, so it fared with the doctrine of Luther; it became antiquated, it was altered and changed. Sects upon sects arose: Baptists, Presbyterians, Episcopalians, Quakers, Methodists, Moravians, etc. Each one of these sects claimed, after the example of Luther, to reform the faith. Last of all, impious free-thinkers, first in England and afterward in France, carried their presumption to the highest pitch, and conceived the infernal purpose to abolish religion altogether and to exterminate forever the belief in Christ. Under the pretence of enlightening mankind, they deluged the world with writings in which they scoffed at all holy things, grossly calumniated the Pope and the clergy, and openly advocated the most shameful licentiousness. Their books, written in most attractive language, and sparkling with witticism and satire, found their way too readily among all classes of people, and spread the spirit of profligacy and impiety with surprising rapidity. The enemies of God felt themselves powerful enough to attempt the execution of their horrible plan. They first attacked the priesthood, that they might the more easily scatter the sheep, after they had smitten the shepherd. The property of the Church was confiscated and sold in France about the close of the eighteenth century; the monks and nuns were turned out of their peaceable abodes by force, and the religious houses were plundered and pulled down. Soon after, a sanguinary edict was issued against all priests who should continue to discharge their duties. Every priest convicted of so doing was cast into prison, or immediately hanged up to the nearest lamp-post. The Christian era was annulled, the celebration of the Sundays and festivals was abolished, the churches were profaned and left in ruins. Everything that re-

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47. What became, in process of time, of the doctrine of Luther? What was the final result of its alterations and changes? What did the free-thinkers contrive to do? What principal means did they make use of? Whom did the infidels first attack and why? What became of the ecclesiastical property, the monks and nuns, and the religious houses? What edict was issued against the priests? What did the infidels do to destroy the very name of Christianity? With what particular infamy did they brand themselves in their madness? Why did prosperity and public safety disappear? What happened to Louis XVI. and his family? What

minded men of Christianity was destroyed. Finally, the madness of these men arrived at such a pitch that they proclaimed Reason to be the Supreme Being, and conducted a harlot, as the emblem of the Deity, on a triumphal car into the Cathedral of Paris, where they placed her on the high altar, in the place of the figure of our Crucified Redeemer, and sang hymns in her honor. Order, prosperity, and public safety disappeared together with religion; the throne was overturned and destroyed. Louis XVI., a pious and well-meaning but rather too good-natured king, was beheaded in 1793, and soon after him his wife and his sister suffered the same death. France was for two years the scene of horrible atrocities such as are unequalled in the annals of history. Human blood flowed in torrents. Neither age nor sex was safe from the fury of those monsters. In the Vendée, five hundred children, the oldest of whom was fourteen, were shot, because their fathers remained faithful to God and their king. The total number of the people slaughtered in this Reign of Terror was, according to some, two millions. And all this was done under the pretence of promoting the happiness of mankind. Enlightenment was their word when they abolished religion; Liberty and Equality, when they murdered their fellow-men. At last, the sanguinary despots began to tremble for their own lives, and in order to stop the complete anarchy that prevailed, they solemnly proclaimed that the nation should once more believe in God and the immortality of the soul. In the year 1799, Napoleon, in quality of First Consul, seized upon the sovereign power; but he did not venture to govern a people without religion. He therefore restored the Catholic religion in France, and made a solemn concordat with the Pope (A.D. 1801). However, the Church did not long enjoy peace. Napoleon, blinded by fortune, attempted to extort from the Supreme Head of the Church certain concessions which he could not grant. The French troops invaded Rome, and carried away Pius VII. prisoner in 1809. But as God had visibly protected His Church ten years before, when Pope Pius VI. had died a captive at Valence in France, so now

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became then of France? Were children at least spared? How many people are said to have been slaughtered during the Reign of Terror? Under what pretence were all these horrible crimes committed? What did the impious wretches finally do in their darkest hour? By whom, when, and why was the Catholic religion restored in France? Did Napoleon remain a faithful son of the Church? How did he treat Pius VII.? Did God ever withdraw His hand from the Church? What lesson did God teach Napoleon?

He did not abandon her to her enemies. Napoleon was vanquished by the allied powers of Europe, and dispossessed of his crown, and the Pope returned to Rome in triumph in 1814, and died there in 1823.

6. The Influence of the French Revolution in Other Countries.—The Revival within the Church.

48. By this terrible French Revolution, Divine Providence intended to show to the world what misery awaits those who fall away from God and the religion of Jesus Christ. Unfortunately, this warning was not generally heeded, and the so-called enlightenment of the French free-thinkers found its way into other countries. Many ancient and venerable institutions were destroyed, monasteries and convents were suppressed, the authority and influence of the Church diminished, her rights disputed, her benefits and blessings disowned, and shameless infidelity, with its pernicious principles, was publicly taught in the universities. The secret societies labored to diffuse the revolutionary spirit and encouraged many violent outbreaks. However, Almighty God has not ceased to protect His Church, and even to glorify her by many incontestable miracles. A series of illustrious Popes after Pius VII. († 1823), viz., Leo XII. († 1829), Pius VIII. († 1830), Gregory XVI. († 1846), Pius IX. († 1878), and the reigning Pontiff, Leo XIII., has guided the bark of Peter with a wise and firm hand, and courageously withstood the Revolution under all its forms. Under the long pontificate of Pius IX. the dogma of the Immaculate Conception was defined (December 8th, 1854); the General Vatican Council was summoned and opened (December 8th, 1869). The unity of the Church, on several occasions, appeared in the clearest light. While the Rock of Peter has been in a special manner more than ever a stumbling-block to the powers of darkness, and the object of their most violent assaults, God, mocking their efforts from heaven, has invested that Rock with special glory, for the Vatican Council, under Divine guidance, in the fourth public session, defined the Infallibility of the Apostolic See to

QUESTIONS FOR THE YOUNG.

48. What does the French Revolution teach us? Was this warning properly heeded? What influence had this revolution on Germany? How fared it with the other kingdoms of Europe? Did God visibly protect His Church? Who were the successors of Pius VII.? What is the most striking wonder of this time? Which is the greatest miracle of that time? How does this appear in North America, es-

be a truth revealed by God, which none may reject under the penalty of eternal perdition. But the greatest miracle, perhaps, is the continual spreading of the Church in all parts of the world, notwithstanding the great and numerous obstacles which are everywhere thrown in her way. This is peculiarly striking in North America, where, in the United States alone, seventy-three dioceses, with seminaries, monasteries, convents, colleges, and other pious institutions, have been founded within less than eighty years. Among some nations of Asia, the blood of martyrs has become the seed of new Christians. In England, the Catholic churches, monasteries, convents, and schools are visibly multiplying, and the number of those who re-enter into the pale of the true Church is constantly increasing. In Germany also a great change for the better has been effected. Monasteries, convents, and charitable institutions have been re-established for nursing the sick, for instructing youth, for educating poor children, for opening asylums to penitents of both sexes, and for promoting the propagation of Faith. Literature has become more Christian, new zeal has been awakened, and it is being more and more understood that unity, peace, and eternal salvation are only to be found in the Catholic Church. If, on the other hand, many Christians, enslaved to the love of earthly things, have become indifferent toward God and His Holy Religion; if the Church is still continually oppressed and persecuted; if the robbery of the Church States has been accomplished by the occupation of Rome (September 20th, 1870); if the Vicar of Christ is held a prisoner in his own palace; if the grossest and most fatal errors prevail and are circulated without hindrance; if the apostasy from Christ and his Church has extended so widely, this ought not to shake our faith, but rather confirm us in it; for even in this we see the accomplishment of the prophecies recorded in the Gospel, and of the prediction that one day a great revolt shall take place from God and Christ, the Saviour of the world (2 Thess. ii. 3, 4; Luke xviii. 8). Every one, therefore, must take heed that he be not led astray, but remain faithful until death, that he may receive the crown of life (Apoc. ii. 10).

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pecially in the United States? How in Asia? How in England? What change has taken place in Germany? How has Christ fulfilled His promises to the Church in these latter days? What should we think of the indifferentism of some Christians, and of the continual persecution of the Church? What, therefore, should every one of us do?

CONCLUDING REMARKS.

On the Historical Argument for the Truth of Christianity.

We have now, in a small compass, surveyed the History of our Holy Religion, and considered the blessings it has conferred upon mankind from Adam, our first parent, to Our Lord and Saviour Jesus Christ, and from Him, the Divine Head and Founder of our Church, to His present Vicegerent, Leo XIII., happily reigning since February 20th, 1878. How sublime and beautiful is the religion we profess! Everything connected with it calls out to us, "Only God could give such a religion to mankind."

1. No: man has not invented it; God Himself has taught it to us, and commanded us to embrace it. He revealed it by holy men in the Old Testament (§§ 6, 11, 7); and in the New, precisely as the prophecies of the Old Testament had foretold, His only-begotten eternal Son appeared on earth, and most convincingly confirmed His Divine doctrine by numerous miracles, especially by His resurrection from the dead (§§ 21, 22, 23, 26, 27). God has spoken, and no one has a right to be indifferent to His word; to despise or reject it would be to give one's self up to eternal perdition.

2. The religion to which we belong did not take its rise only a few centuries ago; properly speaking, it dates from the beginning of the world. For its first seeds were laid in Paradise, when God promised a Redeemer to our first parents after their fall; and the whole of the Old Law, with its sacrifices and wonderful events, was but a figure of the New Law, which contains the fulfilment and accomplishment of the Old (§§ 2, 7, 9, 12.) The Old Law believed in the Redeemer who was to come, and the New believes in Him who has come. But it is the same belief in the same Redeemer, and therefore the religion is essentially the same.

3. Although the origin of our holy religion dates from the origin

QUESTIONS FOR THE YOUNG.

What have we now surveyed? What have we chiefly considered in the History of our Religion?

1. Whence does our religion come? By whom has God revealed it to us? How did Jesus Christ confirm His Divine Doctrine? Is it immaterial which religion we profess?

2. How old is our religion? How do you explain and prove its great antiquity?

3. Is the history of our religion perhaps uncertain, because it dates from the origin of the world, and embraces so long a period? Why not?

of mankind, and its history extends over about six thousand years, yet it is not lost in obscure fables of antiquity; on the contrary, its truth is evident and within the reach of all. For it exhibits, from the remotest antiquity down to the present time, an uninterrupted series, as it were, of public and universally known facts and events, which perfectly agree with one another, and with all the monuments of past ages, with the annals of the various nations of the world, and with the discoveries made by philosophers; and which have been in so many ways and so solidly established that he who refuses to believe them may just as well deny all historical truth. We count, and can even name the generations exactly as they succeeded one another from Adam to Christ (Luke iii.; Matt. i.), and all the Supreme Pastors or Popes, from St. Peter to our Holy Father, Leo XIII., who is now gloriously governing the Church established by the Son of God. What a wonderful chain of events, and what an unparalleled succession!

4. Even the Jews, the most obstinate adversaries of our faith, bear witness to its truth. For they carefully keep recorded, in their Holy Books, the whole history and all the prophecies of the Old Testament, to which we appeal in order to prove the divine origin of Christianity; and no one can for a moment pretend that the Christians had perverted or invented such passages in the Old Testament as refer to our Saviour (§ 17).

5. Nor can it be denied that it was entirely through the mighty help of God that the Christian religion spread over the whole earth. The Apostles who first preached it were from the lowest class of the people, poor, unknown, without eloquence or learning. Their doctrine of the cross, which contains such inscrutable mysteries of penance, humility, and mortification, was not likely to please the proud and licentious Pagans, who found in their degrading idolatry not only an excuse, but even a justification for all their vices. The rich and the great looked with disdain upon the poor fishermen; the wits and the philosophers derided them; and the mighty rulers of the earth, as even Pagan writers testify, took all possible pains to destroy them with fire and sword. During three centuries, persecution and

QUESTIONS FOR THE YOUNG.

4. What evidence do even the Jews give to the truth of our religion? What does this prove?

5. How do you prove that the Christian religion was spread through the help of God? About what time did St. Justin live? What does he testify of the propagation of Christianity? What observation does St. Augustine make?

martyrdom were the lot of the Christians. Nevertheless, the doctrine of the poor fishermen, as we have seen, triumphed over all its enemies, and thus proved itself to be the doctrine of God. It spread so rapidly that, soon after the death of the apostles, St. Justin († 167 *circ.*), ventured to affirm before the whole world: "There is no poeple, either among the barbarians, or among the Greeks, or in any other known nation, among whom prayers and thanksgivings are not offered up to the Father and Creator of the Universe in the name of Christ Crucified." Who else but the Almighty could have performed such an inexplicable wonder? St. Augustine, the celebrated Father of the Church, makes a striking observation upon this: "Deny, if you will," he says, "the miracles wrought by the apostles; but remember you introduce a greater miracle, viz., that the world became Christian without any miracles."

6. But the Christian Church is not only founded on miracles; her duration itself is a continual and perpetual miracle. Kingdoms and empires, in spite of their power, perish in the course of time; the kingdom of Christ alone outlasts them all, and is constantly increasing. If it suffers losses in one part of the world it gains in another (§ 45). From the time of its foundation, it has been assailed by innumerable enemies from within and from without, their power is terrible, their hatred implacable; the Church of Christ, on her part, has no army to repulse their assaults, no sword to oppose their rude violence. Had not the arm of God protected her, she would long since have been overcome by the force and fraud of her enemies (§§ 32, 36, 38, 39, 42, 43, 47, 48).

7. The Christian Church appears still more glorious, if we consider the benefits and blessings which she has at all times conferred on mankind. It was she who subdued the brutality of the barbarians, abolished slavery and human sacrifices, and promoted public and domestic happiness. It was she that founded charitable institutions and innumerable hospitals for the reception of the sick and distressed; it was she that amended the laws; it was she that taught concord and charity, and diffused learning and true enlightenment (§§ 30, 38, 41, 45, 46). She can truly be called the tree of life which God

QUESTIONS FOR THE YOUNG.

6. How do you prove that the duration or permanent continuance of the Christian Church is a miracle?

7. What fruits did the Christian faith produce for mankind? What, on the contrary, were the fruits which heresy and infidelity brought forth? What conclusion must we draw from these different fruits?

has planted, that all men might peacefully rest under its shade, and refresh themselves with its fruit. Never has a nation abandoned this tree of life without plunging itself into indescribable misery. We know very well what has become of the nations in Asia and Africa who were formerly so happy, and what fruit the anti-Christian free-thinkers have produced in Europe (§§ 36, 47, 48). If "the tree is to be known by its fruits" (Matt. vii. 16) every one must see that the Christian faith, which diffuses nothing but happiness and blessings, is the most valuable gift of God; that, on the contrary, infidelity, which produces misery and vexation, can only proceed from the spirit of evil.

8. Now, this Church which Almighty God has founded on miracles, nay, which is herself a continual miracle, this Church which incessantly lavishes out the greatest benefits on the world, can be no other but the Roman Catholic Church. History clearly proves that it is she, and no other, that forms that community of the faithful, which Christ has established for the salvation of the world, in which the bishops, as the successors of the apostles, under the supreme authority of the Pope, the successor of St. Peter, exercise their teaching and pastoral offices in an uninterrupted succession (§§ 22, 30, 31). It is impossible that any sect, whatever may be its name, should be the Church founded by Christ; for it is well known that every one of them began to exist long after Christ, and that even then they owed their origin to their apostasy and separation from the Church of Christ (§§ 36, 42, 43). We see, therefore, that in all these sects the words of Jesus are sooner or later fulfilled: "Every plant which My Heavenly Father hath not planted, shall be rooted up" (Matt. xv. 13). Their existence is not lasting; they spring up, make some noise, and disappear again (§ 36 at the end; § 47 at the beginning). It is not so with the Catholic Church. A thousand years pass away; she has not disappeared; she does not grow old; for to her was made the promise of our Lord: "Upon this rock I will build My Church, and the gates of hell shall not prevail against her" (Matt. xvi. 18).

QUESTIONS FOR THE YOUNG.

8. How do you prove from history that the Church established by God can be no other than the Roman Catholic? What has Christ foretold of all sects? What promise has He given to the Catholic Church?

CHRONOLOGICAL SUCCESSION OF THE POPES.*

	FROM
St. Peter at Rome*	42
St. Linus	67
St. Cletus (Anacletus)	
St. Clement	92
St. Evaristus	100
St. Alexander I.	109
St. Sixtus (Xystus) I.	119
St. Telesphorus	127
St. Hyginus	139
St. Pius I.	142
St. Anicetus	157
St. Soter	168
St. Eleutherius	177
St. Victor I.	192
St. Zephyrinus	202
St. Callistus (Calixtus) I.	219
St. Urban I.	223
St. Pontian	230
St. Antherus	235
St. Fabian	236
St. Cornelius	251
St. Lucius	252
St. Stephen I.	253
St. Sixtus II.	257
St. Dionysius	259
St. Felix I.	269
St. Eutychian	274
St. Caius	283
St. Marcellinus	296
St. Marcellus I.	308
St. Eusebius	310
St. Melchiades	311
St. Sylvester	314
St. Marcus	336
St. Julius I.	337
St. Liberius	352
St. Damasus I.	366
St. Siricius	385
St Anastasius	398
St. Innocent I.	402
St. Zosimus	417
St. Boniface I.	418
St. Celestine	423
St. Sixtus III.	432
St. Leo I.	440
St. Hilary	461
St. Simplicius	468
St. Felix II.	483
St. Gelasius I.	492
St. Anastasius II.	496
St. Symmachus	498
St. Hormisdas	514
St. John	523
St. Felix III.	526
Boniface II.	530
John II.	533
St. Agapetus I.	535
St. Silverius	536
Vigilius	540
Pelagius I.	555
John III.	560
Benedict I.	574
Pelagius II.	578
St. Gregory I.	590
Sabinianus	604
Boniface III.	606
St. Boniface IV.	607
St. Deusdedit	615
Boniface V.	619
Honorius I.	625
Severinus	638
John IV.	640
Theodorus I.	642
St. Martin I.	649
St. Eugenius I.	654
St. Vitalian	657
Adeodatus	672
Donus or Domnus I.	676
St. Agatho	679
St. Leo II.	682
St. Benedict II.	683
John V.	685
Conon	687
St. Sergius I.	687
John VI.	701
John VII.	705
Sisinius	708
Constantine	708
St. Gregory II.	715
St. Gregory III.	731
St. Zachary	741
Stephen II.	752

* The dates of the accession of the first popes cannot be accurately given.

	FROM		FROM
Stephen III.	752	John XVIII.	1024
St. Paul I.	757	Benedict IX.	1033
Stephen IV.	767	Gregory VI.	1044
Adrian I.	772	Clement II.	1046
St. Leo III.	795	Damasus II.	1048
Stephen V.	816	St. Leo IX.	1049
St. Paschalis	817	Victor II.	1055
Eugenius II.	824	Stephen X.	1057
Valentinus	827	Nicolas II.	1058
Gregory IV.	827	Alexander II.	1061
Sergius II.	844	St. Gregory VII.	1073
St. Leo IV.	847	Victor III.	1086
Benedict III.	855	Urban II.	1088
St. Nicolas I.	858	Paschalis II.	1099
Adrian II.	867	Gelasius II.	1118
John VIII.	872	Callistus (Calixtus) II.	1119
Marinus	882	Honorius II.	1124
Adrian III.	884	Innocent II.	1130
Stephen VI.	885	Celestine II.	1143
Formosus	891	Lucius II.	1144
Boniface VI.	896	Eugenius III.	1145
Stephen VII.	896	Anastasius IV.	1153
Romanus	897	Adrian IV.	1154
Theodorus II.	898	Alexander III.	1159
John IX.	898	Lucius III.	1181
Benedict IV.	900	Urban III.	1185
Leo V.	903	Gregory VIII.	1187
Christopher	903	Clement III.	1187
Sergius III.	904	Celestine III.	1191
Anastasius III.	911	Innocent III.	1198
Lando	913	Honorius III.	1216
John X.	914	Gregory IX.	1227
Leo VI.	928	Celestine IV.	1241
Stephen VIII.	929	Innocent IV.	1243
John XI.	931	Alexander IV.	1254
Leo VII.	936	Urban IV.	1261
Stephen IX.	939	Clement IV.	1264
Martin II.	943	Gregory X.	1271
Agapetus II.	946	Innocent V.	1276
John XII.	956	Adrian V.	1276
John XIII.	965	John XIX.	1276
Benedict VI.	972	Nicolas III.	1277
Donus or Domnus II.	974	Martin IV.	1281
Benedict VII.	975	Honorius IV.	1285
John XIV.	983	Nicolas IV.	1288
John XV.	985	St. Celestine V.	1294
Gregory V.	996	Boniface VIII.	1294
Sylvester II.	999	Benedict XI.	1303
John XVI.	1003	Clement V.	1305
John XVII.	1003	John XX.	1316
Sergius VI.	1009	Benedict XII.	1334
Benedict VIII.	1012	Clement VI.	1342

	FROM		FROM
Innocent VI.	1352	Sixtus V.	1585
Urban V.	1362	Urban VII.	1590
Gregory XI.	1370	Gregory XIV.	1590
Urban VI.	1378	Innocent IX.	1591
Boniface IX.	1389	Clement VIII.	1592
Innocent VII.	1404	Leo XI.	1605
Gregory XII.	1406	Paulus V.	1605
Alexander V.	1409	Gregory XV.	1621
John XXI.	1410	Urban VIII.	1623
Martin V.	1417	Innocent X.	1644
Eugenius IV.	1431	Alexander VII.	1655
Nicolas V.	1447	Clement IX.	1667
Callistus (Calixtus) III.	1455	Clement X.	1670
Pius II.	1458	Innocent XI.	1676
Paulus II.	1464	Alexander VIII.	1689
Sixtus IV.	1471	Innocent XII.	1691
Innocent VIII.	1484	Clement XI.	1700
Alexander VI.	1492	Innocent XIII.	1721
Pius III.	1503	Benedict XIII.	1724
Julius II.	1503	Clement XII.	1730
Leo X.	1513	Benedict XIV.	1740
Adrian VI.	1522	Clement XIII.	1758
Clement VII.	1523	Clement XIV.	1769
Paulus III.	1534	Pius VI.	1775
Julius III.	1550	Pius VII.	1800
Marcellus II.	1555	Leo XII.	1823
Paulus IV.	1555	Pius VIII.	1829
Pius IV.	1559	Gregory XVI.	1831
St. Pius V.	1566	Pius IX.	1846
Gregory XIII.	1572	Leo XIII.	1887

THE DUTY OF PARENTS TO INSTRUCT THEIR CHILDREN

The Example of Our Blessed Lord

AND they brought to Him young children, that He might touch them. And the disciples rebuked them that brought them.

And when Jesus saw it, He was much displeased, and said to them: Suffer the little children to come to Me, and forbid them not: for of such is the kingdom of God.—*St. Mark x. 13–16.*

On the Duty of the Christian Mother

St. Monica, before the birth of the great St. Augustine, dedicated him by frequent oblations to the Christian religion, and to the service and glory of God, as he himself witnesses, saying: "That he hath already tasted the salt of God in his mother's womb." This is a great lesson for Christian women to offer up to His Divine Majesty the fruit of their wombs, even before they come into the world; for God, who accepts the offerings of an humble and willing heart, commonly at that time seconds the affections of mothers; witness Samuel, St. Thomas of Aquin, St. Andrew of Fiesola, and divers others. The mother of St. Bernard, a mother worthy of such a son, as soon as her children were born, took them in her arms, and offered them up to Jesus Christ, and from thenceforward loved them with respect, as things consecrated and entrusted to her by God; which succeeded so happily to her that in the end the whole seven became very holy. But when children begin to have the use of reason, both their fathers and mothers ought to take great care to imprint the fear of God in their hearts. The good Queen Blanche performed this office fervently with regard to the King St. Louis, her son; she often said to him: "I had much rather, my dear child, see you die before my eyes, than see you commit even one mortal sin;" which caution remained so deeply engraved on his soul that, as he himself related, not one day of his life passed in which he did not remember it, and take all possible care strictly to observe it. Families and generations in our language are called houses; and even the Hebrews called the generations of children the building up of a house; for it is in this sense it is said that God built houses for the midwives of Egypt. Now, this is to show that the raising of a house or family consists not in storing up a quantity of worldly goods, but in the good education of children in the fear of God, and in virtue, in which no pains or labors ought to be spared, for children are the crown of their parents.—*St. Francis de Sales.*

ST. MONICA, THE MOTHER OF ST. AUGUSTINE

THE Rev. Alban Butler informs us, in his "Lives of the Saints" that this holy woman was born of pious parents in the year 332, and when young received baptism, from which time she lived always in such a manner that she was regarded as a model of edification to all who knew her. She was married to one Patricius, a citizen of Tagaste, who was a man of honor and probity but an idolator. The happy fruit of her life was seen in the conversion of her husband, who was baptized in the Christian faith one year before his death.

Her son Augustine, afterward the renowned saint, was seventeen years of age at the time of his father's death, and was at his studies in Carthage, where he was seduced into the heresy of the Manichees. For thirteen years his mother labored with him by pious admonition and example, and finally he too was baptized in 387 at Easter. Some friends with whom he lived were baptized at the same time, and his mother afterward cared for them as if they had been her own children. They all set out for Africa together, but Monica sickened and died at Ostia, just as they were about to embark. She said to Augustine: "The only thing for which I desired to live was that I might see you a Catholic and child of heaven. God has done much more in that I see you now despising all earthly felicity and entirely devoted to His service. What further business have I here?" She died in 387, in the fifty-sixth year of her age, and her son, St. Augustine, then thirty-three, closed her eyes. Her body was transferred from Ostia to Rome in 1430, under Pope Martin V., where it still remains in the church of St. Augustine.

PRAYER

Hail, august Queen of peace! hail, holiest Mother of God! by the Sacred Heart of Jesus, thy Son, the Prince of peace, grant that His anger may end, and that in peace He may reign over us. Remember, O most loving Virgin Mary! that no one ever sought thy mediation without obtaining relief. Animated with this confidence, I come to thee. Do not, O Mother of the Word! despise my words; but hear and grant my prayer, O clement, O sweet Virgin Mary!

His Holiness, Pope Pius I., by a decree of the S. Cong. of Indulgences, September 23d, 1846, granted to all the faithful, as often as, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS. A PLENARY INDULGENCE to all who shall have said it at least once a day for a month, on any day, when after confession and communion they shall visit a church or public oratory, and pray there for the intention of his Holiness.—*Raccolta, p. 221.*

ST. MONICA, THE MOTHER OF ST. AUGUSTINE.

ST. ANN

GOD has been pleased by sensible effects to testify how much He is honored by the devotion of the faithful to this Saint, who was the great model of virtue to all engaged in the married state and charged with the education of children.

"It was a sublime dignity and a great honor for this Saint to give to a lost world the advocate of mercy, and to be the parent of the Mother of God. But it was a far greater happiness to be, under God, the greatest instrument of her virtue, and to be spiritually her mother by a holy education in perfect innocence and sanctity. . . . It is a lesson to all parents, whose principal duty is the holy education of their children. By this they glorify their Creator, perpetuate His honor on earth to future ages, and sanctify their own souls."—*Butler.*

ASPIRATION TO ST. ANN

Hail, O blessed mother Ann! Blessed art thou who, for our consolation, didst bear the Mother of Our Redeemer. With the greatest veneration, therefore, and full of confidence, we approach thee, beseeching thee that thou wouldst supplicate our divine Saviour to bestow upon us the graces which we need to follow thy ardent devotion, thy fear of God, and to render us worthy one day to behold in heaven the blessed fruit of thy Virgin Daughter's womb, Jesus, and to rejoice forever in the contemplation of Him.—*Goffine.*

ST. ANN, THE MOTHER OF THE BLESSED VIRGIN.

FEAST OF THE PRESENTATION OF MARY

NOVEMBER 24

PRAYER

GOD, who wast pleased that the Blessed Mary, ever Virgin, the habitation of the Holy Ghost, should on this day be presented in the temple: grant, we beseech Thee, that by her intercession we may deserve to be presented in the temple of Thy glory, through Our Lord.

ASPIRATION TO MARY

O Mary, most acceptable offering to the Holy Trinity, prepare my heart that it may become a worthy sacrifice, pleasing to God. Obtain for me the grace that henceforth there may proceed from my heart no thought, from my mouth no word, from me no deed, which shall not tend to the glory of God and the good of my neighbor. Cause my heart to be always directed to God, that I may do nothing neglectfully which concerns His honor and my own salvation. Take from me my perverted will, and procure me, through Thy intercession, a will like Thine own, that I may fulfil all my obligations and follow strictly in all things the commands of God. Following Thy example, I this day lay my unworthy heart upon the altar of God, there to remain till it shall please Him to translate it to the temple of His glory.—*Goffine.*

EJACULATION

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

His Holiness, Pope Pius IX., by a rescript from the Office of the Secretary of Briefs, March 27th, 1863, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.—*Raccolta, p. 208.*

THE PRESENTATION OF THE BLESSED VIRGIN.

ST. WALBURGA

HIS holy woman was born in Sussex, England, about the end of the seventh or the beginning of the eighth century, and was educated at Winburn, Dorsetshire, where, after taking the veil, she remained twenty-seven years. She was the niece of St. Boniface and sister of St. Willibald. When her uncle and brother had decided on bringing from England a company of religious women to assist in their mission among the pagans by teaching and example, Walburga set forth with ten other nuns and repaired to Mayence; thence Willibald removed her to Eichstädt and made her first Abbess of the Benedictine nunnery at Heidenheim. She was a strong-minded and learned woman, and was the author of a Latin history of the life and mission of Willibald. She governed the sisterhood with such a strong hand, and was so efficient in civilizing the people around her, that after the death of her brother she was called to Eichstädt and for several years governed the two communities of monks and nuns. She died about 778. She was buried in a hollow rock near the monastery of Eichstädt, a spot where a kind of bituminous oil exuded from the stone. For a long time it was supposed to proceed from her remains and was regarded as a miraculous cure for all diseases. The cave became a place of pilgrimage. A beautiful church has been erected on the spot, and a chapel in her honor was built in the Cathedral of Canterbury. She died February 25th. She is represented in the devotional figures of German and Flemish art as wearing the habit of a Benedictine nun, with crozier, as the Abbess of Heidenheim, in her hand, and a vial or flask, originally intended to express in a general way her medical skill, but latterly supposed to contain the miraculous oil. She is also sometimes represented in her capacity of teaching and instructing, as in the present engraving.

FOR TEACHING OR LEARNING CHRISTIAN DOCTRINE

The Sovereign Pontiff, Clement XII., by a brief, May 16th, 1736, granted:

An Indulgence of Seven Years and Seven Quarantines to all the faithful every time that, being truly penitent, after confession and communion, they shall teach or learn the catechism or Christian doctrine.

To those who have the pious custom of teaching assiduously or learning the catechism or Christian doctrine he granted:

A Plenary Indulgence, on Christmas Day, Easter Sunday, and on the feasts of the holy Apostles, SS. Peter and Paul, provided that, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of Holy Mother Church.—*Raccolta, p. 419.*

ST. WALBURGA.

SAINT VINCENT DE PAUL

E are here shown that holy man, St. Vincent of Paul, engaged in one of his charitable works, that with which his name is most widely known and associated in all Catholic countries, namely, the rescuing of abandoned and poor children, and the alleviation of the sufferings of the unfortunate and poor.

His name is associated with many works of benevolence; among them the Priory of St. Lazarus, which, being a spacious building, was made the chief house of the Congregation, from which circumstance the Fathers have often been called Lazarites; besides many other communities, as that called Of Charity, which institute he began in Bresse and propagated in other places where he established "missions"; the Dames of the Cross, for the education of young girls, and another, Dames to attend the sick. He also procured and directed the foundation of several great hospitals, and in Paris that of Foundlings, or those of children exposed to great distress or the barbarity of unnatural parents; and likewise that for poor old men; and at Marseilles the stately hospital for galley slaves. All these establishments he settled under excellent regulations and supplied with large sums of money to defray all necessary expenses.

Having received the last Sacraments and given his last counsel, he calmly expired in his chair, September 27th, 1660.

In 1833, Frederic Ozanam and seven other students founded a charitable association which laid the foundation of the present well-known and wide-spread Society of St. Vincent of Paul. This society for the assistance of the poor has made great progress in the United States.

WORKS OF MERCY

The Sovereign Pontiff, Pius VII., by a rescript June 13th, 1815, of the S. Cong. of Indulgences, granted to all the faithful who, being sorry for their sins, to honor Jesus, Mary, and Joseph in a special manner, shall feed three poor persons:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

A PLENARY INDULGENCE, if on the same day, being truly penitent, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.—*Raccolta, p. 434.*

ST. VINCENT DE PAUL.

TREASURED WORDS FROM ST. TERESA

"I DO not see how God can come to us, or enrich us with His graces, if we shut our doors against Him. Though He is infinitely desirous to communicate Himself to us with all His gifts, He will have our hearts to be found disengaged, alone, and burning with a desire to receive Him. O Joy of the angels, my Lord and my God, I cannot think of conversing with You without desiring to melt like wax in the fire of Your divine love, and to consume all that is earthly in me by loving You."

"We should not value much what we have given God, since we shall receive for the little we have bestowed upon Him much more in this life and the next."

"I would willingly endure alone all the suffering in this world, to be raised a degree higher in heaven, and to possess the smallest increase of the knowledge of God's greatness."

PRAYER TO OBTAIN A GOOD DEATH

O Mary, conceived without sin, pray for us who have recourse to thee. O refuge of sinners, Mother of the agonizing, do not abandon us in the hour of our death, but obtain for us perfect sorrow of our sins, a worthy reception of the Holy Viaticum, the strengthening effect of the sacrament of Extreme Unction, that we may present ourselves with security before the throne of the just but otherwise merciful Judge, our God and Redeemer. Amen.

Our Holy Father, Pius IX., by a rescript, March 11th, 1856, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer to obtain a good death:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.—*Raccolta, p. 407*

THE VISION OF ST. TERESA.

The Guardian Angel

TAKE heed that ye despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven.—*St. Matthew xviii. 10.*

The angels of the Lord shall encamp around about them that fear Him; and shall deliver them.—*Psalm xxiii. 8.*

Are they not all ministering angels sent to minister for these who shall receive the inheritance of salvation?—*Hebrews i. 14.*

PRAYER

Angel of God, my guardian dear,
To whom His love commits me here;
Ever this day be at my side,
To light and guard, to rule and guide. AMEN.

The Sovereign Pontiff, Pius VI., by a brief, October 2d, 1795, granted to all the faithful, every time that, at least with contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS.—*Raccolta, p. 307.*

THE GUARDIAN ANGEL.

STUDYING THE WORD OF GOD.

THE WORD OF GOD

THE law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones.

As the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

So shall my word be that shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I have sent it.—*Psalm xviii. 7; Isaias lv. 10, 11.*

CHRISTIAN DOCTRINE

To encourage all the faithful ever more and more to teach or to learn the Christian doctrine, the Sovereign Pontiff, Paul V., by a constitution, October 6th, 1571, granted the following indulgences:

To school-teachers who, on feast-days, shall take their scholars to catechism and teach it to them:

AN INDULGENCE OF SEVEN YEARS, every time.

To school-teachers who, on work-days, shall explain the catechism in their schools:

AN INDULGENCE OF ONE HUNDRED DAYS, every time.

To fathers and mothers, every time that they shall instruct their children and domestics in the Christian doctrine:

AN INDULGENCE OF ONE HUNDRED DAYS.

To all the faithful, every time that they shall employ themselves in studying how to teach or in learning the Christian doctrine:

AN INDULGENCE OF ONE HUNDRED DAYS.—*Raccolta, p. 418.*

The Child and the Angel

THE GUARDIAN ANGEL'S LAMENT

THOU hast sorrowed the spirit that loved thee,
And watched o'er thy footsteps for years;
Thou hast made me at last sigh o'er thee,
In secret, in silence, and tears.
For my Father in heaven I loved thee,
For His sake have I guarded thy ways;
Return, O return, I implore thee,
Him to love, to serve, and to praise.

O'er thy pathway through life still I hover
Thee to comfort, to solace, to cheer;
With the love of a fond, saving brother,
Through this desert of trial and fear.
Oh! when shall I clasp thee—how fondly,
And bear thee, all dangers now past,
To the arms of the God who died for thee,
To our home in the heavens at last!

TO THE GUARDIAN ANGEL

O holy angel, guardian mine,
My guide and my director—
Sweet messenger of love divine,
Be thou my kind protector.

By day and night, whate'er betide,
O, fold thy wings around me,
And never, never leave my side
In dangers that surround me.

Oh! bear to God my fervent prayer,
Preserve me from temptation;
Extend thy help, thy loving care,
To work out my salvation.

While here a pilgrim weak and frail,
Blest angel, walk before me;
And when my strength begins to fail
Oh! kindly then restore me.

Be near me, angel, when I die,
Till, over sin victorious,
Thou bear my parting soul on high,
To reign with Jesus glorious.

ST. RAPHAEL.

St. Raphael the Archangel

★★★★★★★★★★★★

"He hath given His angels charge over thee, to keep thee in all thy ways."

THE name of this blessed angel, the third who assists before the throne, means "cure of God." From having conducted Tobias in his journey to Rages, he is invoked by travellers and voyagers. Let us, who are strangers and pilgrims on earth, beg his guidance and protection to-day, and he will not fail to bestow it.

O angel of God, illumine, defend, and preserve us this day and forever.

EXAMPLE IN THE LIFE OF ST. FRANCIS DE SALES.

The great Bishop of Geneva on all occasions invoked his guardian angel, and in travelling he asked the protection of the angels of the diocese and country through which he passed, and always did they come to his assistance. Were this fact not mentioned in his life, we might readily believe, in reading of his hairbreadth escapes from accident and death during his perilous mission in the Chablais, that not one but many heavenly spirits accompanied him—a body-guard sent by the divine Master to keep His apostle from every danger.

On one occasion, being taken prisoner of war, he was presented to Marshal de Vitry, captain of His Majesty's guards, who at first questioned him on his object in coming into the enemy's country. The Saint replied that he had come to the Chablais in order to bring the commands of his King to the Lord de Montglant. Marshal de Vitry praised his zeal, and conceived for him so great an affection that he could not find words to express it, and begged him to remain with him, offering to send a gentleman to the Lord de Montglant to execute the commission. The humble and prudent man, however, declined this kind offer, and replied: "Sir, what on another occasion I should consider an honor would at present be a reproach to me, since this great king is an enemy of my lawful sovereign, although I trust in God that the two monarchs may soon be reconciled." This generous expression was so agreeable to Marshal de Vitry that when parting he offered to send an escort of his soldiers to attend him beyond the lines; but Francis modestly declined the generous offer, and concluded his mission with safety.

EJACULATIONS

O holy angels! who will accompany Our Lord at His last coming, pray for us.

O guardian angels of St. Francis de Sales and St. Jane Frances de Chantal! pray for us.

POPULAR OBJECTIONS

Against Catholic Faith and Devotion

ANSWERED BY A CONVERT*

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INTRODUCTION.

We are all hastening onward to the decisive day when our everlasting condition of happiness or misery will be assigned to each of us. There will be no trifling on that day. There will be no party strife. There will be no arguing for victory. There will be no valid excuse for ignorance where knowledge might have been attained, or for error where the truth might have been known. We are all hastening onward to a tribunal at which a Judge presides unto whom all hearts are open, and by whom the test of Truth will be applied to every word and work of man.

These are plain truths, in word acknowledged by all Christians of every party; and yet is it possible to believe that they are present to the minds of the great mass of Christian controversialists? If they were so present, what care would be taken to try every argument by the sole test of truth; what earnestness to comprehend the exact meaning of an opponent's argument; what a careful exclusion of all temper—especially of all irritating words, which are so incompatible with a mind anxious to weigh everything in an even balance.

Now, I do not mean to say that in the controversy between Catholics and Protestants all the faults are on one side. No doubt there are examples on the Catholic side of the indulgence of a wrong spirit and a perverse mind; and where any of us have so offended I hope that Protestants will show us our faults, bringing forward the specific instances of our failure, and will expostulate with us accordingly. Every good Catholic would consider such a course as kind and charitable, and would endeavor to profit by the reproof. In the mean while I trust there are sincere Protestants who will bear with me in a few remarks upon what appears to me so very faulty on their side.

I. First, then, I will instance their passing over so many of our

* The following pages are from the learned pen of William Dodsworth, M.A., some of the notes being omitted as being unsuited to the present volume.

arguments without notice—simply ignoring them without any fair attempt to reply to them. For some years this great controversy has been actively going on, and many worthy champions have sprung up on both sides. Of course there may be many insignificant people on both sides, and some, therefore, on ours whom the great Protestant chiefs regard as unworthy of notice. Like Goliah of old they despise these striplings. But to prevent all objections of this kind from Protestants, I will single out two Catholic writers who have gone deeply into this controversy, and who can scarcely be considered unmeet antagonists for the giants on the other side. I mean Cardinal Wiseman and Dr. Newman. Now, they have both written a great deal, which, with exceptions scarcely worthy of notice, it has not even been attempted to answer. I would instance the second volume of Cardinal Wiseman's "Essays Reprinted from the Dublin Review," and Dr. Newman's "Difficulties of Anglicanism." There is much in these volumes which seems at least to prove the unsoundness of the Anglican position, and yet no one utters a word in reply. Now, I must be allowed to say that this is not consistent with the supposition that Protestants are very earnest in the matter, and consider it to affect their everlasting salvation. It is more like the conduct of a prudent lawyer, who, when he sees his opponent has put a strong case, engages the attention of the judge or jury with other matters, and so endeavors, to use a sporting phrase, to draw them off from the scent. If these arguments coming from men of no mean reputation can be answered, why are they not answered? If they cannot be answered, why are they not yielded to? There seems to be no third course for honest men, really in earnest, to pursue: yet our Protestant friends stand still and say nothing.

In naming the works of Cardinal Wiseman and Dr. Newman, I have named them as examples which cannot be objected to on the ground of insignificance: but it would be unjust not to add that there are multitudes of treatises on the same subject, some scarcely, if all, surpassed by those just named in talent and effectiveness, which have met with the same treatment. They are simply ignored.

This, then, is my first subject of complaint, and one which seems to me imperatively to demand the attention of all candid Protestants.

II. The second ground of complaint is, that when Protestants do make an assault upon us, they do no not give themselves the trouble to ascertain or understand the real tenets of Catholics. I very frequently receive books and tracts which profess—not to meet our ar

guments, for that they really do not do, but—to assail the Catholic religion, and it becomes us to hope that they are well intentioned; but they in general shoot so wide of the mark that they are simply futile. No doubt they often assign adequate reasons why Catholics should not believe or practise what they never have believed or practised, and never intend to believe and practise; but amid their voluminous publications it is really difficult to find anything directed against what Catholics do hold and practise. All their laborious energy is spent upon setting up men of straw and knocking them down again.

Let me instance the doctrine of Transubstantiation as an example. From the days of Tillotson Protestants have been urging that the doctrine is contradictory to our senses, and only a few weeks ago it was stated in the public papers that some Protestant clergyman, having by stealth obtained some hosts kept in the mouths of some unworthy communicants, submitted them to the microscope, that according to his view he might refute the Catholic pretension. The story seems almost incredible, and I am not in a position to vouch for its truth; but its very currency indicates that these Protestants have no true conception of what the Catholic doctrine is; and it is but a sample of the blunders which they are incessantly falling into. Many have the same wild notions of what they suppose we believe upon the doctrines of the Veneration of the Saints and, above all, of the blessed Virgin Mary, of the Infallibility of the Pope, of Indulgences, and several other doctrines. If Protestants would give themselves the trouble first to understand what our doctrines really are, and next to examine with candor the arguments with which we support them, some happier results might be anticipated.

III. The controversy between Catholics and Protestants might surely be conducted without the use of insulting language and offensive imputations. In this matter I think neither side is free from blame. Why should we call each other names, or impute to each other malice, and falsehood, and I know not what else? I do not mean to excuse unfair reasoning or garbled quotations, or the suppression of evidence which tells against an advocate. These things are wrong, and where the wrong exists let it be pointed out and exposed. But when we consider the force of prejudice, the natural quick-sightedness of men for what tells in their favor and their blindness to its opposite, charity will make us reluctant to impute the worst motives. Let the conduct of men be designated as it deserves. I do not plead for flinching from calling things by their

right names. If any one suppresses truth, or suggests falsehood, let such an act be denounced as dishonest; but let us try to believe that in the heat of argument, or in well-intended zeal, the dishonesty has been overlooked, or the argument unintentionally misrepresented. Let us frequently call to mind the fact that we have really all one interest; that, whether Catholics or Protestants, we all must stand before one Judge, must all be judged by one law, and are all responsible for the reception of one truth. The interest of one is really the interest of all. And in the last day it will be seen that every one engaged in this controversy will have acted the part of a fool, as well as of a destroyer, if he has placed any other object before him than that of simply upholding the truth.

I.—RULE OF FAITH.

Almighty God has revealed to man the way of everlasting salvation. Where is this revelation to be found? It is a question the importance of which cannot be exaggerated; and the Catholic Church gives to it no equivocal reply. The Rule of Faith is to be found in the Holy Scriptures and in the Tradition of the Church. The Protestant in words objects to this answer, and says the Bible is the sole Rule of Faith. I have said "in words," because I undertake to show that the Rule of Faith which Protestants contend for is impossible in the nature of things, and that they also make ample use of tradition. For what is the meaning of tradition? It is something, and, generally speaking, instructions delivered or handed down to us. Now, I undertake to show that every Protestant, of necessity, has his faith influenced not alone by what the Bible contains, but by instructions which have been delivered to him. For if we go back to the beginning of the Gospel, we learn that Our Lord first taught His disciples by word of mouth, and they again taught others, and these again their successors, and so onward to the very days in which we live. And if we trace our teaching upward instead of downward we shall be led to the same result. Let any Christian ask himself, How did I come to know what I do know of God's revelation to man? and, except in a very few cases, which I will notice immediately, he must answer: "I was first taught at least something about it by my parents or teachers." He must know and feel that he never was or could be in such a position as to receive into his hands the Bible without having some previous knowledge of religion. Perhaps the thought will occur to some reader: "Although I did not

receive my first notions of religion from the Bible, yet my parents did, and so still, although at second hand, the Bible is my sole rule of faith." But if such an one will consider the matter a little more, he will see that the very argument which has been used about himself must be applied to his parents also, and again to their parents also, until we finally come up to the first teachers of Christianity.

All this must, of necessity, be true of the great mass of Christians. But possibly, as I have just said, there may be a very few exceptions. Some few may, perhaps, truly say: "We never learned any religion at all from our parents, we knew nothing at all about it until we arrived at the age of manhood, and then we learned it from the Bible alone." Now suppose this possible, and it is barely possible, because even in this extreme case persons would naturally seek help from some quarter, or would attend some religious meeting of some kind, or obtain instruction from some source. Yet supposing the case we have imagined actually to occur, if this person had learned nothing of religion until he had received the Bible, it is quite certain that he would have been learning something else; he would have been learning to be irreligious, and this would certainly be the worst possible preparation he could have, either to understand correctly the Scriptures for himself, or to teach their true meaning to others. So that we may safely throw such extreme cases out of account, and say, universally, that no man ever yet lived who had the Bible for his sole Rule of Faith. It has always been the Bible and instruction from others, and this instruction, call it by what name you please, is in reality tradition; it is something delivered to the person who receives it, and, be it observed, it is a present living tradition—a tradition which necessarily exercises an influence over the faith of every individual Christian.

So then we see that in terms the Catholic Rule of Faith is true of necessity. Under the circumstances of the case it is not so much a doctrine as a fact. If, indeed, Almighty God had caused the Bible to be written and completed before Christianity began, and, delivering it into human hands, had said, "This book is to teach you your religion, and from it alone you are to learn how to please Me;" and if, besides this, He had chosen to create men in full possession of their intellectual powers, then of course the Bible would be the sole Rule of Faith, and we should have just as much right to our independent interpretation of it as had the first generation who received it. But we know that this supposition is contrary to fact. Even the first book of the New Testament was not written until long after

Christianity had been taught and established, and even centuries elapsed before the Canon was finally fixed, and the New Testament presented to men as a whole. And, further, we know that all are born infants into the world, and must come to knowledge through the medium of others' teaching; and either the mind must have some religious bias before men come to full age, or otherwise must be in a still more unfavorable position by having a bias hostile to all religion. Hence we conclude that the professed Protestant rule of faith—of the Bible alone—cannot in the nature of things be ever true in fact.

Since, then, all Christians, of whatever denomination, are of necessity thrown partly upon tradition, what are the different methods adopted by Catholics and Protestants in the use of it? The Catholic Church endeavors, with the utmost care, to collect the universal tradition through the whole period of the Church's existence Protestants may and do dispute her success in these efforts—that is a different matter to be met on its own grounds. But it cannot be denied that the Catholic Church professes to be guided by the Bible and the tradition of all ages, and that she labors to know what that tradition is. Now, Protestants, for the most part, indeed, perhaps all, with the exception of a comparatively small section of the Church of England, profess to reject tradition altogether, and of course they take no pains about it. That they cannot really reject it we have already seen, and the consequence is that they are swayed to and fro by whatever happens to be the floating tradition of their times or circumstances. Church of England men, Presbyterians, Independents, Baptists, Wesleyans, and all the varied sects are held more or less under the influence of their popular traditions. They may change their sect, but with it they do but change their tradition. They may set up a new sect, more scriptural as they imagine, than any which has preceded it, but still they are unwittingly influenced by tradition; for it will hardly be contended that their course of proceeding is not influenced by their preceding teaching. They cannot, in the nature of things, rid themselves of an influence which they profess so much to despise.

But there is a small section of the Church of England which takes a sort of middle ground. We admit, say its advocates, the importance of tradition, but we can only receive the tradition of the first and purest ages. Our rule is: "Scripture interpreted by the tradition of the first ages." Now one fatal defect of this theory is that there is no agreement, even by several centuries, as to the limit to

which those first ages of the Church extend. And another objection is that it is a mere arbitrary theory, resting upon no authority whatever, and ostensibly at least contradictory to the express promise of Our Lord. But these points will occupy our attention hereafter. In the mean while, I here observe that it does not meet the difficulty already noticed in regard to the ultra-Protestant, that we are all necessarily under a living tradition, as we have seen all men by the very necessity of their nature are under an existing tradition. No man ever came to the study of religion, whether contained in Scripture alone, or in Scripture and early tradition, without having his mind biassed one way or other by previous teaching, or in other words by tradition.

The Anglican High Church theory, then, rather aggravates than solves the difficulty, for it necessitates a tradition of a tradition. Let us assume that Scripture is to be interpreted by the tradition of the first six centuries, who is to be the interpreter of that tradition? Persons differ as much on this point as they do on the interpretation of Scripture itself.

Some years ago, a Dissenter of considerable ability published a work to show that the earliest ages of the Church were the most corrupt. Dr. Cumming, a Scotch Presbyterian, boasts of his knowledge of the Fathers, and within the Established Church itself we are quite safe in saying that Dr. Sumner, Dr. Wilberforce, and Dr. Pusey have formed very distinct and different views of the testimony which early tradition affords to the meaning of Scripture. Who, then, is to decide when doctors differ? All these gentlemen, perhaps unknown to themselves, are under the influence of a present living tradition. They have been either educated in different schools of theology, or in some other method they have severally come under certain influences which compel them in different directions. They have each their own traditional view of what the testimony of early tradition teaches.

Hence, when they think they follow a Rule of Faith consisting of Holy Scripture interpreted by the first ages, they practise as plain a deception upon themselves as the most violent ultra-Protestant who professes to take the Bible alone for his rule. We have only to suppose the early Fathers to be bound up with the Bible, and to form one volume, and the High Church Anglicans profess to do with that volume precisely what the ultra-Protestants do with the Bible. They exercise their private judgment upon it—that judgment, as in the case of ultra-Protestants, being influenced by the floating tradi-

tions under which their education or other accidental circumstances have placed them.

Distinct from all these theories stands out the clear and simple Rule of the Catholic Faith, Holy Scripture and universal tradition. We still need, indeed, an authoritative interpreter—to that point we shall come by and by. I am now speaking of the Rule of Faith only, and I maintain that it is the only rule consistent with Scripture, history, and common sense.

1. From Scripture we know that the Gospel was first propagated in a method which made tradition necessary. Our Lord's command to His Apostles was: "Go, teach all nations." How often has it been repeated, without Protestants seeming to understand the full import of the fact, that the Gospel was spread from land to land by word of mouth, and not by the distribution of a book. It is a fact that persons first came to the knowledge of the Gospel in this way, and it is to be noted that the several gospels and epistles of the New Testament were written for persons who already had come to this knowledge. Consistently with this we do not find any treatise in the New Testament designed to teach the first principles of the doctrine of Christ. Everything that is there written presupposes the reader to be already taught the way of salvation. All, then, that the Catholic Church has done is to perpetuate this state of things which prevailed in the Apostles' days. What the Apostles received in order to preach and to teach, their successors have received to preach and to teach. Of course, as time has gone on and heresies have arisen, doctrines have had need to be more accurately defined, and many practices and devotions have naturally developed themselves; but it has always been the aim of the Church, under a provision which, as we shall hereafter see, ensured success, to adhere rigidly to "the faith once delivered to the saints," to add nothing thereto, nor to diminish aught therefrom.

2. History teaches us the same lesson. At the first, as we have just seen, the Gospel was propagated wholly by tradition, but very soon holy and inspired men began to commit to writing the main facts of the Gospel, and then to give instruction in writing to churches or Christians from whom they happened to be at a distance. Hence arose another concurrent witness to the Rule of Faith —not intended to subvert or supersede the former early witness—but to act in concert with it. At first these writings, being addressed to different persons and different places, were scattered here and there. Some Christians possessed parts, none had the whole, and some were

without any. This state of things lasted for three hundred or four hundred years; these precious writings being of course more and more dispersed, until at length they were collected into one volume and constituted the New Testament. This is the true historical account of the matter, and it will be seen at once that it is perfectly consistent with the Catholic doctrine, while it is wholly incompatible with the Protestant notion of the Scripture being the sole Rule of Faith; for, if this were so, can we have a doubt that the Apostles themselves would have been moved not only to write, but also at once to collect their writings together into one book for the use of succeeding generations? And again, can we doubt that this book would have contained some elementary treatise on Christianity or at least some symbol or catechism of the Faith? whereas nothing of the kind is to be found in it. Besides, we are to remember how exceedingly scarce were copies of Scripture, or of any part of it, until the art of printing was invented. It is astonishing that Protestants don't think more about this. They talk of Scripture, or Scripture and early tradition being the Rule of Faith, just as if in those early times Christians had the "Bible Society" among them, or as if every parish priest had a "library of the Fathers." Whereas, while every copy of the Sacred Scriptures, as well as of other books, had to be transcribed by the pen, they were necessarily very sacred. Practically, therefore, as a general Rule of Faith, it was impossible, except to a very few, to refer either to the Scriptures or the Fathers. The practical work of the Church must of necessity have been carried on by tradition, according to the Church's meaning of that word.

3. And thirdly, I observe that the Catholic rule is the only one consistent with common sense. For what is the Holy Bible? It is a divine book, consisting of writings most varied in their style, character and purport; originally written in different languages, some portions of which are most confessedly difficult of interpretation. Much the same may be said of the writings of the early fathers. Now, of course, a rule of faith must be applied entire, because if only one portion of the rule be applied to the settlement or solution of any question, it is possible that another part of the rule might have a correcting influence. As, for instance, if the doctrine of justification had to be defined from St. Paul alone, or from St. James alone, it is probable that it would differ from a definition which is founded upon the testimony of both the inspired writers. If this be considered it will plainly appear that such a rule of faith as is imagined is altogether impracticable. It would plainly be of no use to the

mass of uneducated people, according to the notion of the ultra-Protestant; and upon the theory of the High Church Anglican, it would only be of use to the learned among them: and in that case it is open to far greater objections of the very same kind which are popularly brought against the doctrine of the Catholic Church. For whatever may be said against being bound by her traditions may with far greater force be said against being bound by the judgment of any comparatively small knot of men, however learned and excellent. And this brings me to the second general head of my subject.

II.—AUTHORITY FOR RULE OF FAITH.

The statement already made on the Rule of Faith obviously lies open to this objection or difficulty. It may be said, so far as the volume of Scripture is concerned, we admit the rule, but how are we to ascertain the genuine tradition and the true interpretation of Scripture among the innumerable different traditions and interpretations which prevail—even if we were disposed to admit the universal traditions of the Church, how are we to know, among so many contending sects, what really are the true universal traditions? This is a very reasonable question, and ought to meet with a reasonable reply, which I hope to be able to give.

While our blessed Lord was upon earth no such difficulty could exist. If any one doubted of the meaning of His teaching, or of that of His Apostles, He Himself was present infallibly to decide the doubt or difficulty. "While I was with them, I kept them in Thy name," He says in His last prayer. When He ascended into Heaven, did He then leave His disciples under this difficulty? Plainly not; there were still His inspired Apostles to decide upon such questions. But the Apostles were mortal men, whose lives were limited to a few years, whereas there were to be disciples of Our Lord for many generations. Did Our Lord then make no provision to meet such doubts and difficulties as might arise after the decease of His Apostles? I need hardly answer the question. We all know that He promised to be with them "all days even to the consummation of the world," and that immediately after His ascension He would "send the Holy Ghost, who should abide with them forever, and should guide them into all truth." Now I think there are only three methods in which it is supposed that this promise has been fulfilled. The Low Church

Anglicans and the Dissenters suppose that it is fulfilled in each individual Christian, who, as it is said, in language I hardly like to repeat in such a connection, "love the Lord Jesus Christ in sincerity." But when we find that even among persons thus defined, such differences exist as the following: on the canon of Scripture; on the efficacy of Sacraments, and on their necessity; on Justification; nay, and even on the person of Our Lord Himself (for it will not be denied that high Arians have been found among those who are deemed pious Dissenters, and Nestorians among Low Churchmen)—when, I say, we find such facts as these, the conclusion inevitably follows that there is no true fulfilment of the promise here; for, if one is led into all truth in such matters, it is obvious that he who believes the contrary is not led into all truth. And the fact is, that when such persons are closely pressed, they will say what amounts to the denial of all objective truth, that is, in reality, of truth itself, and will admit that men are saved on the belief of what appears to be truth to themselves.

The next way in which our Lord's promise is supposed to find fulfilment is that held by the High Church Anglicans, who admit that the promise was made to the visible Church, and that it had full effect in the few first centuries, so long, they say, as the Church continued to be united; but the Church came to be divided, and then the fulfilment of the promise ceased—the gift of the Holy Spirit under this aspect being either withdrawn or becoming "dormant." But this is a position as little tenable as the former. First, because it so expressly contradicts our blessed Lord's words, who, knowing very well beforehand the fortunes of His Church, still promised that the Spirit should abide with it for ever. For really the distinction between the withdrawal of a gift and its "dormancy" for many centuries is too nice to be applied without irreverence to the plain words of Our Lord. If, when He said that His gift was forever, even "all days, to the consummation of ages," He only meant that it should be of use to the Church for three or four hundred years and then should sink into "abeyance or dormancy" for fifteen hundred years, we may at once relinquish all hope of understanding what He has taught us.

But, besides this most fatal objection to the theory, it does not meet the difficulty, it only puts it off a step or two. For if, as High Church Anglicans say, the gift of interpreting the doctrine of the Church and Holy Scripture ceased after the few first centuries, we obviously need an authoritative interpreter of the interpretation.

Who is to tell what is the testimony of those few first centuries? Certainly there is no agreement amongst Anglicans themselves on this point. If Dr. Pusey opposes Mr. Goode, who is to judge between them? They have equal authority to teach, according to the laws of the Anglican Church, and they hold views diametrically opposed to each other on the testimony of the first centuries. Mr. Goode has just as much right to say that his view is correct as Dr. Pusey has to say that the truth is on his side. And this testimony, be it observed, has reference not to a fewer minor points, but to many of the great verities of the Christian faith.

Under this system, then, what is to become of the poor and uneducated? "To the poor the Gospel is preached." "Blessed are ye poor, for yours is the kingdom of God." These are the special objects of our Lord's tender care; and yet, if we are to receive these Anglican theories, to what a miserably helpless condition are they reduced. Let us suppose a poor uneducated man residing in Salisbury—he hears there, as we are told, from the chief pastor of the Anglican Church a doctrine; that is, a practical teaching very little removed from that of the Catholic Church; however, let us suppose it to be nothing more than ordinary Tractarianism. He is taught to believe in the efficacy of Sacraments; that he was regenerate or born again in Baptism, and that he receives substantially the Body and Blood of Christ in the holy Eucharist. He is taught to regard the Blessed Virgin as the Mother of God, and he imbibes such thoughts of the Incarnation as are suggested by that term. He is taught the necessity of good works to his justification, the benefit of auricular confession and absolution. I need not, as I easily might do, enlarge this list of doctrines. Now let us suppose that by some accidental circumstance he is removed to the city of Carlisle. There, too, he is instructed by a "bishop," and a "dean," but alas! the whole tenor of the teaching is changed; the most sacred convictions of his soul are decried and contradicted. He hears baptismal regeneration called "a soul-destroying heresy;" sacramental grace, a mere figment; justification by works, utterly destructive of the grace of the Gospel; and that to call the Blessed Virgin the Mother of God is blasphemy, as she was only the mother of Our Lord's human nature. Utterly perplexed, he goes for relief from bishop to bishop, and from dean to dean, but only to increase his confusion. Each tells him that he himself teaches truth, and the other is in error. What is this poor man to do? What the High Church bishop would say we really do not know, for we can hardly bring ourselves to believe that

he would refer such an inquirer "to the Fathers of the first three centuries." The Low Church bishop would no doubt send him to the Bible. "But, what!" our poor friend might say, with no small dismay, "am I to read the Bible through before I am to say which is right?" "By no means," our Low Churchman would say; "I will show the important passages." "But," our still perplexed friend might reply, "perhaps my lord of Salisbury would direct me to other passages, so that, in fact, I am no nearer a decision than before." If it should be said this is a mere fanciful case, never likely to occur, I reply that this is no answer. The fact is as I have stated—that the members of the Church of England are taught one thing at Salisbury, and another and contrary thing at Carlisle, with equal authority. And between the two, which might be two neighboring dioceses, instead of remote from each other, the part of the flock which is the special object of our Lord's care is left in an utterly helpless state. Besides, cases do actually occur of persons being successively under teachings of a contradictory character. As, for instance, where Dr. Howley is succeeded by Dr. Sumner—the one taught as divine truth what the other has pronounced to be "satanic" doctrine. If the case supposed is only so far conjectural that an uneducated Church of England Protestant can rarely be found who would take so much trouble to find out "which bishop was right," we must leave such a fact to be accounted for by Protestant advocates themselves. In fact, so far from the case being imaginative, it is one which in substance occurs every day. Out of the 10,000 or 12,000 parishes in England, there are innumerable cases of High Church clergymen succeeding Low Church clergyman and *vice versa*.

Now let us contrast with this the clear and simple doctrine of the Catholic Church. We simply take our blessed Lord's promise to mean what it says. We believe that He is with His Church "all days to the consummation of ages;" and we believe that "the Holy Spirit abides with her forever," to "guide her into all truth." By virtue of this promise, the Church is infallible. What she has decreed, or does decree, is true, and to be firmly believed. And what is the fact that results from this doctrine? It is that in the Church, throughout the world, there is unity of faith. All teach the same thing. What is the utmost amount of difference among us which Protestant ingenuity has been able to rake up? Only some such things as these—that Jansenism for a while found a harbor in one portion of the Church, until it had time to show what it really was, and then was condemned; and that Gallicanism has found a footing for

a while, though it is gradually dying out; and that the Dominicans, Franciscans, or Jesuits take different sides on certain open points of theology, although it never has been shown, or can be shown, that any such orders teach anything as of necessity to be believed but what the Church has so taught.* Why, these and a thousand other such variations, if they existed, would not touch the doctrine of the Church, that in all things needful to be believed she has ever taught one and the same thing. The very fixedness of the Church's dogma leaves a freer scope for differences where such may lawfully exist; and these are such as are inseparable from the diversity of human judgments. The Church does not attempt impossibilities, nor do we expect any others to make such an attempt. We do not complain of the Anglican Church, that some within it teach that more or less deference is due to a bishop, or that more or less influence is to be allowed to the State. Undoubtedly such things might be without destroying its pretensions to be a portion of the Catholic Church. But we say of it that it loves and embraces heresy; that it lives by the favor of the State; that it boasts of its independence of the centre of Catholic unity; that it has no fixed teaching on the most vital points; and that it returns no certain answer to the inquiry: "What must I do to be saved?"

To this question the Catholic Church has ever returned one and the same reply. It is not denied that as the Church has grown older and has had more and more experience of the heresies which she has thrown off, her reply has become of necessity more full and explicit, just as the Creed of St. Athanasius is more full and explicit than that of the Apostles. But never has her "trumpet given an uncertain sound." If the person of Our Lord has been inquired of, no Nestorian or Monophysite heresy has mingled itself with her answer. If the Sacraments have been inquired of, no doubt of their efficacy has been heard from her voice. If the Church be asked for, no

* "I can scarcely treat seriously the earnestness with which Protestant controversialists would call me back to contemplate the quarrels and jealousies of seculars and regulars among themselves or with each other. . . .

"Augustinians, Dominicans, Franciscans, Jesuits, and Carmelites have indeed their respective schools and homes; but they have, in spite of that, a common school and a common home, in their Mother's voice and their Mother's bosom—'omnes omnium caritates patria una complexa est.' But Protestants can but 'agree to differ.' Quarrels stopping short of division do but prove the strength of the principle of combination."—Newman's *Lectures on Difficulties, etc.*, pp. 251, 253.

The whole lecture ought to be read by those who feel that any importance is to be attached to this very feeble retort of Anglicans, that differences may be found in the Catholic Church.

"abnormal condition," no "abeyance" or "dormancy" of gifts for fourteen or fifteen centuries, no tampering with the plain words of Our Lord's promise, is indicated in her reply. There is no requirement of the "tale of bricks" with a refusal of "the straw." No "damning of those who believe not," while they are left in perplexity of what they ought to believe. All is plain and straightforward; the Church teaches with the authority of Christ, calls upon every one for obedience to His truth, propounds without hesitation or variation what that truth is, and, because it is the truth of Christ, enforces its reception on peril of the loss of everlasting salvation.

And here let it be observed that the exercise of the Church's infallibility is exclusively confined to the declaration and definition of the faith once delivered to the Saints. She professes to teach no new doctrine, nor to elicit any new facts. She decrees nothing *de fide* except what has been materially though not formally her doctrine from the beginning. Protestants very often mistake here. They suppose that the Catholic Church assumes the power of introducing any new doctrine at her will. Nothing can be more contrary to the truth. She declares and defines that which is old only. Before she decrees, certain truths may be discussed and doubted without sin. Before she had decreed the Son to be of one substance with the Father, even this great truth might have been, and doubtless was, really and practically believed under the form of "the like substance with the Father." But the Church pronounced this last to be an inadequate and therefore erroneous declaration of this great truth, and afterward no one could content himself with it without sin. The Church decided that no expression short of one substance could declare the ineffable mystery. In like manner her most recent definition of the Immaculate Conception is not, as some Protestants suppose, a new doctrine. It has been the doctrine of the Church from the beginning. If at any time the Church had been called upon to define it, the Spirit of God would infallibly have guided her to the same decision, as infallibly in the first century as in the nineteenth. But until it was decided no one was bound so to believe it; and holy men might, as they did, arrange themselves on opposite sides of the question.

But recently an objection has been brought against us in the following words. First, the Roman Catholic "has not informed us what, on his theory, he understands by the voice of the Church—whether of the Pope alone, or of a General Council, or of the two combined; and secondly, on an acceptance of either of the above

opinions, the Church of Rome did not speak as regards the faith, from the latter part of the sixteenth to the middle of the nineteenth century. So that here is no great difference of kind, but simply of degree; for if the Creed of Trent served the Latins for three centuries, may not the Creed of Athanasius serve us for thrice that period? And it is wholly useless to urge that in the Churches of the Roman obedience no points for consideration, or questions for settlement, arose during that time, when we remember the bitter controversies that gave to the theological world the treatises of Quesnel, Jansenius, etc. . . . So that here again, by refraining from theories and by appealing to fact, we at once discover the correct state of the case, etc." ("The English Church," pp. 12, 13).

These are brave-sounding words, but really they are only written like so many other attacks upon the Catholic Church, from the atmosphere of ignorance. For first, to meet the objection on the statement of the objector, it is notoriously founded on an untruth. If we should accept the alternative which he allows, and say that the "Voice of the Church" is in "the Pope alone," have there been no Papal bulls in the last three hundred years? Was there no bull against the doctrine of Jansenius, the case selected by the objector himself? With the exception of this gross blunder, the objection is an old one, and has been answered a hundred times. It is the doctrine of the Catholic Church that her voice is infallible. All Catholics without exception agree in holding that under certain prescribed conditions that voice may be infallibly recognized; where some of those conditions are wanting, a question may arise whether such or such an utterance be the voice of the Church. The practical result of this doctrine is the absolute unity of the Church. The objector appeals from theory to fact. We gladly join issue with him in that appeal. When he asks "If the Creed of Trent served the Latins for three centuries, may not the Creed of Athanasius serve us for thrice that period?" we appeal to facts. Although we are not dependent upon our own interpretation of the decrees of Trent (which is the more accurate way of putting his position), yet as a fact, the Catholic Church is at unity. Even the objector can bring no stronger charge against it than the temporary existence of the now suppressed heresy of Jansenius. And, on the other hand, it is a fact that the private nterpretation of the Creed of Athanasius has not served to keep the Anglican Church at unity, even on the very "first principles of the doctrine of Christ"—witness its dissensions on Baptism and the Eucharist, not to mention the interminable list of other doctrines. But

further, the objector seems to think that a voice, if it exist, must be always crying aloud. On the contrary, its known existence often relieves it from the necessity of utterance. Thus, for instance, how seldom in recent times has the law of England had to pronounce the crime of high treason. Yet no Englishman doubts that if adequately provoked it would speak loudly enough. So in the settled and fixed doctrine of the Catholic Church, the voice of correction or condemnation in recent times happily has not had much occasion to speak. But every Catholic knows that it exists; and if but one-twentieth part of the heresy which walks abroad in the Established Church were to show its face among us, the voice would speak loudly enough. But there is in this objection, as there is in most Protestant objections, that presumptuousness of private judgment which lies at the root of all heresy. The anonymous writer in the *Union* newspaper thinks himself more competent to judge both as to the time and the circumstances when the Church ought to interfere with her authoritative voice than those who are invested with the solemn responsibility of deciding on that question; and even although the result has been the entire vindication of divine truth, he thinks that he could have managed the matter better.

The foregoing considerations will enable us justly to appreciate what constitutes perhaps the most popular argument against the Catholic Church, namely:

III.—ON UNREASONABLENESS OF DOCTRINES.

Catholics who enjoy the happiness of having been taught by the Church from their earliest years can scarcely imagine the force which such objections have upon the minds of those who have been educated as Protestants. Protestantism has so far ignored the supernatural in things present that belief in them cannot be obtained without the greatest revulsion of mind. It so far substitutes the reason of man in the place of divine faith, that it cannot without the utmost difficulty receive those things which are above reason, and which seems to it contrary to reason. Thus, for instance, transubstantiation in the blessed Sacrament of the Altar seems to many Protestants a thing preposterous, and perhaps even impossible. So again, that the Saints in Heaven should hear our prayers seems incredible; and all miraculous interpositions are looked upon with the utmost suspicion, not to say with absolute unbelief. And yet these

same Protestants profess to believe that something far more transcendently wonderful, and in its own nature far more improbable, took place in past time; for they profess to believe in the Incarnation. Upon the mention of this, perhaps some Protestant will impatiently fly off with the objection: "Do you mean to place modern miracles on the same footing with the Incarnation of the Son of God?" From such an one I would pray for a little patience. I am instituting no such comparison; nay, more, I am going to contend against any such comparison, for reasons exactly opposite to those which influence the Protestant. Let us consider one thing at once. We are now discussing the abstract improbability, or even impossibility, of events which are out of the ordinary process of nature, and on this ground I maintain that the Protestant has far more reason to disbelieve the Incarnation than to disbelieve anything else which the Catholic Church proposes to his faith. For the Incarnation is the greatest of all miracles, as it is the greatest of all mysteries. That Almighty God should be conceived in the womb of a virgin, should be born, should pass through all the stages of infancy, childhood, and manhood, should die is so utterly beyond all human conception, appears, in the abstract and *a priori*, so improbable, not to say impossible, that when this fact is really believed, it is the height of absurdity and inconsistency to doubt any other fact which is supported by adequate evidence or just reason, on the ground of abstract improbability. Let then this ground of objection be forever put away. It is really very important in this controversy to distinguish different grounds of objection. Protestants generally confuse them and mix them up together. They object to a doctrine, or an alleged fact, partly because they think it in itself improbable, partly because it does not seem to be supported by adequate evidence or reason, partly because it seems to lead to results which they dislike, and so altogether they consider that it is not true. But a chain, however apparently strong, is not stronger than its weakest link. Hence, if Protestants would be just to themselves and to the subject of such unspeakable importance, they will examine each link of the chain by itself. The one now under discussion, if viewed by itself, will be found weak as a rope of sand. We are under a supernatural regimen. What mortal man shall presume to say beforehand what is the most fitting way in which our Almighty Ruler should deal with us? We are confessedly in a state of probation. Who can tell beforehand by what methods we may be tried? One thing we know, that God has done a thing upon earth antecedently the most

improbable of all things, the most marvellous, the most unlikely, that can enter into the conception of man—that creator and creature should be one—a fact involving such contrarieties and apparent impossibilities—such as that the Life should die, that the infinitely and unchangeably Blessed should suffer, that it is not possible that the human mind should conceive anything more difficult. Talk then of the improbability that such a doctrine or such a fact in the Church should be true! We may point to the Incarnation and say nothing is to be rejected simply on that ground. How can you believe that Bread is transubstantiated into the Body, Soul, and Divinity of the God-Man? I answer, Do you believe in the Incarnate Son of God? And so of other doctrines and miracles, and whatever the Church calls upon us to believe. Of course I only use this argument as applicable to one ground of objection; but for that it is overpowering and complete. Nothing that the Church proposes to our faith can be in reason objected to on the abstract ground of its inherent improbability or impossibility.

I know that I am treading on very tender ground when I venture to express a doubt whether the generality of Protestants really believe in that fact which is the very foundation of Christianity, the Incarnation of the only-begotten Son of God. No doubt they sincerely think that they believe it, and perhaps in some sense or other they believe both in the divinity and in the humanity of Jesus Christ. They believe that in some sort of way He was both God and Man; but, to use a word in common use amongst some Protestants, they have never realized the fact and doctrine of the Incarnation. There are many things that lead to this conclusion: among others, their meagre estimation of the Blessed Virgin Mary; their general repudiation of her title of "Mother of God," and the rare use of it even by those who profess to believe it; their general shrinking from the near contemplation of the "Infant God;" their extreme care to use words implying or expressing the humanity of Christ whenever they speak of His human attributes, as if these were not predicable of His Divine Person—as, for instance, their shunning such terms as "Mother of God," "Blood of God," "Infant God," "God feeding on His Mother's Breast," "God cradled in His Mother's arms." But another reason for this doubt is to be found in a point more directly bearing on our present subject: I mean the way in which they deal with matters more or less analogous with the Incarnation. For instance, how many of the objections against Transubstantiation, or the Real Presence, would apply equally to the Incarnation! How

many of their objections against miraculous interpositions would equally apply to some of the circumstances of our Lord's birth; and the same may be said of some of their notions of what is mean and unworthy: "God wrapped in swaddling-clothes and lying in a manger." Do these very words grate upon the ear of Protestants? It is because they have never looked this great fact plainly in the face.

Suppose that God had delayed His coming in the flesh to these days, and suppose that under some such preparatory dispensation as the Jewish, mankind were substantially in the same state as they now are, or at least analogous to that in which they now are, and suppose that in our days and in the midst of us were to grow up the Virgin Mother, who in worldly meanness and obscurity, in some remote village, were to bring forth the Son of God, I ask, is the Protestant tone and temper of mind, the Protestant mode of dealing with the alleged supernatural and with divine things, such as would with any probability discern the wondrous fact? Will Protestants consider that I judge them harshly, or suggest what is really improbable, when I say that the same tone and temper of mind, the same class-order, so to speak, of objections with which they meet the pretensions of the Catholic Church, would lead them to reject a God-made man surrounded with all that this world deems despicable, and all that humanly speaking would render such an event improbable?

Of course I do not mean to say that there may not be other objections against such pretensions of the Catholic Church besides that grounded upon the improbability of them; but let those objections, whatever they may be, stand upon their own ground, and not gather strength from alleged premises which have really no solid foundation.

With regard, then, to doctrines of the Catholic Church, the simple and single question is: "Are they revealed?" The whole inquiry is simplified and reduced to this one point; and here, therefore, all that I have said on the Rule of Faith, and upon the infallible authority of the Church, comes to be applicable. Hence the Catholic doctrines of the Real Presence of the Eucharistic Sacrifice, of Purgatory, of the Invocation of Saints, and, in fact, all the doctrines that the Church has decreed to be *de fide*, are infallibly true.

With regard to miracles, or alleged miracles, the Church decrees nothing respecting them. Whatever they be, supposing that they do not involve a contradiction in terms, in which case they would not properly be miracles, but absurdities, they are not to be rejected on the abstract ground of improbability, but are to stand or fall by

the evidence adduced in their support. This is entirely an open question to Catholics. Experience tells us that what brings conviction to one mind utterly fails to convey it to another. There are certain miracles of canonized Saints which undergo the strictest investigation before examiners especially appointed to inquire into them at Rome. Those which pass this ordeal Catholics in general will no doubt believe; but even here there is no obligation—it is not a matter *de fide*.

But what can be more unfounded than the notion very commonly entertained by Protestants that we have now grown out of the region of the supernatural, and to apply this, too, to such matters as the Presence of God on the Catholic Altar? Assuming the truth of the Incarnation, it seems to me most natural to expect that we should have some such living witness to that stupendous fact as we have in the Catholic Church. So far as it is permitted us to reason on the fitness and suitableness of His ways, which are unsearchable, it seems fit and suitable that such a fact as that of Transubstantiation should follow that of the Incarnation. It is, as it were, in the same line of things, and serves to perpetuate the faith which has already undoubtingly received the great truth that "the Word was made flesh and dwelt amongst us."

And with regard to miracles generally, if we believe them to have been wrought from the beginning of the world, and by our Lord and His Apostles, who can say, with any reason, that it is improbable that they should be wrought during the whole Christian era, especially since Our Lord promised that they should be wrought without assigning any limit as the time of their duration? The improbability is surely the other way. The Catholic doctrine in this matter is in itself more probable than the Protestant, and this at least should dispose us to examine impartially into any alleged instances of its verification.

IV.—ALLEGED UNCHARITABLENESS.

Another objection frequently brought against the Catholic Church is its supposed uncharitableness. As it is said, Catholics believe that none can be saved but themselves; on all the rest of the world they pronounce absolute condemnation; they say: Out of the Church there is no salvation, meaning thereby that there is no salvation out of their Church. Now this objection probably has its chief force in the Protestant mixing up and confusing two things which ought to be

kept separate,—namely, the truth of the doctrine ascribed to Catholics, and the alleged uncharitableness of those who propound it.

Now, in the first place, let us for a moment assume that the doctrine is true. The Catholic certainly does hold that the Church is the sole channel of salvation. She is the only ark of safety from the deluge. Assume that this is true, I say, and can it be regarded as uncharitable to proclaim it as widely as possible? As has often been urged, and assuredly never answered, if a man has several paths before him, and one only that will conduct him to safety, is it uncharitable to tell him the truth about the other paths in order to induce him to take the right one? Surely this is too plain a matter to need insisting upon; and when Protestants charge Catholics with uncharitableness on this ground, it is simply from inconsiderateness—it is from not keeping in mind the real bearing of the question at issue. But perhaps it will be said: If Catholics themselves are not uncharitable, the doctrine of their Church is so, which only makes the objection more fatal.

Now, let us consider what the doctrine really is. Out of the Church there is no salvation. *Extra Ecclesiam nulla salus.* I have no inclination to weaken the terrible aspect of this truth toward those who are not Catholics. When the Church is compared to the ark in the deluge, what more need be said to clothe that truth with terror to all that are without? But still, let us not make it more terrible than it really is. It is a possible case that persons may be really, though unconsciously, partakers of the salvation of the Church, without being ostensibly within it. Such are those cases of invincible ignorance where Christians have, without fault of their own, imbibed false notions of the Church, and under those false notions reject its claims. These are not wilful unbelievers, and God alone can determine each one's responsibility. I repeat that I do not wish to lessen the apprehension of danger to any one who is outside the Catholic Church; and surely that danger is great enough when it is said that no one wilfully out of it can be saved.

Again, with regard to the heathen, the Church nowhere requires us to believe that salvation is impossible to those amongst them who may be faithfully using the light that is in them; and while it is certain that God has endowed His Church with the fulness of light and grace, there is nothing to prevent the hope that these blessings may have overflowed in their measure even to those nations who, compared with the Church, "sit in darkness and in the shadow of death." If even with these deductions Protestants should think the

doctrine harsh and uncharitable, I would beseech them to reflect upon the fact that we are under a supernatural dispensation, the grand feature of which is that the Eternal Son of God made Himself a worm for our salvation. Can any mortal man estimate the correlative guilt and misery of "neglecting so great salvation"? Is it not a question on which we must fain put aside the vain reasonings and musings of the human mind, and ask the simple question: "What hath God said?"

Take an illustration from human affairs. Suppose a tender father to have lavished unbounded love upon his son. He has made the amplest provision for him by unexampled sacrifices on his own part. He has subjected himself to exquisite pain and torture to relieve that son from the consequences of his crimes, and yet that son continues deaf to his father's voice, rebellious against his will, and utterly regardless of all his tenderness and love: should we think it uncharitable to speak of that son as having justly forfeited his inheritance, and incurred his father's utmost displeasure? What, then, if God is that Father, and if every one who rejects His appointed way of salvation is such a son, can we say that there is anything in the doctrine of the Church uncharitable? does not the whole question resolve itself into the truth of the representation? If it be true that God gave His only-begotten Son to save sinners, it cannot be charged with either uncharitableness or unreasonableness to say of those who reject His way of salvation that they cannot be saved. The objection is founded in unbelief.

And after all, what is there more uncharitable and severe in the doctrine of the Catholic Church than in that of every Christian, except the extremest latitudinarian? Every sect draws the line somewhere. High Church Anglicans used, consistently enough with their own theory, to deny the possibility of salvation to all Dissenters as such, which is precisely the doctrine of the Catholic Church in reference to themselves. And, again, evangelicals generally deny the possibility of salvation to those who do not receive their doctrine of justification by faith only, and so forth. The fact is that such objectors must consistently charge the words of Eternal Truth with uncharitableness. "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." All the virus, so to speak, of the Church's exclusiveness is contained in these words. The subject-matter to be believed is foreign to the question of charitableness and uncharitableness.

V.—ALLEGED LAXITY IN MORALS.

Finally, it is an objection frequently brought against the Catholic Church in recent times that her morals are lax, and that this has been especially shown by the "deterioration" of converts from the Anglican Church. The former part of this charge professes to be partly built upon the supposed fact that the standard of morals is lower in Catholic countries than in England. This supposed fact it is, perhaps, impossible either to substantiate or to contradict. We have no accurate statistics; we have no admitted rule whereby we can measure the relative badness of different crimes or faults. To attempt any fair conclusions on these points would require a whole treatise, and such means of information as it falls to the lot of very few to enjoy. I will only say, then, after having passed some years on the Continent, that I cannot imagine any fair-minded person coming to a conclusion that on the whole the standard of morals is higher in England and Scotland than in the generality of Catholic countries. At best, however, this must be a mere matter of opinion from which no legitimate conclusions can be drawn. No doubt in all large cities much sin is committed; and as we are generally the least sensitive to those sins with which we are most familiar, it is not improbable that foreigners, whether on the Continent or in England, are more alive to the faults of other countries than to those of their own.

But when such a charge is brought against us, it would be unpardonable not to appeal to the case of Ireland. England and Wales form a Protestant country; Ireland is a Catholic country. Now what do we gather from the table of statistics of crime in the two countries presented to Parliament? It will be admitted that such a document, although still imperfect for the purpose required, is yet very much more to be depended upon than common reports or superficial observations of travellers. What, then, does the Parliamentary Report teach us? Why, that in proportion to the number of inhabitants in each country, crime is far less prevalent in Ireland than in England and Wales, and this both in respect to the number of crimes and of their heinousness. Taking the year 1854, the latest year for which the returns have been made up, the total of convictions in England and Wales is one in every 782 persons; while in Ireland it is only one in 928. In 1853 and 1854 there were 104 capitally sentenced in England and Wales. The same proportion for

Ireland would be 34; whereas, in fact, there were only 21 capital convictions in that country. But there is one class of offences—the one in which the power of religion is more exclusively influential—offences against chastity, in which the contrast is still more remarkable. In 1854 the convictions in England and Wales were 141. The like proportion for Ireland would be 47; whereas, in fact, they were only 35. In the previous year for England and Wales there were 151; for Ireland 33, instead of the proportional number of 50. So that it would appear from these statistics that there is above one-third more of unchastity among the Protestants of England than among the Catholics of Ireland. But, in fact, this is very much to understate the case, for it leaves out of the reckoning almost all the unchastity which is unconnected with violence. Now it is a matter of notoriety that the rural population of Ireland is remarkably chaste, while that of England and Wales is very much otherwise. In Ireland an unchaste marriage rarely occurs. In England and Wales, to say the least, they are of very great frequency. In Scotland, the country most exclusively Protestant, the comparison in this respect would tell still more in favor of the superior morality of Ireland.

It must be borne in mind that I am here meeting the objection of an opponent which, upon his own ground, is shown to be utterly futile. But, for my own part, I confess I am not disposed to lay great stress upon the fact of the superior morality of any Catholic country. There are so many incidental matters necessarily bearing upon the point that no implicit dependence can be placed upon conclusions to which so great a variety of circumstances may contribute. The only point of real importance is, whether it can be fairly charged upon the Catholic religion that it allows or encourages laxity in morals—a charge which ignorance or bigotry alone can bring. The practice of confession—extending even to the indulgence of sinful thoughts—the necessity of such a confession, with a firm and efficacious resolve against every sin, before communion, are a guarantee of the care of the Catholic Church on this head. The number of means and appliances toward a holy life, and the witness which she bears against the world and flesh in the ascetic and saintly character, testify to the same truth.

With regard to the charge of "deterioration" against the converts, even if it were true, it could not fairly be considered as an objection against the Catholic religion. For what are the facts of the case? The persons referred to have been, for the most part,

clergymen of the Established Church. While in that capacity, of course they have thought themselves invested with a sacred character, and their occupation has been among things in their then view invested with sacredness. But from motives which the nature of their act shows to be most conscientious, they have arrived at the conviction that they have long been living under a deception; that the body which they mistook for the Church is, in fact, no Church at all, but a pretender to that which it is not. Under this conviction they have forsaken it, and become Catholics. Here, in many cases, they have been, at least temporarily, if not permanently, thrown upon secular avocations, or upon no avocation at all, and perhaps reduced to comparative poverty. Now is it much to be wondered at if, under such circumstances, some really have not stood the trial without deterioration; that the temper has been somewhat soured, and that the even tone of their disposition has been disturbed? Of course, I do not mean to justify any such "deterioration;" if it does exist, it is really sad to think that men who have sacrificed so much should sink under what may be regarded as a less severe trial. But the inconsistencies and infirmities of human nature are quite sufficient to account for such anomalies, without charging them on the Catholic Church.

It seems to me that Anglicans are bold men to venture upon charges like these. There is One who has said: "With what judgment ye judge, ye shall be judged." Accusations of this kind, then, are virtually an appeal to the all-seeing eye of God, and a challenge to Him to scrutinize their own conduct: "Lord, I thank thee that I am not as other men are. I am no trifler. I keep myself aloof from such and such amusements. I watch over tone and temper of my conduct. I am not like this convert publican." Well, let that appeal stand over to the last great account.

Anglicans seem often to forget that clerical converts can only regard themselves as laymen, and must consider it blameable affectation to conduct themselves otherwise than as laymen. Hence we find a recent Anglican writer* censuring the clerical converts for their "dress, and habits, and amusements," and for manifesting no contrition for having, at least inadvertently, intruded themselves into the ministry of the Anglican Church, forgetting that a Catholic cannot regard that "ministry" as "sacred," and cannot feel that the fact of his having received Anglican orders justifies any distinctiveness in "dress, habits, and amusements."

*See "Anomalies of the Church," by Mr. Woodgate.

Thus I have gone through what have occurred to me as the principal popular objections brought against the Catholic Church in these days. There may be others which have not fallen in my way, or which it has not occurred to me to notice; but be they what they may, I am persuaded that, when thoroughly sifted, they will be seen to have no solid foundation. I speak confidently; for the Catholic faith, so different from the strongest Protestant opinion, empowers me and authorizes me so to speak. This faith is of God. Opinions are but of men. And all objections founded upon the latter will one day be driven as chaff before the wind in the presence of the former. "All flesh is grass; the grass is withered and the flower is fallen, because the Spirit of the Lord hath blown upon it. Indeed the people is grass. The grass is withered and the flower is fallen: but the Word of our Lord endureth for ever."

POPULAR DELUSIONS

Respecting Catholic Faith and Devotion

ANSWERED BY A CONVERT*

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INTRODUCTION.

Of all the hindrances to the progress of Truth, perhaps prejudice is the greatest. It exercises the most extensive influence over the human mind. Especially in religion, by prejudging matters of the highest moment, it puts a stop to all inquiry, and so shuts up the mind in hopeless ignorance. If persons will calmly and candidly examine into the foundations of their belief, or of their unbelief, by the blessing of God the happiest results may be expected. We are told on the highest authority, that, "the meek He will guide in judgment, the meek He will teach His way." But how can persons reach the Truth who reason upon foregone conclusions, into the grounds of which they have never seriously examined? Reasons may appear perfectly just and conclusive, nay, may really be so, when built upon certain proposed premises—they may be most legitimate and conclusive deductions from those premises—and yet if the premises themselves are untrue, the deductions and conclusions will be untrue also.

All this is very obvious, and yet perhaps it is not sufficiently considered; and it seems that for want of considering it, persons are very often unjust to each other. I will at once illustrate what I mean, by an example bearing upon the subject of the following pages. In recent times we have witnessed in England many conversions to the Catholic Church. Many men of sufficient learning, of unexceptionable morals, of undoubted sobriety of mind, at great personal sacrifices, have relinquished the tenets in which they had been educated, and have embraced the Catholic religion. Of course, it will be admitted that the taking of such a step implies very strong conviction. Such persons as I speak of certainly would not leave

*William Dodsworth, M.A.

the community in which they have lived, sacrificing much of this world's goods, and long-formed friendships, and many other things sufficiently pleasant, unless they had a very strong conviction that they ought to do so.

On the other hand, there are many Protestants who have regarded this act on the part of their brethren with most unfeigned surprise. It is a wonder which seems to them to admit of no explanation. To become a "Papist," in their mind, argues the most astonishing blindness and perverseness. It surprises them, that men of sense can so degrade themselves; that having lived in the light and freedom of Protestantism, they can submit to the trammels of "Popery." Here, then, the parties are at issue. This is the phenomenon to be contemplated. Here are two men, of equal capacities, equally learned, sober-minded, and sincere; one has become a Catholic, and wonders how his friend can resist the evidence which has produced his own conversion; the other continues a Protestant, and wonders by what delusion his friend has submitted to be a Catholic. Now what is the real fact of the case? It is that the Protestant has formed a notion of the Catholic religion which, if it were true, would justify him in rejecting it, and would also justify the estimation which he has formed of his friend. His fault lies not in a course of action inconsistent with his own principles, if they may be so called, but in having formed a wrong judgment. Consequently, the arguments and expostulations of the Catholic will be entirely thrown away, unless they are directed to this point. We shall in vain endeavor to persuade an honest man to be a Catholic, so long as his moral sense revolts against what he, in his ignorance, supposes to be Catholicism. Nay, more, he ought not to be so persuaded. He is quite right in regarding all such persuasions as mere temptations to do evil. For instance, let us suppose a man to be convinced that the Catholic religion is idolatrous; we must pity his ignorance and delusion; we must blame the perverseness of his judgment; but we cannot blame him from declining under that conviction to become a Catholic. He would commit a mortal sin, if, in outward form, he became one, for under such circumstances he could not be a Catholic in heart.

The whole question then turns upon a matter of fact. Is the Catholic religion idolatrous or not? Until this is decided, all arguments and persuasions are entirely thrown away. Assume the fact to be as the Protestant supposes, and all differences of opinion are at an end. A Protestant then may not be blamable for the bare

act of rejecting the Catholic religion,* and yet he may be highly culpable for forming a wrong judgment of what this religion is; just in the same way that all the Jews were not blamable for the bare act of rejecting our Blessed Lord, though they were to the last degree culpable for forming a wrong opinion of him. Granting them their premises, their conclusion was right; but this did not justify their rejection of Him, as we know. They might all have known Him if they would. A perverse will lay at the root of their unbelief. True, they were ignorant—but it was a perverse and sinful ignorance. It is true they had some plausible objections. "We know this man whence he is, but when Christ cometh, no man knoweth whence he is." "Doth Christ come out of Galilee? Doth not the Scripture say that Christ cometh of the seed of David, and out of Bethlehem, the town where David was?" "This man cannot be of God, because He breaketh the Sabbath day." Such objections were more or less plausible; had they been well founded, they would have been fatal. But we know that they were founded in ignorance; and we know that this ignorance was most culpable. The Jews might have been enlightened if they would; they might have discovered that their objections were groundless; but they obstinately refused to listen, and so perished in their unbelief.

Now, it may be feared that this is precisely the kind of danger to which many of our fellow-countrymen are exposed in this day. The Catholic religion has been brought prominently under their notice. By the religious movement in England, by the number and character of conversions to the Catholic faith, by the resuscitation of religion in France, by the renewed life and vigor of Catholicism throughout Europe, the eyes of all have been more or less drawn to the subject. The Catholic Church in these days cannot be simply ignored as it was in the last century in England. It presents itself to the eyes of men, it summons their attention, it forces itself upon their notice. They must either accept it or reject it. There is no middle course. And how do the generality of Protestants in Eng-

* "Quando iis, qui in hæresi nutriti sunt, pursuasum est a puero, nos objicere et persequi Verbum Dei, esse idolatras pestilentes deceptores, ideoque tanquam pestes fugiendos; non possunt, stante hac persuasione, salva conscientia nos audire, et laborant ignorantia invincibili, cum non dubitent se esse in bona via."—Busembaum Theol. Moral. (with the authorities quoted by him), lib. 2, tract. 1, c. 1.

"Si talibus oriatur dubium de sua secta, tenentur ulterius inquirere, et a Deo petere lumen, quod si negligent, peccant contra fidem; cum non adhibeant media ad implendum præceptum Fidei. Quod si deinde nostra fides eis sufficienter proponatur, tenentur amplecti."—Laym. v. Ferdin. Castro Palav., t. 4, l. 1, p. 12, et l. 2, p. 3.

land answer this summons? By calm inquiry? By a diligent examination of facts? With some sense of their responsibility? Are they willing to give the cause a candid and patient hearing, and to sift the evidence upon which certain popular objections rest? In a word, do they show any disposition to examine into truth, and abide by its decision? Alas! we know that the very reverse of this is the fact. They deal with the Catholic religion precisely as the Jews dealt with Our Lord; they will not hear; they rest upon their foregone conclusions; they bring the most absurd and unfounded objections against it. If there is any difference indeed, it is in favor of the Jews and against the Protestants. In the case of the former there was plausibility in some of their objections. Our blessed Lord had sojourned in His earlier years at Nazareth; they had therefore some ground for supposing that He was born there, and so that He did not fulfil the conditions of Scripture. But Protestant objections against Catholicism are really oftentimes of the most absurd and groundless character. If the subject were less serious, they would be absolutely ridiculous; but considering against whom the objections are really directed, and the interests which are involved in them, they are most awful, because they show the terrible lengths to which prejudice will carry the human mind. It would really seem incredible, if the facts were not before our eyes, that men of education and of competent acquirements should bring themselves to think that others of equal education and acquirements should deliberately offer to the Blessed Virgin Mary the worship due to God alone; that they worship material bread and wine;* that they have

*The extent to which prejudice against the Catholic Church may be carried is illustrated by a recent example. The late lamented Mr. Robert Wilberforce, shortly before he became a Catholic, wrote a book, the main purport of which was to show that there is a real presence of the Body of Christ in the Eucharist, and that Christ is there to be adored. Shortly after the publication of the book, the brother of the author, the Bishop of Oxford, wrote a letter, inserted in the public newspapers, asserting that there was nothing in Mr. Robert Wilberforce's book inconsistent with the doctrine of the Church of England. On the fifth of November, 1855, the Bishop of Oxford preached a sermon before the university, which was afterward published, in which he accuses Catholics of "idolatrous impieties," and of "worshipping the wafer." Now Dr. Wilberforce could not be ignorant of the Catholic doctrine, for he had recently read it as expounded in his brother's book. Moreover, he had two brothers in the Catholic Church, of at least equal talents, education, and attainments with himself, and of whom it may certainly be said, even setting aside religious considerations, that they were as little capable as himself of falling into such absurd impieties, and yet he deliberately charges the Church, of which they were members, with the worship of material bread—in other words, with formal idolatry of the most absurd kind. Can we escape from the inference he has allowed prejudice so entirely to blind his eyes, that he has written at random, not knowing what he said?

adopted a religion in which licenses to commit sins are sold according to a tariff affixed to the church doors; * that they build houses in England, with dark cells in them, with the view of torturing or murdering children with impunity; † that the Catholic gentry voluntarily yield up their daughters to nurseries of vice and impurity, with no other motive than to save the cost of their maintenance.‡ These and similar atrocities have been charged upon Catholics by Protestant authorities in England in recent times. They have been stated and received as true; we must in charity therefore suppose they have really been believed. Is it possible to conceive that prejudice can be carried further?

Considerations such as these have prompted the humble attempt in the following pages, which is simply to show, in a brief and popular way, that the objections of Protestants against Catholicism, so far as they have apparent strength in them, are really unfounded; and to contrast some of the features of our religion, as Protestants represent them, with what they really are. In some instances, misapprehensions may be traced to their probable origin, and in these cases it may be useful to suggest the mode in which the mistake has arisen. To a candid mind this may be the best assistance toward correcting it. Of course, my object is not to defend or explain the Catholic doctrine. This is as far from my intention as it is out of my province. Nor would it in any case be necessary, for abundant treatises defending and explaining Catholic doctrine, both in a popular and erudite method, are everywhere to be found.

The humble task which I here propose to myself may not be un-

* This monstrous story was related by an English clergyman of the name of Collins, four or five years ago, in a letter to the *Times* newspaper, which was inserted in that journal. The statement was that he had seen such a document affixed to the cathedral doors in Brussels. Some Catholic was at the unnecessary pains of obtaining an authoritative contradiction to the story. And it was then suggested that the clergyman had seen the *tariff for the hire of chairs*, which is the only tariff affixed to the doors, and that, not understanding the French language, and ready to believe any wickedness of Catholics, he had jumped to the conclusion that this document contained the prices exacted for the commission of sin. As this refutation and suggestion were inserted in the public papers, and met with no reply or observation, it may fairly be concluded that this was the true account of the matter. What shall we say of the state of the knowledge and feeling on this subject in England, that such a story could be ventured upon, and find credence in such a journal as the *Times!* It really almost passes belief.

† This was charged upon Dr. Newman and the Oratorians, by Mr. Spooner in the House of Commons, in reference to the house recently built by them at Egbaston, near Birmingham—the real fact being that these "cells" were the kitchens and coal-cellars of the establishment.

‡ See the speeches of Mr. Henry Drummond in the House of Commons.

suitable to a convert, since such a one has probably himself labored under some of the prejudices which he now tries to remove; and by some sad experience may have learned with what difficulty they have been removed.

I.—THE BLESSED VIRGIN.

One of the first and most effective of Protestant objections against the Catholic religion is that it requires Christians to pay undue homage to the Blessed Virgin and to the Saints. I call this the most effective objection, because it is perhaps more frequently adduced than any other by those Protestants who approximate the nearest to Catholicism; and also because the most satisfactory answer to the objection rests upon facts which are generally remote from the observation of Protestants. The substance of the objection is that Catholics pay such honor to the Blessed Virgin, that at least it infringes upon, if it does not engross, the honor exclusively due to God; and that thus the doctrine of the Church on this point produces implicit, if not formal, idolatry.

Now perhaps the best answer to this objection is an appeal to the fact that such has not been the result of the doctrine; that any fair inquiry into the belief and practice of Catholics will show that they are not chargeable with this dreadful crime. Extreme cases, isolated instances, of course, there may be; for what is the abuse which human nature is not capable of? But just as it cannot be fairly objected to the doctrine of the Blessed Trinity that some have fallen into the error of tritheism; or to the doctrine of grace that some have fallen into antinomianism; so it cannot be objected to the doctrine concerning the Blessed Virgin that some (if such there be) have rendered to her a homage which is unlawful. I say "if such there be," because it is really a very unlikely error for any Catholic to fall into. After some personal inquiry, both immediate and intermediate, I have never met with or heard of a single instance that could be fairly substantiated. The most ignorant and ill-instructed Catholics that I have met with have yet been able very clearly to discriminate between the Creator and the creature. They have clearly understood that when they pray to the Blessed Virgin they pray to one who is a powerful intercessor with God, and that when they pray to God they pray to one who by His own almighty power can do all things. It may be true that Catholics address words to the Blessed Virgin which to Protestant ears sound like idolatry. But it

is manifestly unfair and unreasonable that the Protestant should affix a meaning on the words of the Catholic which he himself disclaims. Some Dissenter in England, who had never before heard the marriage service in the Established Church, might be struck with horror on hearing the words of the bridegroom to the bride: "With my body I thee worship;" but the bridegroom would scarcely think it fair if he were to be accounted an idolater because of the Dissenter's misapprehension of the meaning of these words. Where then is the difference in the two cases? The Anglican says that he worships his wife, but no Anglican mistakes the meaning of the words, although a Dissenter, ignorant of the English Prayer-book may do so. The Catholic says he worships the Blessed Virgin, but no Catholic mistakes the meaning of the words, although a Protestant ignorant of the Catholic religion may do so.

But in this instance I think we may discover the true source of the Protestant's misapprehension about the Catholic doctrine; and the explanation of this will perhaps be the best means of describing what the Catholic doctrine really is. There is one act of Catholic worship, the highest and most exclusive, which the generality of Protestants repudiate from their worship, with which they have nothing identical, with which they have nothing correspondent—I mean the act of sacrifice, in its highest, purest, and simplest sense. The Sacrifice of the Mass is a real, true, proper sacrifice of the Body and Blood of our Lord Jesus Christ daily renewed and continued. And it is not enough to say that this is by far the most important and the most prominent function of the Church. It is far more than this. It stands alone. It is the Catholic worship. All else is but subsidiary and accessory to it. And what is this act of worship? It is the daily offering and sacrifice of our Lord Jesus Christ, at once Priest and Victim, to God the Father. Now does it come within the extremest verge of possibility that any one, however otherwise ignorant or uninformed, should imagine that this sacrifice is to be offered to any other than God? Must not the thought of God as the object of such worship stand forever alone? It is the sacrifice of the Son of God. Can it be offered to other than God?

But there is another act of the Church's worship to which Protestants have a corresponding practice, which they profess to use exclusively toward God, but which Catholics use also to the Blessed Mother of God, and to the Saints—I mean the practice of prayer. Now, since Protestants profess to pray only to God, and regard prayer as exclusively due to Him, is it not probable that their notion

PROTECTRESS OF SEAMEN.

Our Lady of Charity, the Protectress of Seamen

THE devotion to the Protectress of Seamen has been greatly fostered in every maritime country. In Cuba it has secured a strong foothold, where this devotion was especially promoted by the Most Rev. Dr. D. Marino Rodrique de Olmedo, Archbishop of Cuba, and other prelates, to encourage sailors and others in distress, to petition the Mother of God for succor in the hour of danger. And it is said that to all those who devoutly recited a *Hail Mary* to Our Blessed Lady, an indulgence of eight days was granted, as also for every act of love offered for the love of God.

"What a pleasing object is the sanctuary of Mary, with its tapering spire standing on the point of a promontory, whence it may be seen from afar over the deep sea! The mariner salutes it with a heavy heart on quitting the land where he leaves his wife and children, and hails it with delight on his return; that spire is to him the emblem of hope, and amid all the anxious perturbation of his heart, as he approaches his home after months, perhaps years of absence, he feels a certain religious confidence, a certain assurance that all goes well—thanks to the protection of the good Virgin. . . . And then, who knows but it was Our Lady that saved him and his vessel from shipwreck, and the first care of these poor people on reaching land is to go barefoot, as in the Middle Ages, to hang up in the maritime chapel the offering promised when the tempest shivered the masts and rent the sails."

It is related that in the church of "Our Lady of Arabida in Portugal, there is an image which an English merchant was accustomed to wear on his person. Being one day in danger of shipwreck, he beheld this image surrounded by a great light, on the top of the rock of Arabida, where he then built himself a small hermitage and in it spent the remainder of his days."—*From Abbé Orsini.*

PRAYER

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

His Holiness, Pope Pius IX., by a rescript of the S. Cong. of Indulgences, June 25th, 1846, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, having said it at least once a day for a month, on any day, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there for some time for the intention of His Holiness.—*Raccolta, p. 193.*

that Catholics give divine honor to the Saints mainly arises from the fact that Catholics do pray to them? The question, then, whether Catholics do really give divine honor to the Saints resolves itself into this: Is prayer an act which can be rightly performed toward any other person or persons than God? Now, if the question be brought to this simple issue, there can be no difficulty in deciding it. I have said above that Protestants profess to pray to God only, for in point of fact they do pray to many others. No one for instance, except a Quaker, objects to pray to the Queen, or to the Houses of Parliament; nay, and which is still more to the point, Protestants do not object to pray to their fellow Christians while alive; which they do when they ask any one to pray for them. Do not let any one say that this is a mere evasion, in that we mean a very different thing when we speak of praying to God and praying to the Queen. In one sense, of course, we all mean a very different thing, for the substance of our prayer will be adapted to the person to whom it is addressed—the difference will be as wide as that between the Creator and the creature. But in another sense, and in the only sense which is apposite to the question in hand, prayer is the same thing to whomsoever it is addressed. It is the same in fact. We ask of God, and we ask of a fellow-creature; in either case it is precisely the same act. The difference arises from the person to whom we address it. When, therefore, a Catholic says that he prays to the Blessed Virgin, a Protestant immediately thinks his act partakes of idolatry. Why? Simply because he is in the habit of using the term prayer as exclusively describing an address to God. But the Catholic does not use the term in that exclusive sense. The meaning of his act is to be interpreted by a consideration of the person to whom it is addressed. If he prays to God, he prays as to One who is the sole fountain and source of all good. If he prays to the Blessed Mother of God, he prays to one who is a creature, powerful to help him by her intercession and prayers. If he prays to the Saints, it is in the same sense; and if he asks his fellow Christians on earth to pray for him, it is still the same act.

The fact is, and it seems a very obvious one, that words addressed to Almighty God or to His Saints can have no meaning on the part of him who utters them, beyond that which the utterer attaches to them; and hence the meaning of language used in prayer must be sought, not from the construction which parties to whom the language is not addressed may put upon it, but from the sense which it represents to Him who reads the mind and heart.

It appears then that this charge against the Catholics entirely arises from the different meaning which is put upon the word prayer. The Protestant, somewhat inconsistently even with his own practice, attaches to it necessarily the notion of divine worship. Of course, if his meaning were correct, and if Catholics so understood it, they would be guilty of idolatry in praying to the Saints. But if the case be otherwise—if prayer be a word of very general meaning, applicable alike to addresses made to the Creator and to creatures—then can this charge never be sustained, except by imputing to Catholics that which they one and all utterly disclaim, and ever have disclaimed, namely, that they mean to give divine honor to the Saints.

Perhaps it will be said: if this is all that is meant by prayer to the Blessed Virgin, why do Catholics use language which seems so exaggerated; as, for instances, calling her our "Sovereign Mistress," "Refuge of Sinners," etc.? To this it might be sufficient to reply that it is a most unreasonable thing to expect Catholics to accommodate their language to Protestant prejudices. Such language was in use long before Protestantism was heard of; what right have Protestants to require a change? Or, supposing that such a requirement was yielded to, would it not then be said that this was implicitly a confession of error? Would it not be in effect to plead guilty to the charge of having adopted idolatrous language, which we know has never been adopted?

But, besides this, it is far more important to reply that we cannot afford to part with this language of honor and devotion. We do not feel that it requires apology. We delight in it, and glory in it. We desire to show the greatest devotion to the Blessed Mother of God which one creature can show toward another. We do not forget that she is a creature, but a creature most blessed, most highly exalted, full of grace. We naturally use language suitable to this conviction. And certainly, the results of abstaining from such language give us no encouragement to follow that usage. In what light do Protestants regard her whom all generations were to call "Blessed"? Is it too much to say that her name is often heard with positive aversion? Or, if not this, it is at least omitted in Protes tant devotions. Protestants do certainly not fulfil the divine prediction by calling her blessed. What are we to think of the opinion of Englishmen of the Low Church party, who regard her as a "sinner like ourselves;" or of that of High Churchmen who adapt Catholic books of devotion,* pointedly omitting those portions which have

*It is a significant fact that although the members of the High Church school in

reference to the Mother of God? Protestants must, at least, show us some more becoming fruits of their practice, before they can call upon us to relinquish ours in favor of their prejudices.†

We see, then, that the whole strength of the objection of Protestants against the Cultus of the Blessed Virgin rests upon the assumption of a fact, while the alleged fact is the real matter in dispute. Assume the fact that divine honor is paid to the Blessed Virgin, and all will agree that this is idolatrous. But before the Protestant brings such an accusation against us, let him carefully and honestly examine if there be any foundation for this supposed fact. First, let them inquire what Catholics mean by the language which they use to the Mother of God; and next let them inquire, as a matter of fact, whether this language has really led to idolatry. I am sure that if they would abide by the issue of this inquiry we should hear no more of this objection against the Catholic religion.

But the objection sometimes assumes a different shape. It is said that the devotion to the Blessed Virgin occupies too large a share in

the Establishment try to vindicate their position by an appeal to primitive antiquity, their great champion, Dr. Pusey, selects for their use, not the works of those primitive authors who lived before "the corruptions of the West," but authors of late times, who abound in those alleged "corruptions." They are not content with St. Augustin, and St. Cyrian, and St. Cypril—but they must have Scupoli, Avrillon and Nouet, and St. Ignatius Loyola, and St. François de Sales, etc. Of a truth, "they bear witness against themselves."

† The truth is, as has already been said, that the effect of Catholic worship in general is so to imbue the mind with the idea of God, and of His sole prerogative, that whatsoever language a Catholic may use to the Blessed Virgin, he never can mean to employ it in its highest sense. In the use of the Crucifix, in the constant adoration of Christ on the altar, which he never passes when the Blessed Sacrament is there without bowing the knee to adore; above all, in the Sacrifice of the Mass, which cannot in idea be separated from the Incarnation—the mind of the devout Catholic is so absorbed, as it were, in thoughts of God's presence, that he cannot give His honor to another.

As to the mere use of language, who is very measured in that, when he is addressing an object whom he largely and tenderly loves? If a mother should use language to a beloved child, which in its literal meaning implies unbounded love, and which, therefore, in strictness, would be idolatrous, where is the crooked-minded puritan who would deliberately charge such language with sin? Or, what an unnatural, cold-hearted mother she would be, who would be always measuring her language to her child, for fear she should use some loving expression which in strictness ought to be applied to God only. The simple fact is, that while she may doat upon her child with all a mother's fondness, the idea of her child is so separate from that of her God, that her warmest expressions to the one cannot clash with the other.

Such, then, let Protestants believe, is the case of Catholics in their language to Mary. What language can be too strong to address that tender Mother—the Mother of God and our Mother—who loves us more than ever earthly mother could? Rather let the earnest-minded Protestant examine his own heart, and see whether he has ever felt for Mary the love for a mother; when he once feels it, let him rebuke the Catholic's language if he can.

Catholic worship; that her altar is often more frequented than any other; and that more prayers are addressed to her than even to the Son of God. Now this objection shows an entire misapprehension of the very nature of Catholic worship. It supposes that there is a sort of rivalry between the worship of God and the worship of the Blessed Virgin; and that the Christian gives so much to the one, and so much to the other. If this were a true notion, it would not require to be shown that more devotion is shown toward the Blessed Virgin than toward God; it would be quite enough to show that any devotion is paid to her. One single moment given to her would be to rob God of His due. For every moment of our time, as well as every faculty of our souls and bodies, belongs to Him. But what is the fact? Our devotion to the Blessed Virgin is only one form of our devotion to her divine Son. When we pray to her it is only because she is powerful with Him. When we honor her it is only because she is so close to Him. He is still the centre of our thoughts, the end of our acts. Let the Protestant observe a parallel to this in his own acts. He believes that Christ intercedes for us in heaven, and he prays to Our Lord to use that intercession; but this does not prevent his asking his fellow-Christian on earth to intercede for him also. Does he feel that the one act interferes with or infringes on the other? Is it a dishonor to the intercession of Christ that he asks his fellow-Christian to intercede for him also? Why, then, should this be so when we pray to the Blessed Virgin and to the Saints in heaven?

Here, then, the objection is built upon ignorance of the real facts of the case. Assume that there is any rivalry between the worship of our blessed Lord and that of his Mother; and we should not only agree that far too much devotion is paid to her but that it would be wicked to pay one jot or tittle: but then, on the same principle, it would be wicked to ask a fellow-creature to pray for us: and carry the same principle a little further, and it would destroy the very element of mediation in religion. For the Deist will use the very same argument to show that the mediation of Christ is an imputation on the mercy and goodness of God, and that to plead it is an infringement upon the prerogative of God.

I would hope that it is really unnecessary to vindicate the Catholic religion from the charge of inculcating that divine honor ought to be paid to images, and that with the view of favoring this practice it has erased from the decalogue the second commandment. The latter part of this charge is founded upon the following circum-

stances: First, that Catholics, following the more ancient division of the commandments, include in one what in the Protestant arrangement is divided into the first two commandments; and what is the tenth commandment of the Protestants forms the ninth and tenth of the Catholic. And, secondly, that what forms the Protestant second commandment, being no more than an explanation or enlargement of the first, is in some instances, but by no means in all, omitted in the shorter forms of the Catholic Catechism; precisely in the same way, and for the same reason, that the Catholic third commandment in the same shorter form is given in these words only: "Remember that thou keep holy the Sabbath Day," the rest of the commandment being, as in the former case, only explanatory. But, as I have said, this arrangement obtains only for convenience in some of the shorter forms. In the short form which I happen to possess, published by authority, the first commandment, comprising the first two of the Protestant arrangement, is given in full, as it is of course in that admirable compendium, "The Poor Man's Catechism." The Protestant has only to consult this last-mentioned book to see how false the former part of the charge is, and how carefully the Catholic Church teaches her children to use, for their edification, images and other emblems of holy things, and how carefully she guards against any improper use of them.

It may here be proper to observe that the Catholic order of the Commandments is taken from the Book of Deuteronomy, and the Protestant order from the Book of Exodus.

II.—ON TRANSUBSTANTIATION.

The next objection of Protestants, which I will notice, is against the doctrine of Transubstantiation. It is often said that it is a doctrine which contradicts our senses. The Catholic doctrine is, that after consecration there is no longer the substance of bread and wine, but only the substance of the body and blood of Christ. But, say the Protestants, we see bread and wine; there is still the form, the taste, the smell, the touch of bread; to say that it is not bread is to contradict the testimony of all these senses. Here again, the objection is founded in a misapprehension of fact. The Catholic doctrine does not deny, it asserts, that the appearance of bread and wine still remains—that everything of bread and wine remains of which the senses can be cognizant. If, indeed, we asserted that the appearance of bread and wine were no longer there, we should con-

tradict our senses, and say that which is not true; but how can we contradict our senses when we speak of that of which our senses are not cognizant? We cannot see, or feel, or smell, or touch the substance of bread; therefore it can be no contradiction to the senses to say that it is not there. It is a matter entirely above and beyond the region of sense and understanding. It is a mystery revealed to our faith, and no more impossible or contradictory than the Incarnation itself. It stands upon the same footing as any other mystery which is above our comprehension. The simple question is: Is it revealed? But when the Protestant objects that it is contradicted by the testimony of our senses, it is plain that he does not understand what we mean by the doctrine. Let him clearly understand this, and, however he may oppose it for other reasons, this particular objection must at once and entirely fall to the ground. Let us clearly understand, therefore, where we agree, and where we differ. We entirely agree with the Protestant that nothing within the region of sense can be true which contradicts the sense. But we maintain that substance is not within the region of sense; and, further, that which no one can reasonably deny, namely, that what is in appearance one thing may be in reality and in substance another. We see, then, that this objection against Transubstantiation—that it contradicts our senses, which is the objection of Tillotson and of many others—is really nothing to the purpose: it is merely beating the air; it is setting up a man of straw to knock him down; it is founded on ignorance of what the Catholic doctrine really is.

But the Protestant objection against this Catholic doctrine has recently in some quarters taken another form. We do not object to the doctrine as thus propounded by you, say the High Church Anglicans; but we object that popularly it is not so understood among the common people; they do not enter into your distinctions between substance and accidents, and the common belief of every-day uneducated Catholics is that the body of Christ is present after a "carnal" manner, in the same way as if a piece had been cut out of His sacred body while on earth, and given men to eat.

Now even supposing this very monstrous objection had any foundation—although it would be a good reason for urging that the doctrine should be more fully explained to the people—it would be no justification of its denial; and I really cannot comprehend how a conscientious man of these opinions can subscribe to an article which explicitly and in terms repudiates the doctrine of Transubstantiation, as every Anglican clergyman is compelled to do.

But, further, it doubtless indicates great kindness in these Anglican clergymen who show such extreme sensitiveness to the danger of the uneducated classes of Catholics; yet I am happy in being able to relieve them of their anxiety, by assuring them that this danger is entirely the fiction of their own imagination, and that no such notion as they suppose has any place even among the most ignorant and uneducated Catholics. Several reasons may be advanced why no such very gross error can have any existence.

1st. It is very prominently held forth in the Catholic Church that the Sacrifice of the Altar is "The Unbloody Sacrifice." This is so common a term among Catholics that none can be ignorant of it; and every one must at once perceive that it is incompatible with the very gross conception suggested by our Protestant friends.

2d. Our catechisms very carefully teach "the real presence of the body and blood of Christ under the appearances of bread and wine," which is equally inconsistent with this gross blunder.

3d. The Catholic doctrine is well known to be that Christ, whole and entire, is present in every, even the least, particle of the Consecrated Host—a doctrine altogether incompatible with the very gross conception which the objection supposes.

4th. Catholics are so habituated to the supernatural in their religion that they are of all people least likely to have any such gross and carnal notions.

5th. The daily perpetual celebration of the Sacrament in the public assemblies of the people and their frequent Communions remove them, if possible, still further from any such misapprehension.

If this Protestant misapprehension is built upon certain miraculous indications which have sometimes attended the celebration, we can assure them that no doctrine of the Catholic Church is ever built upon such manifestations. They are always judged of separately and by themselves. In the Catholic Church miracles stand or fall upon the evidence which can be adduced for them. We do not, like most Protestants, judge beforehand that such things cannot be. We are thankful for any such interposition of God's hand when it does occur; but every Catholic well knows that no doctrine which he is required to believe is built upon any such alleged miraculous interpositions (whether truly so or not) which are here alluded to.

III.—ON INDULGENCES.

The same line of observation will apply to the doctrine of indulgences. The most popular objections of Protestants are directed

against a position which the Catholic is supposed to hold, but which he really does not hold. Sometimes Protestants take the grossest form of objection and represent the doctrine to be an allowance or permission to sin. They represent the Catholics as holding that by the performance of some outward act, or even by the payment of money, they can purchase the permission to commit sin. How any one can really believe that men of ordinary understanding and ordinary consciences hold such a monstrous doctrine, it is difficult to imagine. We might complain that the charge is insulting, but let that pass. Suffice it to say, that such a doctrine cannot appear more shocking to Protestants than it does to Catholics. Others suppose that an indulgence means that a man can obtain the pardon of his sin by the performance of certain easy conditions—such as repeating some prayers—or visiting some church or altar. This again is an entire misapprehension. An indulgence has nothing whatever to do with the pardon of sin, in the sense in which a Protestant understands it.* Catholics believe that the pardon of sin can only be obtained through the merits of Our Lord Jesus Christ, and through the application of those merits to our souls by the Holy Ghost. But Catholics believe that after the guilt of sin has been remitted, and pardon has been obtained as respects eternal punishment, still a debt of temporal punishment remains, which is to be discharged by penance. In the early Church this penance was, in many cases, very severe. And if this penance is not fulfilled in this life, it must be wrought out in purgatory. But we believe that God has given authority to His Church to remit or commute this temporal punishment due for sin. So that what the Christian would otherwise have to suffer here, on account of ecclesiastical censure, or, if not fulfilled here, would have to suffer in purgatory, may be remitted to him on such conditions as the Church chooses to impose. It is true that these conditions are now generally very easy. And hence, perhaps, Protestants imagine that Catholics make light of sin. They first make the great mistake of supposing that indulgences apply to that guilt of sin which it required the Blood of the Son of God to expiate; and then, while laboring under this mistake, they very naturally conclude that Catholics make easy work of forgiveness.

Whereas, if they will consider the matter, they will see that what-

* If the term "*remissio peccatorum*" should be found, in some good Catholic writers, applied to the benefit of indulgences, of course it is to be understood consistently with the authoritative doctrine of the Church. By a very ordinary figure of speech, it must be understood as meaning the remission of penalties due to sin.

ever objection on this ground lies against the Catholic doctrine lies with tenfold force against their own. All that they profess to believe about the difficulty of sin being forgiven, the Catholic believes also. Do they believe that no one can be saved without faith and repentance? The Catholic believes this also. But here a difference arises. The Catholic believes that, as in the case of David, after the sin is forgiven, a temporal penalty is inflicted, which may be remitted by an indulgence—which indulgence is to be obtained on certain conditions, generally by the performance of some extra devotions; the Protestant, on the contrary, maintains that all these consequences of sin are done away when any one believes the gospel. In other words, he holds that an indulgence is granted to every one on a mere act of faith, without any further conditions. Hence, it is obvious that the common objection which Protestants bring against the doctrine of indulgences is built upon a misapprehension. They imagine that it makes sin an easier thing, that it encourages the commission of it; whereas, just the reverse is the fact. Thus, when a man has committed a sin, both Catholics and Protestants teach that he must repent, and look to God for pardon through the merits of Christ. This being done, the Protestant declares that he is quite free. But the Catholic teaches that sin is so offensive to God, and so destructive to the soul, that although upon true repentance and faith the sin is forgiven, still certain evil consequences are attached to it, which can only be cancelled by means of further sufferings, or works on the part of the sinner. What can be plainer, then, than that the doctrine of indulgences teaches us to look at sin in a more serious light: that it teaches us to fear and hate sin more, and to feel more keenly the evil which flows from it? *

As I have already said, it is not my object here to vindicate the doctrines of the Catholic Church, but only to set forth some Protestant misapprehensions of them. Yet here I cannot out advise every Protestant who is a lover of truth to obtain some popular Catholic

* And here it is important to observe that the Catholic doctrine is that no indulgence can be obtained without the subject of it being in a state of grace and possessing due dispositions. So that, in fact, a Catholic can never gain an indulgence without previously attaining to that state of heart and mind in which a Protestant would maintain that he did not need it, because in his view such a one would already have all his sins, with their consequences, remitted. So that, although a Protestant might contend that an indulgence is a work of supererogation, if he understood the doctrine he could never imagine it to be an indulgence to sin, or a doctrine that in any way makes light of sin. Many approved Catholic writers insist so strongly upon the difficulty of attaining a due disposition of mind as a necessary condition to the indulgence, that they make it very difficult indeed to obtain the benefit of it.

treatise which goes fully into this subject. There is, perhaps, no doctrine of the Church to which Protestants feel stronger repugnance, and this, simply because there is none upon which they have greater misapprehension. If they would candidly examine into it, they would find, probably to their surprise, how much can be said for it on Scripture grounds, and perhaps, to their equal surprise, that the whole practical effect of it is to increase devotion, and watchfulness against sin. It will be found here, as in many other cases, that the Catholic doctrine, both in its principles and effects, is precisely the opposite of that which the prejudices of Protestants have led them to suppose.

IV.—ON THE SCRIPTURES.

Another unfounded prejudice under which Catholics labor is that they discourage, if they do not prohibit, the reading of Holy Scripture. The best answer to this objection is simply to state what the Church does prohibit or discourage.

First, she undoubtedly prohibits the reading of the Protestant version of Holy Scripture. Generally speaking, Protestants would refuse to circulate the Catholic version. Is it not, therefore, very unfair that Protestants should blame Catholics for doing precisely the same thing which they do themselves? It is said that some zealous priests in Ireland, impressed with the conviction that their flocks were injured by reading the Protestant version of Scripture, as a more powerful warning to them have publicly burned it. This has, again and again, been charged upon them as the crime of burning the Word of God! and many Protestants have been led to believe that the priests burned it as such; that is, that they deliberately burned what they acknowledged to be the Word of God. Now it is obvious that the very reverse of this is the fact. The priests burned the book, not because they believed it to be the Word of God, but because they believed that it corrupted the Word of God—than in some instances it falsified the truth. Whatever may be said of the wisdom or policy of such an act, which I for one do not mean to defend, it is manifestly unjust to identify it with burning the Word of God as such: the judgment of charity will rather hold that in proportion as the Bible is valued, in that proportion the danger will be keenly felt of any perversion of it; so the fault, if fault there be, arises not from contempt of the Word of God, but from misdirected zeal for it.

Secondly, the Church discourages the indiscriminate circulation

of even the true Scriptures without note or comment, among those who from their want of education, or from other circumstances, are not in a position to make a good use of them.

Unquestionably, on this point Catholicism and Protestantism are directly at issue. Catholics regard the Word of God as a precious gift of God, capable of abuse—nay more, that it most probably will be abused by those who are not prepared for its use. It would be easy to show that this is a most reasonable position. But this, as I have said, is not my object. Every one will surely see that to charge this with being a prohibition from reading the Scriptures is a gross misrepresentation. It might with equal reason be said that a mathematical teacher discouraged the reading of Newton's "Principia," because he would not allow his pupils to begin with that book.

Within the above-named limits, the Church not only allows but enforces the reading of Holy Scripture. She exhorts every one competently instructed to be diligent in this duty, and all others she is willing to instruct; so that it cannot be fairly said that the Bible is denied to any one.*

Or let any candid Protestant take another test of the truth of this charge. Let him consult the best Catholic writers. He will find their writings abound in quotations from Scripture, and explanations and expositions of Scripture, I will venture to say far more numerous and elaborate than are found in Protestant writers on the same subjects. It will, then, no doubt, be found that the notion of Holy Scripture being disparaged by the Catholic Church is, like others, grounded on misapprehension. It arises from the want of discriminating between the use and the abuse of a thing. Unquestionably, the Church does very carefully guard against the abuse of Scripture, which she considers to be one of God's best gifts to man. But, under due safeguards against false and mischievous interpretations, she would have her children most diligent in the use of it.

And this leads me to notice another collateral charge against the Catholic Church, namely, that she is inimical to education. It is certainly a marvellous thing that Englishmen, especially, should have the face to make this charge. For what is the fact? The

* Besides, it ought to be taken into account how much scriptural truth the Catholic Church imparts to her members by means of symbols. For instance, what a body of scriptural teaching is contained in the Crucifix; and again, the chief events of our Lord's life are vividly brought before the mind in the Rosary, and all the mystery of the Incarnation in the exposition of the Blessed Sacrament. Innumerable other instances will occur to the mind of every Catholic.

educated classes in England, in respect of their education, are living upon the bounty of Catholics. Oxford and Cambridge are Catholic foundations. So also are Eton, and Winchester, and Westminster, and many other schools throughout the land. If Protestants have their own university of Durham, even for this they are chiefly indebted to the former munificence of Catholics. So it ill becomes them to cry out against us as enemies to education. But if they should say that the Church has changed in modern times (although, when it suits them, they bear ample testimony to its unchangeable character), let them, in all fairness, institute a comparison between the means of Catholics and Protestants in England, and the proportionate zeal manifested by each party in the cause of education. I am far from saying that we are doing what we ought to do in this matter; we do indeed want more schools, and we ought to be ready to support them. But I will venture to say that, taking their respective means into consideration (for the average wealth of Catholics is very much below that of Protestants), the Catholic Church will not suffer from a comparison with the Protestant body in the matter of zeal for education either in the case of the upper or lower classes of society. Yet here it must be observed again, that the Church distinguishes between education and the mere communication of knowledge. Unquestionably she is opposed to the system of teaching people anyhow or in any manner. And this, probably, many Protestants confound with opposition to education. Simply to communicate knowledge, without instilling at the same time true principles of religion and morality, is only to make men greater adepts in wickedness. To this the Church ever has been, and ever will be, opposed. But if Protestants imagine that Catholics are opposed to education, they can bring their opinion to a very easy test. Let them commit to the Catholic Church some of their superfluous wealth to promote education within it, and they need not fear that their bounty will be refused. This charge, then, of the Catholic Church being an enemy of education rests upon a simple misapprehension. To what many Protestants call education we certainly are opposed; but we would promote to the utmost education strictly and properly so-called, that is, a training and instruction of children which embrace their whole interests, both here and hereafter.

V.—ON CATHOLIC MORALS.

I will next refer to a subject upon which much misapprehension exists among Protestants, but which it will be impossible to discuss

fully, or at an adequate length, in these short remarks—I mean the principles of Catholic morals, more especially as laid down in the treatises of S. Alphonsus Liguori.

Now, it is very improbable that the objections of English Protestants, however otherwise learned or excellent, against Catholic moral theology should be well founded, because it is a science of which they are confessedly ignorant. Generally speaking (indeed, I should suppose that exceptions scarcely are to be found), English Protestants have never considered this subject. It is with them more a matter of natural instinct than of science; and we might just as reasonably attach importance to the objections of a peasant against the results of astronomy, as to those of an English clergyman against the moral system of Liguori.

But I have heard it observed by Protestants that there is no need to regard this subject under the aspect of a science; that, in fact, each one's conscience or natural instinct will be a sufficient guide. This observation only shows how little such persons have reflected upon the matter. For it is a fact that questions of morals do arise upon which Protestants themselves are by no means agreed. For instance: Are untrue representations in all cases to be condemned? Probably many will answer off-hand in the affirmative. And yet many cases have occurred, and are daily occurring, upon which these persons would find some difficulty to decide. I will mention one among a thousand as an example. In the time of the rebellion, Lord Nithsdale had taken the part of the insurgents, and was taken prisoner and condemned to death. While he lay in prison, his wife, who was tall of stature, obtained permission to see him alone; they exchanged clothes, and by this deception practised upon the jailors Lord Nithsdale obtained his life. Now, I suppose, it would be regarded as rather an extreme opinion which would condemn both parties in this case, and yet it is clearly a case of false representation. I am inclined to think that many Protestants would say in effect: It was a hard case; we are not prepared to condemn their conduct, nor can we wholly justify it. If they did wrong, there was great excuse for it. But this is a kind of language which no Catholic can hold. The conduct of the parties was either right or wrong. If right, then they were not only permitted to do it, and were not merely excusable in doing it—it was a duty or an act of virtue. If, on the other hand, the act were wrong, no circumstances of difficulty or of temptation could excuse it. Better were it that either or both should die, than that they should commit the slightest

sin.* Hence the necessity of having such cases of conscience decided by competent authority. It is a laxity in the principles (I do not presume to say in the conduct) of Protestant morality which gives occasion to the popular objections against such treatises as those of Liguori. If persons really feel the extreme danger of committing the least sin, and of having the conscience burdened with it, they will also feel the necessity of having such cases decided by some rule, and placed under some prescribed law. It is because they are so liberal in their excuses for difficult positions and great temptations, that they are able to live without a more exact code of morals, and that they feel offended by the minute distinctions laid down in Catholic moral writers. Catholics are bound under the rule that they are rather to die than to commit the least sin. Hence it is absolutely needful that they should have the means of knowing in all cases what is lawful and what is not so.

I say "should have the means of knowing," for it is another mistake which Protestants often fall into to suppose that such books as those of Liguori are designed for the common people, whereas they are really for the most part instructions for those to whom is committed the arduous task of dealing with diseased souls. They are not directions for the conduct of ordinary life, but for treating the soul of man when he has fallen into sin, or is in danger of falling into sin. They are strictly parallel with books on morbid anatomy which are written for juniors in the art. Suppose that in one of these it were shown, in some given operation, how near the heart a surgeon might cut without endangering life, what perversity would it not argue, if not only the junior surgeons, but even ordinary persons, should think themselves qualified at any time and on any occasion to use the knife to that extent? And yet this is really the extravagance supposed by those who interpret some of Liguori's

*I happen just now to meet with another case in Mr. Macaulay's recent volumes of the History of England. William III., in the war with Flanders, detected a spy in the camp who was giving information to the enemy. William had him brought before him, and with a loaded pistol at his head compelled him to write the false intelligence which he dictated to him. The story is told as a clever stratagem, without the slightest unfavorable comment. Was the deception justifiable or not? It is a common saying, not generally disapproved of by Protestants, that in war all stratagems are lawful. What is this but to say that certain circumstances make deception lawful? If so, the Protestant must descend from the high ground which he professes to take, and be contented to argue the question on other grounds. Then all deception, in the abstract, is not wrong, but every case must be decided on its own merit. It must have occurred to every one that ambushes and stratagems in warfare, which are certainly a kind of deception, are abundantly sanctioned in Holy Scriptures.

cases of conscience, as if they were rules or permissions for ordinary life.*

Let Protestants, then, distinctly keep before them these two points: 1st, that moral theology is a science, which no more than any other science can be understood without first studying the ele ments of it; and 2d, that these treatises, so often objected to, are not rules for ordinary life, but instructions for those who have to direct souls, often in cases of great difficulty—let them, I say, keep these two points distinctly in view, and I am persuaded that this difficulty in Catholicism will be found to rest on no better foundation than the others.

VI.—ON MORTAL AND VENIAL SIN.

Connected with this subject may be considered that of the distinction between mortal and venial sins.

Now, I think none but some very extreme Protestants maintain, with the Stoics, the absolute equality of all sins. Hence most Protestants, upon reflection, will find recognized in their own minds a distinction in substance the same as that for which so many are wont to blame Catholics. It is true that we hold it in a more systematic way; and although I believe no Catholic divine has attempted in all cases to draw the line between crimes which are mortal and faults

* Some mischievous papers have been recently written by a Protestant clergyman on the treatises of S. Alphonsus. If it were not before us in black and white, it might be thought incredible that a clergyman, of talents and attainments not below the ordinary standard, should imagine that the cases discussed by Liguori are adduced as a standard for ordinary Catholic teaching. This Protestant clergyman supposes that a Catholic priest will employ himself in the pulpit in showing how near a man may ap proach to sin without actually committing it; and again, how far he can go in sin without making it mortal. Why, really, this comes very little short of poor Mr. Spooner's misapprehension, who mistook the Oratorian's coal-cellar for a cell in which it would be convenient to commit murder.

Does this Protestant clergyman need be told that S. Alphonsus is writing for the use of priests sitting in the tribunal of penance, where it is their duty not to withhold absolution, except in the plainest cases which exclude from it; and, therefore, the very object which S. Alphonsus has in view requires him to take the lowest possible standard, and to draw the most refined distinctions in order to help to a merciful judgment? The priest in the confessional is a judge, more merciful and gentle than secular judges, for he is the representative of the Judge of all; and yet what should we think of the perverseness of that man who would enter into our ordinary courts of judicature and accuse the judge upon the bench of low and impure morals, because he was skilful in pointing out every palliation and extenuating circumstance which would lead to a merciful consideration of the case of the criminal before him? Truly, one is compelled to ask if a cold-hearted Pharisaism does not lie at the root of many of the prejudices against our Holy Religion.

which are only venial, many can be unquestionably classed under one head or the other. For instance, no one will doubt that murder and adultery are mortal sins; or, on the other hand, that a passionate feeling is often venial. And it may be well for Protestants to consider whether, from absence of such classification, they have not come to pass over some lighter sins as if they were no sins at all.

But I believe the chief misapprehension of Protestants on this point is that Catholics regard venial sins as a very light matter, and hence they imagine that the doctrine leads to a laxity of morals. But this is entirely a misapprehension. Every Catholic is taught that he ought to die a thousand times rather than wilfully commit one venial sin, and that for the expiation of every such sin was required the sacrifice of the Son of God. Equally erroneous, also, is the notion entertained by many Protestants, that according to Catholic morality the end justifies the means—that we are taught that if there be a great and important end in view, a greater or less deviation from the path of rectitude would be justifiable. The only way of meeting such an accusation is by a direct denial, and a challenge to produce authorities. The charge itself no doubt arises from the total ignorance in which Protestants generally are on the science of Christian morals, and from the mistakes which naturally arise from persons discussing matters on which they are ignorant.

The practical teaching of the Catholic Church is that the attainment of the greatest good, even were it the conversion of the world to the true faith, would not justify the slightest wrong-doing.

VII.—ON OATHS.

Again, much misapprehension exists on the subject of Catholic oaths. It has been supposed that the Catholic Church easily dispenses from the obligation of an oath, and that, hence, Catholics are addicted to the practice of taking an oath from which they intend to be dispensed, and that the Church approves of such conduct. Nothing can be more contrary to fact. Two things the Church holds about oaths:

1. The first is, that an unlawful oath is, *ab initio*, null and void—a position which, one would suppose, must be held by every moral writer with any pretensions to be considered such. For instance, King Herod swore with an oath that whatever the daughter of Herodias might ask, even to the half of his kingdom, he would give

it to her. But no one can think that when she asked the head of John the Baptist, the king was bound by his oath to give it. Doubtless he was both foolish and wicked in making such an oath. The Catholic Church condemns that as forcibly as it can be condemned. But when the result showed him that he could not fulfil his oath without sin, it would have been right in him to break it. And what is true in this extreme case is true in all cases. Unlawful oaths of whatever character, and whether they involve large or comparatively insignificant results, are not to be kept. A man who has taken an oath of any kind must be ready to examine this question as in the sight of God. If he has taken an oath to do an unlawful thing, that is, indeed, a fault, more or less grievous according to the circumstances under which it was taken. But if in his conscience he afterward sees it to be unlawful, then to fulfil it is only adding sin to sin. Thus, to take the instance which seems to have shocked some Protestant writers of modern times, of Catholic sovereigns who, under pressure, have sworn to grant a constitution to their subjects, and have afterward refused to fulfil their engagement. The real question is, whether it was a lawful thing to grant those constitutions. Of course, this is not the place to discuss any such question; but it is a question which must be discussed and decided before any one is entitled to judge such sovereigns to be guilty of perjury. There are, at least, supposable cases in which the fulfilment of such an oath would be unlawful. Suppose a sovereign, under pressure from a small knot of his subjects, were induced to swear that he would enact a law which would be destructive to the happiness of the community in general—no one can maintain that he ought to keep such an oath. He was culpable in laying himself under it; but he was not culpable in breaking it. Perhaps it may be said that he secured to himself certain advantages by his compliance as conditions dependent upon the fulfilment of his oath, and that at least if he cannot keep his oath he ought to forfeit the advantages dependent upon its observance. But this obviously depends upon the lawfulness of the conditions imposed upon him. For instance, William III. obtained the Crown of England, to which he had previously no title whatever, on certain conditions which he swore to fulfil. Assuming that the Parliament had a right to impose those conditions, Wiliam was bound to relinquish the crown if his conscience afterward forbade him to fulfil them. But if a sovereign already possessing rights preserves them by means of an unlawful oath, it cannot be maintained that the sacrifice of his just

rights must necessarily be dependent upon the non-fulfilment of the unlawful oath. If the parties had no right to exact the sacrifice, there can be no absolute obligation upon him, under such circumstance, to make it. Suppose a highwayman threatens my life, and in a moment of weakness I make an unlawful promise to him in order to save it—it can scarcely be maintained that when I break that promise I am morally bound to place my life again in his power. I ought not to have made the promise. True. This was a fault of which I must repent; but I cannot repair the fault by subjecting myself again to the danger from which I have escaped. It may be certainly laid down, as a law of universal application, that an unlawful oath has no binding obligation.*

2. The second thing which a Catholic holds about oaths is, that the Church, through her supreme head on earth, the Pope, has power to dispense from the obligation of an oath where no moral right is violated by that dispensation. Thus, for instance, a person takes a vow of poverty, or of celibacy, or of perpetual silence, or, as in former days, to fight against the infidels. There was no previous moral obligation to bind himself to any of these things; and the Pope has power "to loose" him from the voluntary obligation under which he has placed himself. But where any previous moral obligation subsists, no such power is claimed for the Church. As for instance, a son is bound to obey a parent in all lawful things; or he is bound to succor him in age and infirmity; circumstances may induce him to bind himself by an oath to these duties; whatever increase of obligation or assurance is obtained for the fulfilment of duty by such a course, the duty itself cannot be set aside by any earthly power. Or, again, one having power or right over another's life swears that he will spare it: or the commander of an army, on condition that town will surrender, swears to spare the lives of the besieged—in such like cases no one claims for the Church a dispensing power. Can it be maintained that within such limits there is anything either impious or unreasonable in the claim put forth by the Catholic

* The following questions for self-examination, here extracted from the *Vade-mecum*, but which may in substance be found in all Catholic books of the same kind, may convince Protestants how much they misapprehend the Catholic doctrines on this subject. The questions, of course, imply that the subject-matter of the self-examination is sinful, and is to be confessed and repented of.

"Have you taken a false oath, or sworn to what you did not certainly know whether it was true or false? Have you taken a rash oath, or without sufficient reason? Have you taken an oath to do anything that was wicked or unlawful? Or broken your lawful oaths? How often?"—*Vade-mecum*, p. 158.

Church? Or can it be denied that the Protestant objections upon this subject are founded in ignorance or prejudice.*

VIII.—ON INFALLIBILITY.

Here again Protestant objections will be found equally out of place. Some Protestants suppose that Catholics believe that everything which the Pope says, even in private conversation, is infallibly true; that this prerogative supersedes even the use of memory, so that the Pope could not be mistaken in asserting that such or such an event took place yesterday, or a month or a year ago; or again, that we believe that he is, at least, infallible in his judgment upon every religious matter, whether things or persons are concerned. Whereas what we do believe is this, that the Pope sitting in judgment, with due formalities, and pronouncing the judgment of the Church on any matter concerning faith or morals, will infallibly pronounce a right decision. Let those who doubt this doctrine read what has been written upon it, and they will soon see how capable it is of a good and solid defence. My business here is to observe that it is a very different doctrine to that which the prejudices of Protestants generally impute to us. Naturally and individually the Pope may be as liable to deception as other men. Being misinformed, he may even give a wrong decision where matters of fact are concerned. As for instance, in a question between the orthodoxy or heterodoxy of A. B. and C. D. Being misinformed as to facts, he may pronounce the orthodox to be a heretic and the heretic to be orthodox. Or in ordinary common conversation he might give a wrong opinion even on a matter of faith or morals, which he would infallibly rectify if the matter came before him judicially, to be decided under solemn invocation of the Holy Spirit. The error of the Protestant in this, as in other things, arises from having human conceptions of a divine thing. The doctrine of the infallibility of the Pope appears to him to be ridiculous, because he sees in the Pope no more than a man, like other men, as he obviously is, surrounded with infirmities. Whereas the question really is, whether God has not promised such

*Manzoni's delightful tale, "Promessi Sposi," has a case illustrative of the power of the Pope to absolve from a vow. The heroine is described as, under pressure of extreme circumstances, making a vow of perpetual virginity. Yet this involved another as well as herself in circumstances of extreme hardship. Who cannot see how good and useful it was to dispense from the vow?

One may imagine such a case in Protestantism, where, from there being no dispensing power, such a vow might make a tender conscience miserable for life.

supernatural aid to one, admitted to be in himself weak and fallible as other men, as under certain circumstances will insure him from falling into error. Whether the doctrine be true or not is another matter, which I do not here pretend to discuss. There are many good Catholic books which sufficiently prove it. But at least there is nothing absurd or ridiculous in the doctrine. The common talk of Protestants upon the subject is altogether beside the mark, and shows that they "neither know what they say, nor understand whereof they affirm."

IX.—ON LIBERTY OF THOUGHT.

Connected with this is another false impression, more or less prevalent among Protestants, namely, that Catholics have no liberty of thought, but that they are compelled to think exactly alike on all subjects of religion; and then, where different opinions are found to exist, this is adduced as a proof that there is no real unity of faith among them. This whole objection arises from misapprehension. The Catholic doctrine is that the Church speaks with the authority of God. Therefore, wherever the Church has spoken, all difference of opinion is at an end. Of course, the Catholic is bound to implicit obedience, both of intellect and will, to the voice of God. What the Church has defined, it is obligatory upon all Catholics to believe in the very sense in which the Church has defined it. And so far from feeling this to be a slavery, we regard it as the foundation of true liberty. It preserves us from that slavery to human opinion which so much prevails among Protestants. Our faith is not founded upon the interpretations of Calvin, or of Cranmer, or of any man or body of men, however learned; but upon the interpretation of the Church, which is the voice of God. But outside of the Church's definitions and interpretations, we are bound to no unity of thought or opinion. On such matters Catholics may and often do differ. In this wide field of thought, of course, there may be some points on which there has been such a general unanimity of opinion in the Church as to make it savor of presumption in an individual to oppose it. As for instance, a passage of Scripture may have been so generally interpreted in one way that, although the Church has given no actual decision upon it, still it comes to the mind of a Catholic with an authority that he would most reluctantly resist. Yet even in this, which may be regarded as a somewhat extreme case, he is at liberty to inquire and discuss, and even to form his own independent opinion, so that he

does it with humility, and candor, and teachableness of mind. There can be no slavery in being bound to believe as God has spoken. The Protestant, who mistakes his own or another's interpretation of Scripture for the voice of God, does not feel it slavery to yield to it. A Protestant who believes in the Blessed Trinity would not feel it to be any increase of his liberty if he was allowed to believe in Jupiter. So it is no slavery to the Catholic to believe in what the Church authoritatively teaches him, nor would he feel it any liberty to be allowed to believe otherwise; while he feels it to be a blessing and privilege, which, indeed, many enlightened Protestants are longing to enjoy, to have the boundaries of faith and of free inquiry so clearly and distinctly laid down. Protestants, having nothing certain, except the letter of Scripture, upon which their private interpretation puts an infinity of senses, know not what they are bound to believe and what they may freely inquire into. They are thrown upon a sea of uncertainty, and in multitudes of cases become the mere slaves, in opinion, of some clever commentator or showy preacher. It is only in the Catholic Church that the principles of true liberty are clearly understood.

X.—ON FORMALITY.

Another misapprehension widely spread among Protestants is, that the Catholic religion consists merely in externals. They imagine that Catholics are satisfied with going through some set forms, or by saying their prayers without attending to their meaning. The foundation of this mistake probably lies in a great practical difference between the Catholic and Protestant religions. The generality of Protestants aim at a sort of abstract and intellectual worship. They discard, as much as possible, the visible and material. They look with a sort of suspicion upon the forms of religion, as if they were rather hindrances than helps to devotion. They are regarded rather as the decencies of worship than as, under ordinary circumstances, a necessary and important part of it; and they think their apprehension of God the more perfect in proportion as they can abstract Him from every material thing. The Incarnation itself, for the most part, is thought of as a thing past,—rather as an act in the great drama of Sacred History, than as an ever-present reality. With the Catholic it is altogether otherwise. With him the Incarnation is the great pivot upon which all his conceptions of religion and of worship turn. "God manifest in the flesh" is the centre of

all his thoughts. With him the invisible is shadowed forth by the visible. The Church is the body of Christ. This idea pervades his worship. He aims to reach the invisible, but always through the visible. With him the material, as well as the immaterial, is sanctified. His body is the temple of the Holy Ghost. His body, with all its properties and affections, has been redeemed as well as his soul. And so he would worship God with his body as well as with his spirit. Hence he does not discard those appliances which are addressed to his lower nature. The sacraments are the rule, not the exception, to his mode of worship. Under the form and appearance of bread and wine, he sees his Lord and his God. His firm faith in this highest and most glorious mystery enables him to appreciate and to use lower mysteries. In a Blessed Sacrament exposed he can see his glorified Lord present in an ineffable manner, surrounded by saints and angels. In a crucifix, although in a manner altogether different, he can see his suffering Lord. Beautiful music is to his ears the harmonies of heaven. And so of processions, and lights, and vestments, and all other externals of Catholic worship, they are the symbols and coverings of heavenly things;—nothing, indeed, in themselves, but much in what they indicate.

From the importance, then, which Catholics attach to the externals of religion, Protestants, who make light of them, not unnaturally suppose that they are made the substitute for what is inward and spiritual; whereas, really and truly, Catholics attach importance to what is outward only from its connection with what is inward. These external observances with the Catholic are not merely external; they are accessories, indeed, and no more, yet in his mind are inseparably united with interior grace.

The Catholic religion abounds in forms. Unquestionably it does so. But how unjust and unreasonable is the inference that it is therefore formal! Would those who bring this accusation against us consent to be judged by the same rule? There are two classes of persons in the Establishment among whom forms of religion most extensively exist. I mean the so-called Ritualists and the Evangelicals. The former are notorious for an imitation of the form of Catholic worship, and the latter, to their credit be it said, are most particular in some reverential indications of religion—such as kneeling in public worship; the use of family prayer; and, perhaps, the more equivocal sign of an outwardly serious demeanor. These, at least, are forms of religion; and I suppose it will be generally admitted that, be they right or wrong, earnestness in religion is to be

chiefly found among these two parties in the Establishment. It is, then, where there is most outward form that there is most inward earnestness. Why, then, should not this rule be applied to Catholics? Their abundance of outward forms indicate the presence, not the absence, of the inward reality. Let there be as much formality as may be in individuals, this is no proof that the observance of outward forms produces formality. And if we take as a criterion the efforts which are made for the good of men's souls, it may be fairly said that no religious body can show signs of vigor equal to those of the Catholic Church. Protestants lie under such an extraordinary delusion on this point that it may be well to enter into some particulars.

Perhaps it may be difficult to explain the grounds of their impression, but it is probably produced in this way: Protestants visiting Catholic countries lounge into a late Mass on a Sunday morning, and to a Benediction in an afternoon. At these services usually no instruction is given; and since they have generally only two services themselves, they perhaps allow themselves to think of these two as *the* Sunday services of the Catholic Church. No doubt, therefore, it seems to them that little is done. But let them become acquainted with what is really the practice of the Church, and they will see how far it exceeds anything that is to be found in the most earnest religious bodies out of it. In this respect let us compare in one point London and its two million inhabitants with Rome and its two hundred thousand. In the whole of London, I believe, there is to be found but one small chapel in which communion is administered every day; and I happen to know that when that practice was commenced only a few years ago, it was thought desirable to make a previous arrangement, in order to insure the attendance of a sufficient number, namely, three persons, without which no celebration can take place according to the rites of the Establishment. Now, in one church alone, the Gesù, at Rome, there are on an average, every day above one hundred communicants. I have heard it stated, on not bad authority, to be two hundred, so that my statement is certainly under the mark. And in every church in Rome in which I have assisted at early Mass there have been always some communicants; in the larger churches, generally, many, and even in the smallest some.

Then, as to preaching. It is, I believe, a common notion among Protestants that it is neglected in the Catholic Church. This is so far from true that it is vastly more in use than among Protestants.

For instance, there are several churches in Rome where there is a sermon every day during Lent, and very frequently instruction given during Triduos and Novenas, which are oftentimes occurring. On Sundays there is at least one, often there are two sermons in the principal churches by good preachers, who attract large congregations. It is true that a sermon is not considered as an essential part of the Sunday service in every church, as in the English Establishment; but the services are so arranged that those who wish it can always go to the sermon separately at one of the principal churches. By this arrangement, the necessity of listening to a dull sermon, to which so many Protestants are doomed every week, is avoided. In Paris there is the *Prone*, or discourse on the Gospel, commencing at the early Mass, besides a sermon at High Mass; and I will venture to say, generally, what every one who is acquainted with the interior working of the Catholic Church must admit, that the means of instruction are far more abundant than in the Protestant Establishment.

But perhaps some Protestants draw an unfavorable inference from the rapid and often apparently perfunctory manner in which the priests sometimes celebrate Mass. It gives to Protestants—I can remember the time when it gave to me—the impression that they only wished to get through it as quickly as they could, as a schoolboy says his task. Now, no doubt an abuse does sometimes exist here. The Mass is sometimes too perfunctorily said, and holy men in the church have aimed to correct the abuse. Among others, S. Ignatius has specially warned his society against it. But some considerations may serve to show that Protestants are not justified in the inferences which they often draw upon this point. It may be admitted that, as some priests say Mass too rapidly, some also may say it as a mere task, trying to get through it as quickly as they can, that they may give themselves to more agreeable occupations. There are bad priests, as there are bad men of all orders and classes. But we should greatly err if we supposed that all who say the Mass rapidly say it irreverently or profanely. It is obvious that, generally speaking, the priests do not celebrate so rapidly for the purpose of getting through an unpleasant duty, because you will see such priests voluntarily staying to assist at another Mass, and spending a long time both before and after their own Mass in private prayer. This fact is altogether incompatible with the notion that their object is to get rapidly through their work, that they may give themselves to other things. Would it not be more charitable to inquire whether there

may not be other and better reasons for this general feature in the celebration of the Mass? Such will readily present themselves to a candid and inquiring mind. For good reasons, in which it is not necessary here to enter, the Church attaches great importance to the sustained attention of the celebrant. Now we know that thought is quicker than the quickest words; and so we may well imagine that while the attention is painfully sustained on the subject-matter before it, the words will involuntarily flow more rapidly, and that the difficulty of sustaining the attention is lessened by giving the thoughts less time to wander. Besides, there is a feature in the Mass into which the Protestant can scarcely enter, because he has nothing similar to it in his own devotions. The Mass is a GREAT ACTION. It is the offering up of the One Great Sacrifice. The mind of the worshipper is more intent upon the act itself than upon the expression of it. Being fully occupied with the substance of the one, it has less care for the method of the other.

But, after all, it may be asked whether Protestants are not rather going beyond their province in entertaining any such objection as this. Who art thou that judgest another man's servant? How can we tell what lies under the surface? Do we take upon ourselves to judge the hearts of men? *

In all such judgments of others, we are entering upon forbidden ground. No doubt, if a Catholic were to enter one of the churches of the Establishment while service is going on, and to hear "the prayers preached," as they often are, from one of the pulpits which is called a reading-desk, he might be tempted to think that there could be no devotion in what is so different from the devotion of his own Church. But he would be wrong to indulge in any such thought. It may be no more than appearance. And the clergyman who utters the prayers in such a pompous tone and manner may perhaps be full of devotional feeling toward God.

But the only fair way to judge of this question, whether the

* I remember one Good Friday, the first after I became a Catholic, while assisting at the Devotion of the Stations, I was struck with the apparent indifference with which the priest uttered the words of that most touching worship. I felt offended, and thought within myself, "Surely, if ever, this is an occasion on which such feeling words would be pronounced feelingly. Surely this priest cannot feel what he is uttering?" But how was I reproached, when, having gone through half of the Stations, that good priest burst into tears, being no longer able to control the intensity of his feelings. The probability is, that what I had thought indifference in his manner arose from the effort to restrain the manifestation of those feelings with which his heart was overflowing.

Catholic religion substitutes forms for things, and is satisfied with the outward act in place of the inward spirit, is to examine its principles and its teaching. Does the mere outward form of things satisfy its requirements? Who that is at all acquainted with its books can imagine such a thing? Where do we find such expression of interior devotion, such heart-work—if I may use the expression—as in Catholic books of devotion? Is it not notorious that the most earnest of Protestant devotional writers have been compelled to resort to Catholic books in proportion as they have required expression for the religion of the heart? Or examine the devotional part of the Prayer-book of the Establishment, so justly admired in that society, and you will find all the most spiritual and fervent language borrowed from Catholic sources. Is it just or reasonable, then, for those who use that Prayer-book to turn round upon their benefactors, and charge them with pharisaism and formality? But it may be even still more to the point to observe that Catholic books of instruction abound in warnings against formality in religion,—that Catholics are expressly taught in their catechism that to pretend to worship God with the lips while the heart is far from Him is an abomination in His sight; they are taught to make it a special subject of self-examination every day whether they have offended in this matter, and if they have done so, to confess it as a sin, and if wilful, obtain absolution from it. This leads me to notice another misapprehension which Protestants often entertain.

They suppose that confession to the priest is a mere formal matter, which rather encourages people to sin than otherwise: as they sometimes say: It is like wiping off an old score, and feeling yourself more free to begin again. Now that some Catholics have so abused the practice of confession is possible—for what is there which the wickedness of man will not abuse? God's pardoning mercy through our Lord Jesus Christ is obviously capable of precisely the same abuse; and some unbelieving moral writers have charged it upon Christians in general. They have said: "If God has offered pardon so freely and bountifully, what is this but to encourage men to sin in the hope of being easily pardoned?" But the use, and the general effect of confession are very different from what Protestants suppose. It is a duty unquestionably very unpleasant to our natural feelings; and although, as I have said, there may be exceptional cases of abuse, I am persuaded that few would continue the practice without aiming to get from it the benefit which it promises. A true repentance, including, of course, a firm purpose not to offend again, is an

essential condition toward obtaining the benefit of absolution. So that he who goes to confession with the intention of offending in the same way again subjects himself to an unpleasant thing for no purpose whatever. He is a very silly as well as a wicked man. I do not say that such persons are not to be found, just as there are also persons in the Established Church, who go in their sins to its communion with a sort of vague notion of getting good, although they are taught that to do this only increases their sin. Abuses are to be found in all societies and institutions; and as we are proverbially taught, "the abuse of the best thing is the worst abuse." But this does not hinder the benefit arising from the right use of them. Every one who has rightly used confession to a priest will be ready to acknowledge its most wholesome effect in producing care in self-examination, and watchfulness against sin; besides its unspeakable blessedness in conveying to the penitent pardon through God's appointed way. It may not be out of place to say, what Catholic priests have assured me of, that it is notorious that Catholics do not go to confession who wish to continue in their sins.

Nearly the same line of observation will apply to the Protestant misapprehension on the subject of Catholic fasting. I believe it is pretty generally thought by Protestants that it is all a pretence, or at best a mere substitution of one kind of food for another—as fish for flesh—and that even our fish is so disguised with savory sauces as scarcely to be distinguishable from flesh-meat. Now this is a very mistaken view of the matter, and arises from an ignorance of the rules of the Church. The Church distinguishes between abstinence days and fasting days. It may be admitted that the rule in reference to the former involves no great self-denial. It is simply required that her members shall abstain from flesh-meat. They are in no other way restricted. They may take their usual number of meals, and of the ordinary quantity, provided they eat no flesh. I say it may be admitted that this rule enforces no self-denial worthy of the name—while very good reasons may be urged for the prohibition itself, gentle as it is. Fasting days are, however, a very different thing.* Of these there are two kinds, the one more strict than the other—but to both alike this rule applies, that only one full meal is allowed in the four-and-twenty hours, and nothing beyond a literal mouthful of bread with tea or coffee (without milk) before noon. At any time after 12 o'clock the one meal may be taken, and to this

*I here speak of the rule in Rome. In England it is somewhat more lenient. It is now very much modified for the United States.

one meal alone the rule of greater or lesser strictness applies. On the days of less strictness, butter is allowed to be taken with the fish; also milk and eggs. But on the days of greater strictness, of which there are several in the year, nothing is allowed at this one meal except fish, which may be accompanied with oil for those who like it, and vegetables without any condiment whatever. Besides this, a collation, or half-meal, consisting of bread and vegetables, without butter, milk, etc., may be taken either before or after dinner, according as it is late or early. Now it may be said, even this stricter rule is not very difficult. Perhaps not in most cases. A rule which is intended for universal observance, scarcely could be so without doing more harm than good. And yet I think if those Protestants who ridicule the lightness of Catholic fastings would put themselves for one year under the rule, they would feel it to be not altogether despicable as an inroad upon the general self-indulgence of ordinary English society. It seems a slight matter to go without breakfast; but when this is continued for six weeks together, as in Lent, it is a practice not altogether devoid of self-denial; and when this is followed only by a little dry fish and vegetable, without addition of any kind, the generality of people (let men say what they will) will not find it very conducive to comfort. But, after all, general self-denial is not the only, if it be the chief, object which is aimed at. Fasting is a part of a great system. It is a sort of symbol in the Church of the ascetic life. It keeps before the minds of all the principle of mortification. It is a starting-point for the strongest, and a justification and protection for the weakest who enter upon that path. Even if it were admitted that the rule is too lax to make it a matter of importance to the generality, it will not be denied that Saints have carried it to the point of severe mortification, and that it has contributed to the formation of the saintly character. Or let it be admitted, as Protestants often say, that fasting is a little matter; who does not know that religion is very much made up of little matters (for what greater can creatures such as we perform)? But the gift of a cup of cold water shall in no wise lose its reward. And on the same principle the least acts of self-denial will not be overlooked by our compassionate Judge. It may be remembered that the fall of man, with all its woes, arose from what seems a very small matter. It is the scoff of the infidel. Who can believe that such a result came merely from eating a little fruit? It might alarm Protestants to observe how often their objections against Catholicism take the form of the infidel's objection against all revealed religion. Let

them ask themselves if these minute details about fasting, as well as other things, may not have some value as tests of dutiful obedience.

XI.—ON DOCTRINE OF INTENTION.

Another great misapprehension of Protestants is on the subject of the Catholic doctrine of Intention. The grand and primary mistake which they make in this matter is to confound want of intention with want of worthiness. Now with respect to unworthiness in the minister, there is no difference, so far as I know, between the doctrine of the Catholic Church and that of the Protestant Establishment. This latter body has an article which asserts that no unworthiness on the part of the minister can invalidate a sacrament. It is a good baptism which is administered by a wicked clergyman. So we hold also that it is a good baptism which is ministered by a wicked priest, or even by a good-for-nothing old woman. Yet Protestants in general imagine the Catholic doctrine to be that no sacrament is valid unless administered by a worthy person. I have seen the conduct of the late Rev. Blanco White adduced as a case in point. That unhappy priest asserts in his memoirs, that he continued to administer at the altar of the Catholic Church for some time after he had ceased to believe in the Real Presence. Hence, the Protestant argues, he could not have had an intention to administer; and then the terrible consequences are paraded, that no Catholic can know whether he receives the sacrament or not; nay more, no Catholic can be sure that he who ministers at the altar is a priest at all, since the bishop who ordained him might not have had "intention." Now all this is built upon the false premise that an unbelieving priest cannot have "intention" according to the Church's meaning. Whereas all that the Church requires is, that the priest, whatever be his moral character, or his personal faith, should intend to do what the Church intends. Thus, in the case of Mr. Blanco White, if any one had previously asked him what he was going to do, no doubt he would have replied without hesitation that he was going to celebrate Mass. Well, then, although he might disbelieve the Real Presence (an awful consideration for his own soul), he still had the intention which the Church requires. But still, the Protestant argues, we may imagine a case in which a priest absolutely and premeditately withholds his intention. Unquestionably we may imagine this case of diabolical wickedness—and it is in fact this partly which the Church contemplates when she declares that the

want of intention invalidates the sacraments. Unquestionably in that case no sacrament is administered. But will the Anglican venture to declare that he does not hold substantially the same doctrine with regard to his "own sacraments." Suppose the clergyman at the font were to say—"A B, I do *not* baptize thee, etc." Or in the form of consecration in the Lord's Supper were to say—"This is *not* my Body," would the sacrament be valid?

But perhaps the Protestant may object: What need is there of making provision for such extreme cases as these? It would indicate that a priest may be something more or less than man to imagine that he could be guilty of such abominable wickedness as to profess to administer a sacrament with the express intention of making it invalid to the recipients. The answer to this is that the Church has taken most extreme care in everything which affects the validity of her sacraments. Improbable as it confessedly is, it is yet possible that a man may be found so diabolically wicked as is supposed. Further, it is less improbable that questions might arise about incidental ministrations of a rite which might by possibility be mistaken for a sacrament.*

The Catholic Church has always thought that such matters should be left in no doubtfulness, and therefore has been at the greatest pains to prescribe what are the essentials of a sacrament. And certainly for want of such care some very strange things have occurred in the Established Church. I was once present at a baptism, where a large number of children were professedly baptized at once; but although I took particular notice (being on the occasion sponsor for one of the infants), I could not take upon myself to say that water came into contact with all the children present. I was at some trouble to assure myself that it touched the one for whom I stood. I am credibly informed of a case in which no ceremony whatever was used, but the name of the child was merely entered in the parish

*The following account, which I had from the lips of Dr. Chase himself, the Protestant Bishop of Illinois, will illustrate the value of this doctrine of Intention. Dr. Chase was travelling with a Protestant clergyman, a Mr. W——. One morning, upon rising from their beds, Bishop Chase, with that kind and paternal manner which belonged to him, placed his hands upon the head of Mr. —— and gave him his blessing; upon which, a short time afterward, Mr. W—— assumed the Episcopal office, declaring that as he had previously been ordained priest, the only object with which Bishop Chase could lay his hands upon him must be to make him a bishop! The matter was seriously taken up by the American Protestant Church, which of course decided against Mr. W——'s pretensions, but the matter occasioned great scandal. Had the doctrine of Intention been recognized, Bishop Chase's assertion of non-intention would have stopped the matter in the beginning.

register; and I have heard of a case in which it was the practice of the clergyman to put his thumb in his mouth, and use his spittle instead of water. All persons acquainted with the matter will admit that great carelessness prevails in the administration of both those rites which the Established Church professes to have retained as sacraments, which at least ought to justify, in the eyes of members of that body, the extreme care which the Catholic Church has taken in all things affecting the validity of her sacraments.

But still, perhaps, the Protestant will object, You admit the possibility of the intention being withheld; then see what a terrible conclusion you are driven to. It is possible that the bishop who professed to ordain your priest withheld his intention, or that your priest himself withholds it in his ministration. Nay more, it may have been withheld by some consecrating bishop or bishops in very early times, the consequence of which is, that every sacrament professedly administered since in that line of bishops and priests has been invalid. To which objections a Catholic answers: 1st. We are not under the government of a machinery which may get out of order and become useless; but under the government of an ever-present God, who will take care of His own ordinances. He is with His Church "to the consummation of all things," and will not let it fall into ruin. And 2d. It is not the doctrine of the Catholic Church that in all cases the sacraments are necessary in order to obtain the grace of the sacraments. For example, the desire for baptism, with contrition for sin, is held to be enough, where baptism cannot be had. And so in the extreme case of a priest withholding his intention, no doubt God will not suffer a good man to lose by that, who comes to what he believes to be a sacrament "with an honest and good heart." How often is it needful to repeat, that although God in His infinite goodness has ordained means of salvation, and graciously bound Himself by covenant to confer grace wherever these means are duly observed, He has nowhere bound Himself not to confer grace where any natural or insuperable impediment hinders the ministration of the sacrament.

XII.—ON UNWORTHY MOTIVES.

Another false impression under which many Protestants seem to labor is, that Catholics, and especially the priests, are actuated by some sinister or unworthy motives in their endeavors to convert people to the true faith, and that they are ready to lend themselves to any trickery or imposture in order to gain their end. Now, that

every good Catholic must be anxious to make converts to his faith is most true. This must be so; for he believes that God has ordained but one way of salvation—which is His Church, which "He has purchased with His own blood." This Church the Catholic believes to be composed, not of a medley of different and opposing sects, but of that one body which is in communion with the successor of St. Peter, to whom Christ committed its supreme government. With this belief, a Catholic must be most anxious for the conversion of others. He would be a monster if he were not. But why does he so much desire it? Not for any benefit to himself, but from the desire of others' salvation.

I wish Protestants would seriously consider this matter. In nothing does their conduct seem more irrational than in their attributing to Catholics some sinister motive in their desires and efforts to make converts. How commonly is it thought that priests especially will resort to unfair methods, nay, even to means actually sinful, in order to gain converts. Let any Protestant, who has imbibed this common opinion, ask himself by what motives a priest, or any other person, can be actuated in adopting such a course. People do not act without motives; especially they do not give themselves great trouble and much pains without some reason for it. Now, what does a Catholic gain by making a convert? What personal advantage is it to him? How does he benefit himself by it? Suppose him to be a wicked man—then why does he give himself all this trouble? Suppose him to be a good man (although the supposition contradicts itself), then why does he do violence to his own conscience and to his own principles to effect an object in which he can have no personal interest? What earthly reward does he obtain by the conversion of Mrs. A, and Miss B, C, or D? And yet Catholics, and especially Catholic priests, are supposed to be banded together in one grand conspiracy in order to effect by any means, however unprincipled, these conversions; and that, as in one bad brotherhood, they will support each other in their deceptions. They are supposed to resort to strange and underhand means; as, for instance, to the getting up of false wonders and pretended miracles. Thus even so respectable a writer as Dr. Pusey quietly assumes that the miracle of the liquefaction of the blood of St. Januarius is a trick, as if it were a proved and admitted thing that it is so.* Let them be assured that

*I happened to mention to an excellent priest at Naples that it was a common notion among Protestants that the miracle of the liquefaction of the blood of S. Januarius is a trick got up by the priests. In refutation of this theory among other things

there is no such agreement among us as this, and that if any tricks were attempted to be imposed upon us they would be detected by the same simple process which would be put forth among Protestants; that is, there would be thousands of eyes open to detect the imposture, and every inclination to expose it. True, indeed, we do not, as many Protestants, decide *a priori* that no miracles can take place in the nineteenth century. We think it just as possible that they should be wrought now as in the first century. But let Protestants be assured that the same human feelings and dispositions are to be found among Catholics as among other men, and that, if for no other reason, there is no tendency among us to screen an impostor. It may also be remarked, as little in accordance with Protestant notions, that where these miracles occur there is a remarkable absence of anything like parade or display. All, Protestants included, are courteously admitted to witness the miracles; but these are never obtruded on their attention as if for the sake of producing an effect. They are not, so to speak, made a great occasion of and noised

he said, 1st, that the vial containing the blood is not in the keeping of the priests exclusively, but is deposited in a credenza with two locks, the key of one being kept by the lay authorities of the city, the other by the canons of the treasury, and this credenza is never opened except publicly in the presence of both parties (this was so on the occasion on which I witnessed the miracle); so that if there is any trickery in the matter, we must suppose that there must have been not only a succession of base and roguish priests for ten centuries, but also for the same period a succession of the city authorities equally base, and yet that not one of these men have ever revealed the secret. This would surely be a greater miracle than the true one. But, 2d, this Neapolitan priest told me that the position of the parties in the cathedral forbade any such theory of collusion among the priests. The chapel of S. Januarius, sometimes called the treasury, is a portion of the cathedral—built out on one side, like a transept. It has its separate canons and a government distinct from that of the cathedral—a sort of *imperium in imperio*. In such a position, as is not improbable, through the infirmity of human nature, little jealousies and disagreements sometimes spring up between the two capitular bodies, especially under some exciting circumstances, where difference of opinion and difference of action may arise. So my friend informed me it was during the time of the recent revolution. Such was the state of parties at that time, that if the canons of S. Januarius had been guilty of what Protestants so wantonly lay to their charge, there would have been no disposition on the part of the canons of the cathedral to conceal so disparaging a fact. In connection with this point it is not unworthy of remark that the first person who suggested that this miracle is a trick was a Catholic priest. The Protestant, if he pleases, may consider this a corroboration of his own suspicions, but, at any rate, he cannot maintain the contradictory opinion that Catholic priests are in a conspiracy to keep up the imposition.

I may here be allowed to bear witness that I went to see this miracle with every intention and disposition to discover imposition if it existed, and I had the best opportunity of witnessing the miracle. I came away with the conviction of its entire truthfulness. The circumstances seemed to me to preclude the possibility of accounting for it from any other cause.

abroad for the sake of attracting attention. The Church here, as elsewhere, pursues quietly the even tenor of her way, whether men bear or whether they forbear. Some will ridicule, some will despise, some will see and believe, and be edified. The miracle of the blood of S. Januarius happens to be notorious enough. But there is another of a similar character at Ravello, near Amalfi, of the blood of S. Pantaleone, which I have also witnessed, and which is scarcely known of beyond the district in which the place is situated. This does not look like the priests concocting tricks to catch Protestants. If such were their work, and such their design, they would at least draw attention to what they would be at so much pains to perform. It is scarcely in human nature that men, after practising so much cleverness, should carelessly allow it to be thrown away. But this is a subject on which Protestants will not listen to reason. What but the most inveterate and deep-seated prejudice could induce them to believe that a number of men of learning, and education, and character, for many successive generations would combine together to practise a most abominable deception, and yet that not one of those consummate hypocrites should be rogue enough to make his own fortune by an exposure of the imposture? Miracles must stand or fall upon the evidence which is adduced to support them. Of course I do not mean to deny that there may be many false miracles in the Catholic Church. There are wicked men and weak men among Catholics as well as in other bodies. Some may deceive, and others be deceived. But, as has been often observed, the fact that people pretend to perform miracles is no argument against real miracles—it is rather an argument in their favor. The counterfeit implies the existence of the true coin. These observations are not addressed to those avowed unbelievers who think miracles to be impossible. But, allowing their possibility, why should any one, either on moral or philosophical grounds, accuse the Catholic priesthood, or others, of dishonesty and trickery? If morally viewed, is it not a sin to charge such crimes on men who have all the signs of goodness about them, who are exemplary in all the ordinary duties of life, and many among them most self-denying and devout? If philosophically viewed, is it not inconceivable that men of great talent and sobriety of mind, indicating great perception and much judgment in all other matters, should be such dupes and dolts here? Or, still more, if they are suspected of dishonesty, that men without any adequate motive should commit a great sin, and expose their characters to ruin? Do men act so in any other of the relationships

of life? Do we find the astronomer, or the chemist, or the geologist pretending to some great discovery which he knows may be refuted the next hour? If it be said that the cases differ, and that the priest has a motive, either in the exaltation of himself, or of his Church, or in the hope of making conversions, I answer with regard to self-exaltation, it is out of the question, for it would be difficult to find one professed miracle of the Catholic Church which has any such tendency. With regard to the exaltation of the Church, that would surely be a motive too remote, especially in the supposed case of a wicked man, to lead to such results—let alone the consideration that detection would tell fearfully the other way. And with regard to conversion, let any one examine into these miracles, and he will see the impossibility of any such intention, for not one effort of any kind is made to invest them with that kind of influence.

I have now noticed the chief misapprehensions, which have occurred to me, under which Protestants labor in reference to our faith. I am quite conscious of having written many things which the infidel will scoff at, and which the careless Protestant will think unworthy of his notice. I do not write for either of these classes. I write for candid and earnest-minded persons, specially for those, of whom I believe are many, who are ill at ease where they are, but who are kept by their own unfounded misapprehensions from listening to the voice of their mother who would fain win them back to her bosom. If these pages meet the eyes of such persons, I would earnestly beg for them a fair and candid consideration, and if they should but in some points suggest even the possibility of their having been hitherto deceived as to the true doctrines of the Catholic Church, I would pray them, for their souls' sake, and for the love of Him who died for us, to pursue the subject to the utmost, and to resolve, at whatever cost of labor and trouble, with earnest prayer for the Holy Spirit, to assure themselves what the Catholic doctrine really is, before they venture to reject its claims. This is all I ask. Let them know what it is that they really fight against, "lest peradventure they should be found to fight against God." Above all, let them remember that we are all hastening to that Judgment, where every false accusation shall find its terrible recompense, and where nothing shall stand but TRUTH. It is surely no unreasonable request which I urge. Protestants would certainly in some way find the advantage of knowing what the Catholic Religion really is. In our controversies with them we must give them credit for wishing to do us good, but in by far the majority of cases their arguments do not even

touch us, not because we are unwilling to listen, but because those arguments are addressed not to the Catholic Church, but to some absurd caricature of it which is conjured up in their own minds. Whatever arguments they use would at any rate be more potent if they described us truly. On the other hand, I will conclude by expressing my own strong conviction, which many former years of pleasant intercourse may entitle me to express, that there are hundreds, I believe I might safely say thousands, of English Protestants, who would joyfully sacrifice what so many of their brethren have sacrificed—ties of relationship, sweet friendship, money, worldly position—nay, all that this world can give or promise, in order to embrace the Catholic religion, if they could once see it as it really is —full of TRUTH, HOLINESS, and BEAUTY—the true Spouse of Christ, the depositary of grace, and the sure and only way of everlasting salvation

PART III.

GREAT DEVOTIONS OF THE CHURCH

The Devotions and Teachings of the Saints

OR

HOLY LIGHTS OF THE CHRISTIAN AGES

BY

REV. HENRY SEBASTIAN BOWDEN

"Contend earnestly for the faith once delivered to the Saints."—Jude iii.

CHAPTER I.

THE SAINTS OUR TEACHERS.—BLESSED JOHN COLUMBINI.

"You think of nothing but legends," said John Columbini to his wife; "I have my warehouse to get back to;" and he threw the book she had given him into the middle of the room. He was a shrewd, prudent, practical man of business, a member of the Municipal Council of Siena, his native city, and known alike for his success in making money and for his administrative ability. He had come home hungry from his warehouse, and wished to return to it, as he said, as soon as possible. To read the volume of Saints' Lives, as his wife suggested, while dinner was preparing, seemed to him simple waste of time. What could the Saints tell him of the price of cloth, of the fall or rise of stock, of imports and exports, of the doings of foreign markets? Could they show him how to add one penny to his profits? Or, again, could they teach him any move in politics which would advance his power and importance, and enable him to deal more successfully with the nobles his opponents? No! such stories were fit reading perhaps for weak-minded women or children, but they were no more deserving the attention of a man making his way in the world than fairy tales or nursery rhymes. So he thought, but his conscience pricked him. He might as well see what the book

contained. He took it up and began to read. When his wife announced dinner he was still reading. Page after page he studied, forgetting his hunger. Voices of earth were dull and meaningless as the music of heaven filled his soul. Truths opened out before him, deep, momentous, practical, which he had never learnt in the counting-house or on 'Change. He saw in these pages a picture not of the past, but of the present. The tale was of St. Mary of Egypt, but to him it was a revelation, the true history of his own life. He saw by contrast what a delusion that life had been. The gain for which he toiled unremittingly, the political success, the social advantage on which he had set his heart, were all worthless. Of the one thing necessary he had completely lost sight. What were his sacrifices compared to those of this penitent sinner? If heaven needed such effort what hope had he of winning it? When he closed the book he was a changed man. He entered upon a course of almsgiving, prayer, and penance, became in time the founder of the "Gesuati," the poor sheep of Jesus, and after long years of penance died a Saint.

Such is the practical value of the lives of the Saints. Read in a proper spirit they show us, as nothing else will, the kind of service required from us as Christians; and unless we do make the Saints our teachers and guide our conduct by the precepts they set forth, we are in constant danger of forming our lives on a standard of our own or of man's making, and which, though it may win credit for us here, will not approve us before the judgment seat of God.

Faith and Practice.

Let us see how this is. The Gospel of Christ or the message of God to man, as preached by our blessed Lord and taught by His life on earth, may be summed up under three chief heads: a body of revealed truth to be believed; a moral law to be obeyed; and the appointment of an authority infallible and indefectible, which shall always teach that truth and enforce that law. "He that believeth and is baptized shall be saved, he that believeth not shall be condemned."* Again: "If thou wilt enter into life, keep the commandments."† Thirdly: "He that heareth you, heareth me, and he that despiseth you despiseth me;"‡ and: "Behold I am with you always, even to the end of the world."§ But though our faith and obedience are thus placed under a definite and divinely certain authority, to fallen

*Mark xvi. 16. †Matt. xix. 17. ‡Luke x. 16. §Matt. xxviii. 20.

man there is yet room for doubt and rebelliousness. Faith may fail, obedience may yield to the suggestions of pride. What dispositions then are necessary to render faith secure and to bear perseveringly the yoke of Christ? Wide is the field to which this inquiry leads. For instance, am I to restrict my assent to what binds under pain of mortal sin, or short of heresy can I by certain sceptical carping habits of mind easily imperil my soul? Are the supernatural principles which faith gives to enlighten me only as regards the mysteries of religion, or am I to look at everything here below, politics, history, social questions, the conclusions of science, *omne scibile*, nay, every sorrow, pain, hope, disappointment that I feel by the ray of that heavenly light? Is faith to be part of my life, or my life's whole, its one sovereign guide?

Need of a Rule.

Again, how is the Gospel to be interpreted, not as to dogma—by God's mercy the Church fixes that—but as to the individual daily applications of its moral teaching? Are its sublime maxims—an all absorbing love of God; charity to our neighbor whether friend or foe; the forgiveness, immediate and entire, of wrongs the most bitter and injurious; a purity, not only outward and of the body, but of thought and desire; a detachment from things of earth, a contempt for its best gifts; growing self-hatred and daily self-sacrifice; thirst for a perfection of which God Himself is the model—are these maxims for a time or for always? Are Christ's words and Christ's call to be obeyed and answered as simply as in the Gospel age, when men arose and left all and followed Him; or have they another sense now, so that they are not to be understood in their literal force, but to be accommodated to the exigences of our times and to the circumstances under which we live? This, then, has to be answered. With the commandments and creed in his hand, not only once, but again and again through life, a man still cries out with the jailor at the feet of Paul: "What must I do to be saved?"

Wisdom Divine and Carnal.

And to this question there are, there always have been, and as long as man's trial lasts there always will be, two answers given. The one, the answer of human prudence, the other of divine wisdom; the one of the world, the other of God; the one false, the other true. And yet though the two replies are diametrically opposed to each

other, the world's answer is so skilfully masked, its disguises are so subtle and manifold, its arguments apparently so reasonable, moderate, and just, and so sympathetic to our corrupt inclinations, that the most fatal and pernicious doctrines, doctrines prompted only by the lust, the pride, the selfishness of man, are accepted as the right interpretation of the Gospel and the true teaching of Christ. And nowhere is this conflict between the two systems more clearly manifested than in the Saints, whose principles and aims are ever directly opposed to those of the world around them.

False Prophets.

Our blessed Lord, as He looked through the course of ages, though He had built His Church on a rock, saw the triumph not of truth, but of falsehood. "Do you think," He said to His disciples, "that when the Son of man cometh He shall find faith on the earth?"* Nay, He warned those very men, His own disciples, who had listened to His words, witnessed His miracles, and been trained under His eye, that there would arise even in their own time within a few years of His death "false Christs and false prophets, who would shew great signs and wonders, and deceive if possible even the elect."† And as He spoke, so it was. In the lifetime of the Apostles false teachers appeared, so like as it seemed to the Apostles themselves in the doctrines they taught, in their religious practices, and in their display of preternatural power, that they were classed as Christians by the heathen contemporary writers. "Knowledge," was their watchword, their text "Seek and ye shall find." They promised to their followers the comprehension of all mysteries of earth and heaven, and the attainment of the purest spiritual life. The Jesus in whose name they preached was a Being far higher, they said, than the Apostles' Christ. Their Christ and Lord had never been contaminated by matter nor soiled by the dust of earth. The form He wore was apparent, not real; the body which hung on the Cross pierced and lifeless was another's, not His own. Here then was Christianity without its shame, and man purified without the humiliation of confessing a crucified Lord. And these teachers could appeal to Gospels and Epistles, bearing apparent signs of authenticity, and could point, as it seemed, to abundant miracles in proof of what they taught. No wonder then that followers gathered rapidly round them, or that Gnosticism, as the heresy was called, was to be found

* Luke xviii. 8. † Mark xiii. 22.

at the beginning of the second century in every part of the then civilized world. And Gnosticism was but the parent and type of all subsequent heresies. Each false teacher in turn boasts to have discovered some new and saving doctrine which solves every difficulty, and which, not being contained in the Church's teaching, accuses that teaching as incomplete or corrupt. Each again builds his theory on some interpretations or difficulties of Scripture and challenges investigation. And always with the same result. Curiosity and pride of intellect are aroused, submission to authority weakened, and in the name and garb of truth falsehood gains ground.

Safe Guides.

How, then, does God secure the faith of His elect? Neither Pope nor Council can condemn beforehand all the diverse workings of error, which, at first hidden in the heart, spread secretly and vary from day to-day. In the long fight between truth and falsehood one class has never been deceived, those to whom the faith was once delivered, the Saints of God. Not through human learning nor through any divine gift of infallibility, but through a supernatural instinct begotten of their love of Jesus Christ, they are to be found ever on the side of the Church. By thought and prayer, by daily life-long endeavor, prevented, sustained, and perfected by His grace, they have absorbed His doctrine into their souls, and like St. Paul they know nothing else. The Saints then are *lux mundi*, a light shining bright and steadfast through the mists of error and clouds of falsehood which overspread the world. They are, as Saint Liguori calls them, the Gospel in practice, real, palpable, visible examples of the whole circle of Christian doctrine. They make clear for us, says Saint Augustine, the difficulties of Scripture, and they form an historical supplement to the revelation therein contained. And the truth seen in their lives is unmistakable. Written words may be misinterpreted, definitions minimized, their purport perverted or ignored, but the truth as witnessed to by the Saints is written in living letters, in characters of flesh and blood.

Our purpose then is to consider the light which their lives shed upon the divine character of the Church, and especially in manifesting her claim to be that body designated by the Nicene creed as one, holy, Catholic, and Apostolic.

CHAPTER II.

Champions of the Unity of Faith.

Let us consider first the world's teaching and that of the Saints concerning religious truth and error. The subject is important, for false teachers still abound, and the philosophers and the wise of this world lay down for us what they say is our only just mode of action. They say, then, and teach that since we are convinced we have the truth, we should not fear to meet our opponents and discuss our common differences, for that truth must prevail; or that if we both worship the same God, other points are unimportant;* or that truth and falsehood in religion are but matters of opinion, that one doctrine is as good as another, that the Creator of the world does not intend that we should gain the truth; that there is no truth; that we are not more acceptable to God by believing this than by believing that; that no one is answerable for his opinions; that they are a matter of necessity or of accident; that it is enough if we sincerely hold what we profess; that religion is after all only a help to morality, and that if in any creed we succeed in leading good honest lives, there is no reason why we should change it. Such is the world's theory, and as such it is everywhere preached, and by most men accepted. The State proclaims it by its theories of government and by its educational laws; men of science by their teaching as to what knowledge is certain and what not; historians by the causes to which they attribute the rise and fall of nations, and by their standard for discerning the worth of great men; poets by the ideals they draw of love, courage, and sacrifice, and the meaning they give to life and death; every popular writer who knows how to express the faith and feelings of the multitude preaches the world's theory of religious truth.

Now in contrast with this consider the actions and teaching of the Saints. We have abundant evidence of their manner of dealing with heretics from the earliest times. For the first three centuries the Church in general conclave never met; such a large and public assemblage was impossible in those ages of persecution. The defence of the faith then was left in great measure to the individual testimony of the Saints. And their action in every age has been uniform, and will be found to be based on these first principles: that there is a truth, that truth is always and everywhere one and the

* *Cf.* Newman, "Development of Christianity," p. 357, ed. 1878.

same; that the denial of that truth or the profession of a false religion is of itself a gravely immoral act, one of the worst of sins; that man's first duty is to seek that truth with fear and humility as a child wishing to be taught; that it is not given as a prize to the smartest disputant, but as the reward of an earnest desire to be saved at all cost; that to discuss the truth as to whether it be true is an insult to truth itself and to the Lord of truth; that its possession is a most sacred gift which may be forfeited by reading or hearing aught written or said against it; that the Christian, therefore, who without a just reason voluntarily associates with heretics or unbelievers, imperils his soul and dishonors his faith.

The Intolerance of Faith.

What else do the following examples show? St. Paul, who was *omnia omnibus*, all things to all men, so large was his heart, so gentle and universal his sympathy, comes across false teachers among his Galatian converts, and his nature at once seems changed. Where now his tender compassion for the weakly, the scandalized, the erring? He does not inquire into the nature of the new doctrines or the character of the teachers, but curses them on the spot.* So again with St. John, the apostle of love. He tells his children not to receive a heretic into the house or to say as much as "God speed you" to him, "for that he that saith to him 'God speed you' communicateth with his wicked works."† And as he spoke he acted. In his life we learn that he refused to enter a bath-house because Cerinthus the heretic was within. He feared lest the roof should fall in on them were he to stay in such company. St. Peter calls heretics "irrational beasts, naturally tending to snare and destruction."‡ St. Jude says "they are corrupted in what they naturally know, and blaspheme what they know not; they are clouds without water which are carried about by the winds, trees of the autumn unfruitful, twice dead."§ And the Saints in every age are one with the Apostles in their attitude to apostates and heretics. When the apostate Marcion met St. Polycarp at Rome, he asked the aged Saint if he knew him. "Yes," St. Polycarp answered, "I know you for the first-born of Satan." The answer came instinctively from his burning love of God. St. Cyprian, Bishop of Carthage, in his book on the unity of the Church in the century after St. Polycarp, demonstrates that the Church is essentially and visibly one because it is built upon Peter,

*Gal. i. 8. †2 Ep. St. John, x. 11. ‡2 Peter ii. 12. §Jude i. 10, 12.

who alone has the keys. He then continues: "He can never gain the reward promised by Christ to His followers who deserts His Church. He becomes thence unsanctified and alien, and a downright enemy. He cannot have God for His father who has not the Church for his mother." St. Jerome proves the faith of St. Paula by external actions which showed her opposition to heretics. "A certain crafty knave, who thought himself very learned and wise, began without any authority to put questions to her and ask: What sin hath an infant done that it should be seized by the devil? Of what age shall we be at the resurrection, because if we rise at the same age at which we die there will be need of nurses after the resurrection, but if otherwise then it will not be a resurrection but a transformation?" Then he goes on to mention other similar cavils, which he says she answered according to Catholic truth, and then adds, "from henceforth she so detested that man and all of the same opinions, that she publicly proclaimed them to be 'enemies of the Lord,' and so much I have said to show the faith of this woman, who preferred to endure the constant enmities of men rather than provoke the anger of God by dangerous friendships."

Saintly Hatred of Heresy.

Pass on to later times and we shall find the same loyalty, witnessed to not only by bishops and teachers, but by the faithful at large, of every age and sex. St. Louis of France, the flower of Christian knights, the defender of the fatherless and poor, passed a law that blasphemers should be branded on their lips, and when his courtiers remonstrated with him for his severity, "I would willingly," he said, "have my own lips branded to root out blasphemy from my kingdom." God's honor was his own, and he would defend it with his life. Nay, more, he was convinced that without the faith the highest natural virtue was untrustworthy, and that no safe dependence could be placed on its possessor. Once in Palestine an emir held a dagger to his throat and threatened to stab him unless he raised him to the rank of Christian knighthood. "No unbeliever," Louis calmly replied, "could perform the duties of a Christian knight." Mere children felt the same inherent repugnance to heresy and dread of its poison. St. Jane Frances when only eight years old left her father's dinner-table on perceiving there was a heretic among the guests. When a Protestant sought her hand she replied: "How can I marry an enemy of God and His Church?" Her

master, St. Francis of Sales, the gentlest of saints, placed the Calvinists under most severe penal laws, and excluded them from all offices of the State. In all temptations against faith, he writes, "Say to the devil, O wretch, thou hast left the Church of the Angels, and thou wouldst that I should leave the Church of the Saints. Begone, Satan; I will not dispute to please you. I adhere to holy Church and never will forsake her." Such instances could be multiplied indefinitely from the lives of the Saints. They all bear witness to the sacredness of the truth and to the duty laid upon every individual Catholic of protecting it from contagion and of witnessing at all cost against unbelief.

Dangerous Books.

Again, they show us the wisdom of the Church in prohibiting the reading of irreligious books. If the mere society of an unbeliever is to be avoided as pestilential, what poison must be imbibed by reading books, written in a scholarly, attractive style, and in a spirit apparently just and fair, but filled with unsound doctrine? How many Catholics have first begun to doubt through reading one such book or even one passage from them! How many souls have been wrecked for eternity through a dangerous curiosity, a wish for unlawful knowledge. Nor is this a peril to which we can be unknowingly exposed. Apart from any express prohibition of the Church, our own conscience, enlightened by grace, will unfailingly point out matter which poisons the mind, no less than temptations of other kinds which ensnare the soul. Reading dangerous books without due cause is a mortal sin. When their study is necessary to refute error, God's grace protects the soul, but even then great caution and earnest prayer is needed. St. Dyonisius of Alexandria is conspicuous among the Fathers of the Church for his learning and talent and also for his defence of the faith. When he was presiding over the theological school at Alexandria he was obliged to study many works of heretics in order to refute them. Yet so little did he trust himself, so much did he fear the danger of his own soul, that it needed a vision to reconcile and encourage him. Our Lord Himself appeared before the future saint and doctor and addressed him thus: "Read all that cometh to thy hand, for thou art fit to correct and examine all." Those alone are safe who like St. Dyonisius place their faith under the guardianship of humility.

Their Unity of Worship.—Witnesses to the Devotion to the Sacred Heart.

By their love of the faith, by their hatred of heresy and dread of its contagion, the Saints then teach us the essential unity of divine truth. But, *secondly*, their lives illustrate the unity of her worship, and that on the one point in which she is constantly charged with admitting and encouraging change. Granted, it is said, that the Catholic doctrine is one in theory, that doctrine in practice and as understood by the masses varies from age to age; witness the new devotions that are ever springing up, as for instance in our own time to the Sacred Heart, to the Precious Blood, and to the Immaculate Conception. Now in order to see what light the lives of the Saints throw on these so-called novelties in devotion, let us first understand what a devotion means. A devotion is the outward manifestation of special homage and love toward any object which our faith puts before us. It may be some mystery connected with the life of our Lord and His sacred humanity, or with some angel or saint; it may be the response to some special favor or grace granted in a marked supernatural manner. As an object of faith it has always been contained, explicitly or implicitly, within the deposit or circle of truth revealed to the Apostles which was complete and final; but it may have only been formally defined or become an article of faith (*i.e.*, a doctrine which could not be denied without heresy) at such times as the Church in her wisdom and under the guidance of the Holy Spirit saw fit. This same Holy Spirit, which guides the rulers of the Church in their teaching office, prompts also the prayers and quickens the love of the faithful. Without His help we cannot say "Lord Jesus," nor cry "Abba, Father." It is then under the impulse of the Holy Spirit that at certain periods devotions suddenly break out toward some particular mystery. But the lives of the Saints show us that although the general and popular manifestation of the truth was deferred till that period, it had been for long ages the object of individual prayers and worship with holy souls. The devotion of the Sacred Heart we are told by non-Catholic writers began with the dream of an imaginative nun in the seventeenth century. Read then the acts of the Martyrs of Lyons in the year 177. Among its victims foremost with the virgin Blandina stands the young deacon Sanctus. Hot plates of iron were applied to his side, so that his body became one large wound; and when the writer of the letter from the churches

of Lyons and Vienne asks himself how the sufferer could bear such torture, he can only reply "that he was bedewed with the living water which flows from the side of Christ." Such is the testimony of the early Church. Pass on to the Fathers and schoolmen, and we find age after age witnessing to the same devotion. In commentaries, in sermons, in their ascetic writings, in their own spiritual exercises, the wish to abide in the Sacred Heart, to exchange it for their own, to make it their treasure and storehouse, to enter into it daily, and to thrust in their hand with St. Thomas—these and similar expressions are constantly recurring. In the Middle Ages it received a new impulse from St. Francis of Assisi, St. Bernard, and St. Bonaventura. St. Catherine of Siena was privileged to receive not only the outward stigmata, but to bear within her the living Heart of her Lord. "Daughter," said our blessed Lord, "I have taken thine heart away and I give thee Mine, that thou mayest live by it forever." To St. Gertrude was granted a revelation which explained why this devotion was not to be propagated till later times. The Saint asked St. John, who appeared to her in a vision, why he had written nothing for our instruction concerning the Sacred Heart. She was answered that God "had reserved for Himself to make it known in the last times, in the decrepitude of the world, in order to rekindle the flame of charity, which had grown cold." This devotion then had been in the Church for ages, but it was not till the close of the seventeenth century that it was preached to the world through the instrumentality of the B. Margaret Mary. It was manifested and spread when a special worship of the Sacred Heart was required to preserve men from the blighting heresy of Jansenism, for it taught as nothing else could teach the love of Jesus for sinners and His pain at their ingratitude.

Witnesses to the Devotion of the Precious Blood.

Again, the devotion to the Precious Blood is to the outside world a modern Roman innovation. Yet St. Peter exhorts Christians to holiness of life because "they are redeemed not with corruptible things as gold or silver . . . but with the Precious Blood of Jesus Christ as of a lamb unspotted and undefiled." St. Paul tells us it is the price of our redemption, by it we are to know the value of our souls; and the song of the Blessed heard by St. John at Patmos was one of special thanksgiving for the same most adorable ransom. Among the old Fathers, St. Augustine in the West and St. Chrysos-

tom in the East were striking examples of devotion to this mystery. St. Gertrude in her revelations and St. Catherine of Siena in her correspondence alike declare its power. The latter saint may be termed its herald. She could not begin a letter without the heading, "I, Catherine, the servant and slave of the servants of Jesus, write to you in His Precious Blood." At the beginning of her Dialogues, when she bewails the misery of man, who by the misuse of his freewill has hardened his heart like adamant, "If the blood cannot break it," she exclaims, "nothing can." Very often in her ecstacies the words, "O fire! O blood!" would break from her lips, meaning thereby the fire of divine love, which is kindled by the love of Christ. The chalice of St. Philip Neri was seen after the consecration to be full of the Precious Blood. The Chronicles of the French Carmelites contain many instances of a similar kind. Nor was honor paid it only in cloisters and secret sanctuaries. The relics of the Precious Blood have been publicly worshipped in France, Germany, Italy, Belgium, and Spain since the Middle Ages. In the thirteenth century Richard of Cornwall brought a relic of the Precious Blood from Germany to England, built a monastery, and founded the congregation of "good men" to guard and honor the relic. Yet it was not until the pontificate of Pius IX. of blessed memory that the Pope, returning from his exile at Gaeta, established a new feast of the Precious Blood for the universal Church on the first Sunday in July.

Witnesses to the Doctrine of the Immaculate Conception.

Lastly, the doctrine of the Immaculate Conception. Protestants regard it as a figment of the brain of Pius IX. put out to prove his power, and accepted by the faithful in blind and unreasoning submission. Timid Catholics, ignorant of the tradition of the Fathers and of the Saints, deemed the definition scarcely prudent. Yet the most superficial acquaintance with the lives of the Saints would have informed the reader of the singular position accorded to Mary from the first, both on account of her dignity and her spotlessness. The doctrine that she is the second Eve, untying the knot of Eve's disobedience, repeatedly recurs among the Saints of the first three centuries. And those who exclaim against the warmth of Italian devotions in her honor should open the life of St. Ephrem (A.D. 378). He addresses "the immaculate and pure Virgin, Mother of God," as "the immaculate, most immaculate, the divine seat of God, the most

divine Temple, who crushed the head of the wicked dragon, who is ever in body as in mind entire and immaculate, the Holy Tabernacle which the spiritual Beseleel built up." St. Alphonsus Liguori in his *Glories of Mary* contains no stronger praise of the Mother of God than is found in the Hymns of the holy Syriac deacon. The language of devotion in the fourth and nineteenth centuries is therefore one. We think this point important. The Church declares her doctrines to be unchanging because divine. Yet the spring of their developments is hidden, and their outward announcement takes men by surprise. But is it not so also with the working of grace in the individual soul? The world is startled and shocked by conversions which break up homes, set parental authority at defiance, and entail every earthly sacrifice. To the spiritual-minded such phenomena are most common, and, as Our Lord foretold, are a necessary consequence of the conditions under which He has established His kingdom on earth. So is it with devotions. To the world they are new and to be dreaded. To those versed in the science of the Saints they are manifestations of the Holy Spirit, working in the elect, with which they are long since familiar, and whose appearance they hail with delight as a means of paying fresh honor to the Lord and God of Truth.

CHAPTER III.

Examples of Holiness.—Holiness Interior.—Doing God's Will.

On these two points, then, of faith and worship, the Saints show us the Church is one. And now let us see what light they throw upon the second note of the Church, namely, her holiness. Founders of heresies have promised to their followers the certainty of salvation as a necessary consequence of joining in membership with their sect. Our blessed Lord, on the other hand, repeatedly declared that neither grace, acceptance, nor salvation were secured by the mere fact of external membership in His Church. He insisted on this fact, because the Pharisees, tainted also with the spirit of heresy, claimed by right of their descent from Abraham to be children of God. Our Lord replied, "If you be the children of Abraham, do the works of Abraham." Not only faith then, but obedience in each individual soul, are the conditions of justification and salvation. If He said,

"Whoever believes and is baptized shall be saved,"* He said, also, "If thou wilt enter into life, keep the commandments."† No tie of blood, even with Him the All-Holy, nor mere outward profession, would avail without the inward conformity of the will with the supreme will of God. "Whosoever shall do the will of my Father that is in Heaven, he is my brother, and sister, and mother."‡

Christ the One Model.

Holiness, then, is the result of man's individual fulfilment, by the help of grace, of the law of God, to which his conscience bears witness. And this truth follows naturally and justly from the nature of the soul's origin and condition of existence, during its time of trial. Each soul is created singly and in God's image, and has therefore its individual life, its appointed measure of perfection, and its individual judgment and eternity. The personal responsibility involved in this fact is, of course, a most momentous truth. Under God the issue of our life and the determination of our hereafter depends, not on the circumstances of our birth or education, but alone and always on the individual will, which remains ever free, and on the works that flow from it. Now the law of God, being holy in itself, leads to holiness the humblest soul which follows it. Its observance ennobles the whole man, enlightens the mind, and strengthens the will to a superhuman degree. Yet to our fallen nature the law is difficult. Man left to himself prefers his own corrupt passions, and accepts with pleasure any doctrine which enables him to escape from the necessity of daily doing violence to himself. But no theory of man's making, however plausible, can give his life a purpose, solve its mysteries, or strengthen him for its trials. To be thought of, helped, and loved by one higher than himself, to have a definite motive assigned to each action, to have a rule to live by, an ideal to strive after, to know how to meet and master temptation, pain, and sorrow, and how to make good his own nothingness—these are the wants of man's heart, and to supply these wants the Son of God took upon Himself our human flesh. The life, death, and doctrine of Jesus Christ alone teach man the true value of his human nature, show him God as his one end, and persuade him by the power of a divine example to embrace that law of self-denial which is needed to reach it. "Everything," says St. Augustine, "through the desire of having which we lived amiss, He did without, and rendered worth-

*Matt. xvi. 16. †Matt. xix. 17. ‡Matt. xii. 50.

less. Everything, through avoiding which we shrank from the truth, He endured and made level to us. For it is impossible to commit any sin save by seeking for what He despised, or flying from what He endured, and therefore we have a perfect system of moral discipline in His whole life on earth, through the man whom He deigned to assume."

The Saints Imitators of Christ.

Now the Saints are the most perfect followers of Jesus Christ. They became so not without effort, but by heroic endeavors. They were not stocks or stones incapable of feelings, nor angels without bodily wants and sufferings, but men and women like ourselves, sprung from the one sin-stained stock of Adam, and inheritors of the common curse. God might, had He chosen, by the infusion of His grace, have so thoroughly cleansed and sanctified their nature that they should have been free, not only from all sin, mortal and venial, but from every inclination to evil. Such, however, save in the case of His Immaculate Mother, was not His Will. St. Paul's conversion, by a miracle, was instantaneous and complete. He fell to the ground a persecutor, and rose up a Saint, yet not for that did temptation cease. He describes to us the bitter conflict in which he was subsequently engaged. "I am delighted with the law of God, according to the inward man, but I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death?"* The Apostle's life as a Christian was, then, a daily renewed endeavor to put his natural self to death, that the new man Christ Jesus might live in him. For this he chastised his body daily and "daily died." He taught his disciples that by their baptismal vow, by their formal renunciation of the old Adam, by the character of Christ which had then been stamped on their souls, they too were bound to this incessant warfare with self. "Those who are Christ's," he says, "have crucified the flesh with its lust and concupiscences."† Again, "For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live."‡ And again, "Therefore mortify your members."§

*Rom. vii. 19, 22, 23, 24. †Gal. v. 24. ‡Rom. viii. 13. §Col. iii. 5.

True Asceticism Proved by Obedience.

And his teaching has been practised by those striving for perfection in every age. In the time of the Apostles such was the fervor of the first Christians that many voluntarily sold all, and embraced poverty and all its hardships, when they were admitted to membership with the Church. The Catacombs furnish us with undoubted evidence as to the manner of life practised by the faithful during the next three centuries. Those dark, mysterious caverns were at once their home, their church, and the resting-place of their relics. The profession of faith at baptism meant for those who dwelt there the absolute renunciation of the world, with its pomps and riches, often the separation from home and family, and in all cases the daily risk of death. And when the persecutions ceased, and Christians were allowed to live as other men in the light of God's sun, those who would be perfect used their liberty, not to seek the comfort of earthly homes, but went, with one accord, men, women, and sometimes even children, into the deserts of Egypt, Arabia, and Palestine, to deny themselves night and day, and by prayer, work, and penance to win their crown. The lives of the Desert Fathers are recorded in many cases by contemporary writers—as that of St. Anthony by St. Athanasius—and we know in detail how their days were spent. We read in those simple biographies the faithful carrying out of the Apostolic teaching, and see how, in the barren and burning desert, were laid the foundations and the rules of Christian asceticism—a science which leads men from earth to heaven, by the observance not merely of precept, but of the highest evangelical counsels, and is founded on that complete annihilation of self which is to this day the special grace of the Church's Saints and their unshared possession.

The Test of Obedience.

But, it is said, do not fakirs and dervishes practise terrible austerities? They stand erect, with limbs outstretched, until they are rigid as statues; they hold their hands clenched till the nails grow through the flesh; they hang suspended from hooks fastened in the living body, day by day, without a sign of pain. Wherein, then, is mortification so peculiarly a Christian excellence? St. Paul has again answered for us this objection. "If," he says, "I should distribute all my goods to feed the poor, and if I should deliver my body to be

ST. ANTHONY, THE HERMIT.

ST. ANTHONY THE HERMIT

THIS engraving represents St. Anthony the Hermit, surrounded by his domestic animals, in his secluded life, removed from all association with man.

This great saint is especially noted as the founder of the hermit life of the early Christian ages, and the system of monasticism. He was born in the village of Coma, Egypt, A.D. 251, and inherited a large fortune, which he distributed among the poor before adopting the ascetic life. He spent many years in solitude, during which time he was sorely tempted by the evil one, but the virtue of the Saint triumphed over all temptations and difficulties. When upward of a hundred years old, he visited Alexandria, and supported his friend, Athanasius, in his controversy with the Arians.

He laid the foundation of a rule that all Christians and all civilization have profited by, and that has changed the face of modern civilization. In his death he was as humble as in his life; his last counsel was to tell his monks to shed no tears over his body, and to pray for the repose of his soul.

St. Anthony's humility always made himself to look upon himself as the least of mankind; and his entire happiness was in returning thanks to God for His benefits, or in assisting the poor. He always wore the penitential garb of sackcloth, and a coat of sheepskin, with a girdle. He instructed his monks to have the idea of eternity always before their minds, and to reflect every morning that they might not live to see the evening; or, in the evening, that they might not live to see the morning.

TO IMPLORE PEACE

Ant. Give peace, O Lord, in our days; for there is none other that fighteth for us, but only Thou, our God.

V. Peace be in Thy strength, O Lord!

R. And plenty in Thy strong places.

Let us pray.

O God, from whom come all holy desires, all right counsels and just works; grant unto us, Thy servants, that peace which the world cannot give, that our hearts may be devoted to Thy service, and that, delivered from the terror of our enemies, we may pass our life in peace, under Thy protection. Through Jesus Christ Our Lord. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Cong. of Indulgences, May 18th, 1848, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS.—*Raccolta, p. 389.*

burned, and have not charity, it profiteth me nothing."* Charity is love of God, and is proved by doing God's will. That will is made known to Christians, not by angels or private inspiration, but by his authorized superiors. The fasts of the Jews were unaccepted because they were self-willed. Those, again, of the Pharisees were profitless because done to be seen of men. So with the natural man in every time and place; pride and desire of fame are sufficient motives to make men endure most severe self-inflicted sufferings. The sanctity of St. Simeon Stylites, then, was proved not by his remaining on the column for long years, but by his readiness to descend from it at the first word of his superior. The monk Dositheus could perform no austerities owing to his delicate health, yet it was revealed to his abbot that he merited, by the perfection of his obedience in his few years of monastic life, as much as St. Paul the Hermit and St. Antony had with their severe and long mortifications. "One Pater and Ave," St. Jane Frances would tell her subjects, "said under obedience, is worth a hundred disciplines to blood." Obedience is the true test of the inner motive, and it is by obedience that the mortifications of a Saint are tested. Outward chastisement of the flesh is only a means to the inward mortification of the spirit. The most painful penance is that which humbles and kills self-love. The Fathers of the Desert were trained not only to hard manual labor, but to that which was apparently as useless as it was hard. They often unmade at night the mats they had plaited during the day. "*Ama nesciri*"—"Love to be unknown and to be esteemed as nothing"—is a fundamental axiom of spiritual science which they have left us, and which is found in every school of sanctity. But there is a yet higher degree. The Apostle says, "The world is crucified to me, and I to the world." He is not only indifferent to the world's opinion and to the goods of this life, but he abhors them as hateful, and embraces all that the world contemns. He deliberately prefers suffering to pleasure, pain to comfort, shame to honor; he has no glory, "save in the Cross of Jesus Christ." This sublime standard is that of the Saints. They arrived at it by the constant realization of their own sinfulness, of God's holiness, and thirdly, of Jesus Christ as the one means by which man finds his way to God. "*Est hominis iter ad Deum per Deum hominem.*"

*1 Cor. xiii. 3.

Their Humility and Horror of Sin.

Self-knowledge, then, is their first study. "*Noverim me, noverim Te.*" "Teach me to know myself, teach me to know Thee," said St. Augustine; and it was in himself—within, not without—that he found the knowledge he sought, according to the words of his Master, "The kingdom of God is within you." Ordinary Christians examine their souls by the precepts of God and the Church; they are aware, probably, of habitual falls into venial sins of the coarser kind, but of the subtler workings of their self-love and of spiritual sins they know little. The Saints search their souls by the light of God's perfection. One ray of His eternal purity entering their hearts discloses as horrible deformities their least defects, while the closeness of their relations to Him shows these defects to be a personal outrage on the Divine Majesty. Before the eyes of a Saint thus enlightened, the All-Holy God is not only their Creator and Lawgiver, but the one Being on whose influx and support they depend for every vital action; according to the words of the Apostle, "In Him we live, and move, and are." From this arises their sense of the hideous malice of sin. "Every sin we commit, we commit in God," says St. Teresa; that is, we sin not only in His presence, but by the power of life which comes immediately from Him. Mortal sin is nothing less than the transfer of the sinner, body and soul, his powers, will, allegiance, nay, life itself, from God to the devil. By each grave sin, "a man," says St. Augustine, "sells not only his inheritance, as Esau did, for a passing pleasure, but his very life." St. Teresa speaks of a soul in sin "as a tree planted in the devil," as the just man is a tree planted by the waterside. The consequences of habitual sin are, mentally, spiritual blindness. "If any one should throw a black cloth over a crystal which is exposed to the sun, though the sun will shine upon it, it will have no effect on the crystal," writes St. Teresa. So the sinner becomes incapable of recognizing his sin or the warnings sent for his salvation. The will loses its liberty and becomes the slave of the passions. "For of a froward will was a lust made," says St. Augustine, "and a lust served becomes custom, and custom not resisted becomes necessity. By which links joined, as it were, together (whence I called it a chain) a hard bondage held me enthralled." Lastly, the soul, dead through evil habits to every supernatural impulse, is but a corpse. "Thou hast lost thy soul," writes St. Cyprian, "thou walkest on the earth carrying thine own corpse,

and thou dost not weep bitterly, nor groan continually;" and St. Thomas Aquinas wonders how a man can ever smile who is in a state of mortal sin.

The Saints, then, understood sin in its nature and effects. They knew also, as no others did, how readily it finds its entrance to man's corrupt heart. It was this truth which made them resist with holy violence the first approach of temptation. St. Benedict cast himself naked among the thorns, and St. William of Monte Vergine on a heap of burning coals, to be saved from the presence of evil. St. Thomas Aquinas, possessed of that wisdom from above, which is "first of all chaste," drove from his chamber with a burning brand a wretched creature who had been concealed there to compass his fall. And there was that Christian youth, in the early persecutions, whose virtue excited the rage of his heathen torturers. They bound him hand and foot, and then led into his presence one trained in the ways of iniquity. The Confessor could not fly: he trembled for his soul's safety. By a holy impulse he bit off his tongue, and spat it in the face of the temptress, so that the agony of pain might consume all pleasure of sense.

Self-Condemnation.—Fear of Hell.—Heroic Penance.

Viewing themselves again by the light of God's holiness, the Saints accuse themselves of sin in a manner which seems to us exaggerated. When St. Ephrem was asked by St. Basil the Great whether he was not "Ephrem, the servant of Christ," he replied, "I am that Ephrem who has wandered away from the path of heaven;" and then, melting into tears, he cried out, "O my father, have pity on a sinful wretch and lead me into the narrow way." His only crimes, as far as we know, were, at most, two light faults committed before his baptism, which he had received in his eighteenth year. St. Teresa speaks of "her sins, her great sins, her wretched life, her extreme peril of eternal damnation;" sees the place in hell which the devil kept in readiness for her, and which she had deserved for her sins. Yet her greatest faults were the excessive reading of romances and too frequent conversations with lay persons in the parlor. The strongest case is perhaps that of St. Anselm. He writes a meditation, "*De Virginitate Amissa*," bewails the slime of hellish filth into which he has fallen; and in another meditation exhorts his sister to remember that she had been kept pure by the grace of God, while he, by yielding to the charms of sympathy and

the licentious desires of youth, had been plunged into a whirlpool of enormities. Yet we know his life year by year, and the most that we can find against him is a relaxation of fervor when the hopes of accomplishing his religious vocation were deferred, and a great desire to excel in manly sports. His cry of penance and sorrow was prompted solely by the thought of what would have been his misery had he fallen. He anticipated the maxim of St. Philip Neri, who, speaking of the necessity of meditating on the four last things, said "that we should go down to hell alive if we would be saved from it in death."

Nor was their sense of guilt confided to words only. These Saints did penance in proportion to their self-accusation, as did also the youngest and purest Saints in all times. St. Mary Magdalen of Pazzi, St. Rose of Lima, St. Aloysius Gonzaga, tortured their bodies for what they called their great sins. But further the Saints ask God to chastise them, and He Himself takes in hand the purification of the just. The divine chastisements inflicted on the Saints, body and soul, are terrible to contemplate. Like Holy Job they have suffered the loss of goods, health, children, home, of all they loved on earth. St. Frances of Rome saw her house destroyed, her husband and children banished, and her eldest son taken as a hostage. St. Jane Frances lost by death husband, children, friends, and lastly St. Francis of Sales, who had been the guide of her life. The Blessed Lidwine, of Schiedam, whose name means "suffering much," spent her life on a sick-bed. Her body was a mass of corruption, and would have dropped to pieces but for the bandages which held it together. The poor shepherdess of Pibrac, B. Germaine Cousin, had a deformed right arm, and suffered from a scrofulous disease. She was shunned like a leper by her family, and slept in an outhouse with the animals. Often we find missionary Saints robbed of the very strength they needed for their labors. St. Lewis Bertrand, one of the great evangelizers of South America, suffered for many years from a terrible hip disease, and other secret infirmities. St. Andrew Avellino, who spent his life in the service of the sickly and suffering poor of Naples, was for fifty years enfeebled by a most painful rupture, while the cincture intended for his support served only as an instrument of torture. St. Joseph of Leonissa escaped martyrdom by the Turks, whom he was converting by numbers, only to be afflicted by a cancer which slowly consumed his life.

ST. ROSA OF LIMA.

ST. ROSA OF LIMA

THIS saint, the first fruits of canonized saints from America, was born of Spanish parents in the city of Lima, in 1586. She was baptized under the name of Isabel, but while in her cradle the name of Rosa was given her because of her resemblance to that flower. While yet a child her patience in suffering and her love of mortification were such that she ate no fruit and fasted on bread and water three days in a week.

Once hearing her beauty commended, she afterward rubbed her face and hands with the powdered bark of Indian pepper, to cause blisters and blotches to disfigure her beauty before going to any public place. A young man one day admired the fineness of the skin of her hand, whereupon she thrust both her hands into hot lime, saying, "Never let my hands be to any one an occasion of temptation." Her parents after being wealthy fell into poverty, and she worked by day in the garden of a pious lady and by night with her needle to relieve them. To escape the importunities of her friends to marry, she enrolled herself in the Third Order of St. Dominic and chose for her dwelling a little lonely cell in a garden. She suffered mortification and grievous humiliation imposed by herself, and persecution from her friends and others, for fifteen years.

During a long and painful illness it was her prayer, "Lord, increase my sufferings, and with them increase my love of Thee." She died August 24th, 1617, and after several miracles wrought by her means had been attested, she was canonized by Pope Clement X., in 1671.

PRAYER

Most holy Virgin, Mother of the incarnate Word, treasure-house of grace, and refuge of us, wretched sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul, and, as we have the sure hope that thou, our most loving mother, will hear us, we say to thee with living faith: (Repeat the *Hail Mary*, three times.)

Let us pray.

Defend, we beseech thee, O Lord! through the intercession of the Blessed Mary ever Virgin, thy servants from all infirmity; and mercifully deign to guard them, prostrate in the sincerity of their hearts before thee, against the snares of the enemy. Through Christ Our Lord. *R.* Amen.

The Sovereign Pontiff, Leo XII., by a decree of the S. Cong. of Indulgences, August 11th, 1824, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all those who, with at least contrite heart and devotion, shall say these prayers.—*Raccolta, p. 192.*

Tried by False Brethren—By Good People—By God.

Again, they have been the victims of every kind of calumny and insult invented by false brethren. The life of St. Gregory the Great was attempted once by a priest, and again by certain monks. St. Charles Borromeo was shot at while at vespers by one of the order of the "Umiliati," which he was engaged in reforming. The ball did not pierce his rochet, but left a mark on his flesh which continued until death. The venerable Giovenale Ancina, bishop of Saluzzo, died of poison, administered to him in a religious house. His name is not in the list of martyrs only because, on his death-bed, he forbade any measure which could lead to the criminal's punishment, and so to the proof of the fact. Besides the hatred of the wicked, they have endured the visible assaults of the powers of evil. St. Hilarion used to hear during the night the cries of beasts, the wailing of women, the roar of a battle being waged; at other times, attractive and beautiful forms came before him; and when he was faint with hunger, tempting viands appeared within his reach. Again, when he was at prayer, a howling wolf would bound past him, or a yelping fox. St. Antony the hermit was thrown down and beaten; St. Catherine of Siena was raised in the air, cast into the fire, hurled from her horse, by the same evil agencies who gather themselves together at all times against the Saints of God. But by good people, and by their own superiors, as well as by sinners and devils, the Saints have been tried. St. John of the Cross, when engaged in the reform, which was approved of by his general, was condemned by the elder friars as a fugitive and cast into prison. Before his death he was twice publicly disgraced. St. Teresa was denounced from the pulpit many times, and the accusations made against her received the credence of pious men. St. Bernardine and St. Ignatius were suspected of heresy, and the latter were twice imprisoned by the Inquisition in Spain. St. Philip Neri was delated for allowing unsound doctrine to be preached in the pulpit of the Oratory. St. Joseph Calasanctius was led through the streets to prison at the age of eighty-six. His Order, which he had spent his life in founding and consolidating, was reduced to a simple congregation, nor was it restored till after his death.

One final trial remains. "A sinner," says St. Augustine, "is punished by himself, by creatures, and by God." As our blessed Lord was made sin for us, He endured the triple penalty. He suffered

first the shame, which follows the commission of sin, in His agony in the Garden; secondly, the punishment by creatures during the course of His Passion; and lastly, the penalty due to sin in the next world in His dereliction on the cross. Of this bitter chalice, the loss of all sensible faith or devotion, the Saints have drunk their full share. St. Teresa, the great teacher of prayer, suffered herself for twenty years such dryness and desolation of spirit that she had no unction in any spiritual exercise. St. Mary Magdalen of Pazzi, for over five years, was tempted to pride, gluttony, impurity, and lost all sensible sweetness in God or the Holy Eucharist, which was her chief devotion, whilst cries of blasphemy and despair would almost force themselves from her lips. St. John of the Cross has described, in his "Obscure Night," the spiritual darkness which shrouded his soul. God seemed to have forsaken him, and to be deaf to his prayers and sighs; so violent was his anguish in this state of privation that it seemed he must have died of grief.

Strength in Conformity.

What, then, was the strength of the Saints, and wherein lay the secret of their power? It was in this, that their purpose in prayer, in spiritual exercises, in penance, and in their hidden life, was neither sensible consolations, nor heavenly favors, nor success in their works, nor credit with men, but only and always to do God's will. And to learn this lesson they had but one book, one model, Jesus Christ, "*Homo medius*," as we have said. "What would the Word teach?" says St. Augustine; "God is light, come to Him and be enlightened, let the Light show thee thy foulness that thou mayest perceive its beauty." "To us," says, again, St. Augustine, "now that we are believers, let the Bridegroom, wheresoever He is, appear beautiful. He is beautiful as God, the Word with God, beautiful in the womb of His Virgin Mother, where, without losing His divinity, He assumed the manhood—beautiful in His miracles, beautiful under the scourge, beautiful in laying down His life, beautiful in taking it up again, beautiful on the Cross, beautiful in the sepulchre, beautiful in Heaven." And this because, as he says, "*summa et vera pulchritudo justitia est.*" "The highest beauty, the real beauty, is that of holiness."

Love of the Crucified.

As Christ Crucified was their love, all that was His the Saints made their own. Poverty was the spouse which He came down from

Heaven to wed, therefore St. Francis chose it for himself. Suffering and shame were His constant companions, therefore the Saints sought the same portion. When St. Catherine of Siena was offered the crown of gold or the crown of thorns, she chose the latter, that she might bear crosses and thorns for Christ, as He had done for her. "*Aut pati aut mori*," to suffer or die, was the prayer of St. Teresa for her remaining life. "*Pati, non mori*," to suffer and not die, exclaims St. Mary Magdalen of Pazzi, in a still higher key of heroic charity. Through fifty years of incessant bodily pain and trials of all kinds, St. Paul of the Cross read everywhere the love of Jesus crucified, and would cry out to the flowers and grass, "Oh! be quiet! be quiet!" as if they were reproaching him for his ingratitude. It was ever the same vision of the Crucified, seen by faith or vision, which strengthened the Saints in their trials of body or soul. When St. Veronica Giuliani sank fainting to the ground, after carrying thirty pitchers of water up two flights of stairs, Christ stood before her bearing His Cross, and said, "See how heavy is this." St. Peter Martyr complained in prayer before his crucifix of a foul slander of which he was a victim; straightway the answer came, "And I, Peter, what did I do?" The Cross again was the test by which they proved the reality of spiritual favors offered. A bright and dazzling form stood before St. Martin of Tours as he was praying in his cell, and bade him adore it as the Son of God. "My Saviour came not in princely state," replied the Saint; "where are the print of the nails and the show of the wounds?" At these words the evil spirit, for it was he, vanished as smoke. Christ Crucified again was to be their sole reward. When a voice from his crucifix asked St. Thomas Aquinas, "Thou hast written well of me, Thomas; what reward wouldest thou?" "Nought but Thyself, O Lord," was the Saint's reply, "*Nihil aliud nisi te.*"

Unceasing Prayer.

And be it ever remembered, they attained to this union with their Lord, not at once, but gradually, and by the same means which He gives us, namely, prayer, daily discipline, the sacraments. Their prayer was twofold, vocal and mental; no canonized saint omitted either. They teach with one voice its paramount necessity. "Man without prayer," writes St. Philip Neri, "is a dumb beast." It is the breath, the life, of the human soul, because by it he raises his mind to God. All men have the power of praying, and it is in this

way, writes St. Liguori, that God wills all men to be saved; because by prayer they obtain the light and grace needed for their salvation. And both kinds of prayer were marked in the Saints by outward reverence, and an inward attention almost angelic. Of St. Francis of Sales we are told that he prayed motionless as a statue, and would not even lift his hand to move the gnats and flies which stung his face and bald head. St. Aloysius Gonzaga would pray consecutively six or seven hours a day, till he had accomplished one full hour without a distracted thought. The matter and substance of their prayers were found first in their own sinfulness, according to the words of St. Teresa, "Let your sins be the head of your prayers." When they had reached the summit and were confirmed in grace, so sinful did they still seem in their own eyes, and so infinitely distant was God above them, that their prayer was still that of the humblest penitent supplicating for mercy and strength. "Oh! my children, exclaimed St. Philip Neri, when past eighty years old, "when shall I begin to do good?" And at the point of death many, like St. Hugh of Lincoln, were laid upon the ground and strewn with ashes to mark their nothingness before God.

Rising by Falling.

With their prayer were linked daily searchings of conscience, daily discipline, severe self-condemnations for the least offence, and daily renewed resolves to overcome their besetting defects. Nothing is perhaps a more consoling safeguard in the hour of despondency or failure than a recollection of the temptations and defects of the Saints. The number of canonized Saints who have sinned gravely after their baptism is, we believe, comparatively very small. Yet the lives of all of them were spent in repairing some past defect by the most severe discipline and fidelity in daily life. The ordinary Christian, when he falls, is tempted to give up the struggle. The Saint on the contrary rises by falling. That is, he makes his temptations and falls the occasions of redoubling his efforts to attain the contrary virtue. Because St. Clare of Rimini had yielded to self-indulgent habits, she became conspicuous for her penance. The gentle St. Francis of Sales was by nature violent and choleric. B. Sebastian Valfré had to bind himself by a vow for eighteen years to maintain charity with a certain person, so strong was his antipathy to him, yet his dislike was never declared by outward act. St. Thomas of Canterbury yielded, through human prudence, to an unworthy compromise with the king; his contrition for this fault led

to his martyrdom. St. Bernard says that it is easier for a lay person to be converted from mortal sin than for a relaxed religious to recover fervor; yet St. Hyacintha Mariscotti is an example of one who became a Saint by her efforts to repair the scandal of a luxurious life led in a convent. Hence the blessed doctrine that the defects of the Saints co-operate to their justification, through the increased humility, penance, and watchfulness of which they are the occasion.

Frequent Sacraments.

From what has already been said, it is evident the Saints would be fervent in their frequentation of the sacraments. The intensity of their contrition and the perfection of their self-knowledge made their confessions a real cry for pardon. Many, like St. Bridget, confessed daily; and all obeyed humbly, even when misunderstood and misdirected, the advice given in the tribunal of penance. With regard to the Holy Eucharist, their conduct is equally marked, and points the strongest contrast to false spirituality in all times. Heretical and spurious ascetics, such as the Jansenist confessors in the last century, have advocated abstaining from Holy Communion in order by greater reverence to obtain more fruit. As early as the fourth century this objection was met and answered in the "Book on the Sacraments" ascribed to St. Ambrose. The words are: "If this is our daily bread, why do you receive it but once a year, as the oriental Greeks are accustomed to do? Receive daily what may be of daily profit to you, and live so as to be worthy of receiving it daily. He who is not worthy to receive it daily is not worthy to receive it once a year." "Whilst it is good sometimes to abstain from Holy Communion from reverential fear," St. Thomas says, "yet love and hope, to which the Scriptures are ever inviting us, are better than fear." In practice none ever showed such reverence for the Holy Eucharist as did the Saints, and none received it more frequently. Of course, in this again they submitted themselves blindly to their confessors, and many, as St. Catherine of Siena and B. Margaret Mary Alacoque, abstained from Communion under obedience, though the privation occasioned them torture of body and soul. With their devotion to the sacraments must be mentioned their reverence for sacramentals, and for other supernatural means of grace which the Church, through her blessing, affords us. The sign of the cross, holy water, rosaries, scapulars, medals, and Agnus Dei's —all those were in their hands powerful weapons of grace, and no soul spiritually illuminated ever thought lightly of them.

The New Creature.—Heroic Virtue.—Empire Complete.

And now let us consider the Saint when he has attained, by self-hatred, bitter penance, love of Jesus Christ, prayer, discipline, and the sacraments to the measure of a perfect man. The old Adam lies under the curse of ignorance, weakness, and the sadness consequent on loss of grace. The new creature of Christ Jesus possesses a mind free from all stain, a will firm in good, and a soul closely united to and occupied with God and divine things. And these three qualities, says St. Thomas, are the constituents of holiness. With his mind freed from the delusions of self-love, the Saint sees all things as they are, and all things thus seen are perceived to be but so many means to one end, the various steps by which he mounts, by the grace of Christ, to God. With this conviction the purified soul adheres, with marvellous constancy, to its divine resolve. Natural heroes have possessed some particular virtue, as temperance, fortitude, patriotism, but none of them possessed all collectively; and the greatest sages of antiquity were stained with horrible vices. The grace of Christ working outside the visible Church may produce innocence of life; but within the fold alone is found "that manner of life in which each action, being modelled on the evangelical precepts and counsels, tends to the summit of perfection, being united to a firm and intense contempt of all earthly things, and a corresponding adhesion to God and things divine. Such a manner of life pursued uniformly and invariably, in spite of the continual assaults of the passions (conflicting at intervals with each other, yet always in league to seduce unto pleasure), doth so far transcend the condition of man's nature, that it approaches closely to the essentially changeless holiness of the Divine Nature, and therefore of itself suffices for evangelical heroicity, because of itself it constitutes a man perfect after the manner that our Father in Heaven is perfect" (Esparza, Ben. xiv. v. 1, p. 25). Never to pause, never to look back, never to relax the highest endeavor possible with grace, this is heroic virtue, and unchanging rest in God is the result. Not only sin and sinful inclinations, but all human affections, save so far as they agree with the Divine Will, in some ineffable manner fade away, and the love of God takes their place. The world knows little of holiness, but the lower creatures recognize its power and its beauty. The ravens bringing St. Paul the hermit his daily loaf, the lions digging his grave; the savage wolf of Gubbio tame as a lamb at the feet of St. Francis; the birds joining in prayer with St.

APPARITION OF THE SACRED HEART OF JESUS TO BLESSED MARGARET MARY ALACOQUE.

THE APPARITION OF OUR LORD

TO THE BLESSED MARGARET MARY ALACOQUE.

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BLESSED Margaret Mary was born at Lautecourt, France, in 1647. At a very early age she consecrated herself to God by a vow of chastity during the elevation in Holy Mass. When twenty-three years old, Margaret came to the Convent of Our Lady's Visitation at Paray-le-Monial; and when she entered the guest chamber, she heard these words spoken within her soul: "Here is the place where I will have thee to dwell." The Lord removed from the heart of his bride all affection for earthly things, and she could think of nothing but of how she could show her love for Him by the crucifixion of herself. Her intense love for the divine Redeemer, and the peculiar and extraordinary graces which she received, were, in a sense, the result of her penance and life of mortification. Margaret honored the Cross of Our Lord in a very special manner, so that He showed her His Heart wounded for love of us, upon which she saw the words: "My love rules in sufferings; it triumphs in humility; it lives in unity."

The object of the special purification of this highly favored child of God was that the treasures of the Sacred Heart might be revealed to man, and this devotion taught throughout the entire Church. It was while wrapt in adoration before the Most Holy Sacrament, at Paray-le-Monial, June 17th, 1689, that Our Lord revealed to her the hidden mysteries of His divine Heart.

DEVOTION TO THE SACRED HEART OF JESUS

EJACULATION.

Jesus, meek and humble of heart, make my heart like unto thine.

His Holiness, Pope Pius IX., by an autograph rescript, June 25th, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.—*Raccolta, p. 165.*

EJACULATION.

O sweetest heart of Jesus! I implore
That I may ever love Thee more and more.

His Holiness Pope Pius IX., by a rescript of the S. Cong. of Indulgences, November 26th, 1876, granted to all the faithful every time that, with at least contrite heart and devotion, they shall say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS.—*Raccolta, p. 166.*

Joseph of Cupertino; the fishes listening to St. Anthony's sermon; the trees lowering their branches to salute St. Rose of Lima—what are all these but tributes of homage to the sovereignty of grace in the heart of the Saints? We wonder that their faces shine with glory, or that their bodies are upraised, or that they hear Divine words and see secret things, yet when we know what God has done in their souls, the wonder is rather that they are left on this sinful earth. St. Ignatius Loyola made known that if his society, which was the fruit of his prayers, fasts, and penances, were dissolved as salt in water, it would cost him but one-quarter of an hour to recover his peace. So it is with all the Saints; they live on earth, but their hearts are in heaven; the sum of their philosophy is expressed in St. Francis' "*Deus meus et omnia*"—"My God and my all." He is theirs and they are His.

CHAPTER IV.

Pledges of Catholicity.

We have seen how the Saints are purified, enlightened, and at length united to God, their last end. Let us now consider how they illustrate the third note of the Church—her Catholicity. We think they do so in three ways. They have carried the faith to all lands; by their work and influence they have renewed human life in all its varied forms; and lastly, in themselves and in their disciples they show how the Church raises souls to sanctity in all time and in every class.

Charity and Philanthropy.

In charity to others as well as in their interior life a marked contrast presents itself between the servants of God and the great ones of the world. Merely human teachers and leaders are inclined to despise their fellow-men in proportion to their own advance in knowledge and power. It cannot be otherwise. Human nature viewed apart from grace is ignorant, corrupt, and degraded, and no merely human effort can raise it up. Knowledge was for the few, said the Greek sage. It was only to be grasped by those who were kin to the subject and who lived in daily intercourse with the wise. For the multitude it was unattainable. The Pharisee thanked God that he was not as other men. He attributed his exemption from some

gross vices and his possession of certain virtues to his own unaided merit, and he despised those who had not what he considered his special excellences. The Saint, on the other hand, ascribes to God alone whatever virtues he possesses, and sees in every soul a being created in the divine image, as capable as himself of attaining with the help of grace to eternal glory. Hence he loves others as he loves himself, that is, not selfishly but for God. He knows too how to help those he loves. Philanthropists may relieve man from some external evils—poverty, injustice, oppression—but they leave untouched his real wound, which is deep in the spiritual life. The Saint knows that the paramount evil of human nature is sin, and that grace is its sole cure. He knows further that, by a strange mystery of Providence, grace, all-holy though it be, is to be dispensed not by angels, but by sinful man. Andrew found Peter and brought him to Christ. This is the law of the divine dispensation. Hence zeal for souls is characteristic of the Saints. Their first aim is to make men holy, and to teach them to seek their happiness not in being rich, luxurious, or powerful, but in being poor, chaste, and humble for Jesus Christ's sake. With this end they preach but one doctrine, the Gospel as Christ preached it. No one but a Saint could preach it with success. Divine truths may indeed be learned from sin-stained lips; grace is as truly conveyed through sacrilegious as through saintly hands; a Catholic people have remained true to their Church in faith and morals while the lives of many of the clergy have been a scandal to it; but to plant the faith in a heathen or heretical land, to peach purity, penance, and charity to nations sunk in vice and superstition, the preacher must first show by his example that doctrines so far beyond man's natural power are possible with the help of grace. The negro slaves of Cartagena, South America, obdurate to others, believed in the charity of Christ when preached by St. Peter Claver, because he himself was the slave of slaves. He spent his days in the holds of the slave-ships, breathing a pestilential atmosphere in a tropical climate. His one coat was covered with the stains of the wounds and ulcers of his sick converts, sixty thousand of whom were baptized by his own hand. The heretics of the Chablais first knew the meaning of Christian sacrifice when they saw St. Francis of Sales crawling along a frozen plank to say mass for his seven Catholics. Year after year he labored unwearied and undisturbed in the midst of a hostile population, and when he went to his reward his flock had increased from seven to seventy-two thousand souls.

Saints as Missioners.

The power of the Saints as missioners is seen by the fact that every civilized country owes its beginning as a nation to their labors. The inhabitants of Ireland, Germany, Russia, Poland, remained mere savage tribes till SS. Patrick, Boniface, and Hyacinth subjugated them to the faith. The total change wrought by their labors spread to all classes, and welded together high and low, learned and ignorant, in the charity of Christ. This was done without any violent revolution or upheaving of society. Each individual learned to sanctify himself in his state, and to respect it as the one in which God had given him the graces necessary for his perfection. That sanctity was possible for all was proved by the fact that some of every condition were found in the roll of the saintly hierarchy. Kings and queens, soldiers, statesmen, lawyers, physicians, merchants, domestic servants, peasants, slaves, beggars, were to be found in the court of the great King, taking precedence by the degree of holiness they had attained. But on earth the real distinction conferred by rank, talent, or property remained. No Saint was ever a leveller or a demagogue. Christ, their master, recognized the power of the State, paid taxes, and showed respect to those in authority. Even in the time of the persecuting Nero St. Paul laid down the rule, "Fear God, honor the king." On the other hand, since the ruler is God's representative, he is bound to govern according to the eternal laws of right and justice, and the Saints have strenuously resisted the encroachments of the civil power. Our own history shows this. SS. Thomas of Hereford and Edmund of Canterbury defended the rights of the poor as firmly as those of the Church against the tyranny of Norman kings and feudal lords. Whatever real liberty Englishmen now possess was won for them first by the courage and sufferings of the Saints.

Poverty and Property.

So again with earthly goods. Property is real. Those who are drawn to lead a life where all things are common may do so by renouncing their own possessions and entering the religious state. The modern Communist begins by seizing on the goods of others; the first act of the Christian Communist is to give up his own. St. Francis of Assisi could preach with safety the danger of riches, because he had made poverty his bride. No one recognized more

gratefully the natural right of man to have possessions, or did more to sanctify that right, than he in making his order subsist upon alms. The duties attached to rank or wealth, as understood and practised by the Saints, have brought a blessing on their possessors. The reign of St. Edward the Confessor was compared by a contemporary to the burst of spring after a long winter. He loved to stand at his palace gate to speak kindly to the beggars and lepers who crowded round him, and whose wants he relieved. St. Ferdinand of Castile would never impose an additional tax on his subjects for the defence of his kingdom. "God will provide for it," he said, "by other means," and added, "I fear more the curse of one poor woman than a whole army of Moors." What better illustrates the charity which knit together the highest and the lowest than the meeing of St. Louis and B. Giles? The King had come to the tomb of St. Francis, and sent to tell B. Giles that a poor pilgrim was without. An interior light warned the brother that the pilgrim was no other than the saintly King. Running forward he fell on his knees before the monarch, who at the same time knelt to the saintly brother. They embraced each other tenderly as if they had been friends of many years, and at length parted, the one to his kingdom, the other to his cell, without having exchanged a word. "Wonder not," said afterward B. Giles to the brethren, "that you heard naught; we spoke heart to heart of the secrets of God, which cannot be put into words."

Founders of Charitable Institutions.

While laboring first for their neighbors' spiritual welfare, the Saints have also been foremost in relieving their temporal wants, as is seen by the innumerable institutions they have founded. Among them may be mentioned that of St. Camillus of Lellis, of ministers for the sick; of St. John of God, for serving the hospitals; of St. Jerome Emiliani, for the charge of orphans; of St. Felix of Valois, St. John of Matha, and St. Peter Nolasco, for the redemption of slaves; of St. Vincent of Paul, for the assistance of the poor and needy of every kind. Nor did their works perish with them. The communities which they founded have continued age after age. Their enduring character is testified to by a Protestant writer. St. Antoninus, Archbishop of Florence, established a confraternity for the relief of the respectable poor, and for those of gentle and even noble birth who were ashamed to beg, and who, when misfortune came upon them, lay hid in the great houses of Florence, often till

ST. HYACINTH.

LEGENDS OF ST. HYACINTH

HIS saint has been called by the Church historians the Apostle of the North and the thaumaturgus of his age. He was the eldest son of Eustachias, himself the eldest son of the great Silesian general who fought the Tartars. Hyacinth was born in 1185 in the castle of Saxony. He took the degree of Doctor of Laws and Theology in the University of Bologna.

The bull of canonization of this saint relates the following miracle: St. Hyacinth came with three companions to the river Vistula when the flood was so high that no boats ventured to cross. Making the sign of the cross, he walked upon the deep and rapid waters as if on firm land, in sight of the great multitude on the other shore.

Later on the Tartars laid siege to and sacked the city of Kiow, and burned the convent and city. In the midst of the flames and while the streets ran in streams of blood, St. Hyacinth, carrying the holy ciborium in one hand and an image of Our Lady in the other, passed through the flames and with his companions crossed safely over the river Dnieper. This scene, which is illustrated in the lower part of our picture, occurred in 1231, when our saint was fifty-six years old.

The vision of the glory of our saint, illustrated in the centre of the accompanying picture, was granted to Pandrotta, Bishop of Cracow, which event occurred in the year 1257, just after St. Hyacinth had assisted at matins and mass on the feast of the Assumption of the Blessed Virgin Mary. His relics are deposited in the great church of the Dominicans in Paris.

LITTLE CHAPLET IN HONOR OF THE IMMACULATE CONCEPTION

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

First Set.—Blessed be the holy and immaculate conception of the Most Blessed Virgin Mary.

Then say the Our Father *once, the* Hail Mary *four times, and the* Glory be to the Father *once.*

Second Set.—Blessed be the holy and immaculate conception of the Most Blessed Virgin Mary. Our Father, *etc., as before.*

Third Set.—Blessed be the holy and immaculate conception of the Most Blessed Virgin Mary. Our Father, *etc., as before.*

His Holiness, Pope Pius IX., by a brief, June 22d, 1855, granted to all the faithful who shall say this chaplet, with at least contrite heart and devotion, every day for a month: A PLENARY INDULGENCE on the day when, being truly penitent, they shall go to confession and communion. AN INDULGENCE OF THREE HUNDRED DAYS, every time they shall say this chaplet with at least contrite heart and devotion.—*Raccolta, p. 207.*

they died. The brothers were called "Proveditori dei Poveri;" but the people in gratitude for their charity entitled them "Buonuomini di San Martino," after the church where they held their spiritual exercises. "The nearest parallel," writes Mrs. Oliphant, "we know to this work was the plan of Dr. Chalmers for abolishing all legal relief in his parish at Glasgow and substituting for it voluntary charity. But unfortunately the experiment, one of the most magnificent of modern times, ended, like a song or poem, with the genius which inspired and produced it. It is curious to think that a Scotch minister of the nineteenth century was but repeating the idea of the Dominican monk in the fifteenth. We are in the habit of thinking a great deal of ourselves and our charities, and of ranking them much more highly than the good works of other nations; but it is nevertheless the fact, that while Dr. Chalmers' splendid essay at Christian legislation died out in less than a generation, and was totally dependent on one man's influence, Prior Antoninus' institution has survived the wear and tear of four hundred years." *

Founders of Religious Orders.—Consecration of Manual Labor.

And here we are led to speak of perhaps the greatest work which the Saints have done for man, the foundation of the Religious Orders. We have already traced their first beginnings among the Fathers of the Desert. Ever since, Saints have been raised up in such times as God sees fit to form spiritual families whose members are bound one to the other by the common bond of poverty, chastity, and obedience. Such a manner of life is ever a protest against the sensuality and selfishness which enthral the children of the world, and teaches unmistakably the meaning of a perfect following of Our Lord. The superhuman wisdom with which the founders have framed their constitutions is best shown by the number of Saints the religious orders have produced and by the work they have done. The family of St. Benedict alone claims amongst Saints and Blessed no less than 70,000 of its children. And other religious orders show a proportionate number of holy men and women, not indeed known to the world or of famous names, but trained in secret to lives of perfect self-sacrifice and of the highest union with God. In these evil times, when the hand of the robber lays waste many a fair sanctuary, men ask of what use are monks and nuns? If the lives of ten just men would have sufficed to obtain mercy for the guilty

* "The Makers of Florence," p. 228, 3d edition.

city, what graces innumerable must these centres of penance and prayer have drawn down on a guilty world! Yet not only as intercessors but as teachers and guides in every relation of life, they have been a blessing to mankind. They brought into cultivation desert wastes, unhealthy swamps, and rugged heights. Their houses have been the homes of learning and education; the great schools of theology have been formed and some of the mightiest intellects have been trained within their walls. To the religious of both sexes we owe also a literature of Christian asceticism peculiarly their own. One single book, written by a monk in his cell, with scarcely any other learning beyond what his Breviary contained, has been a mine of spiritual knowledge to men now for five centuries. The "Imitation of Christ" has been translated into every civilized language. It has gone through more editions than any book save the Bible. And this because it speaks to man as a wise and loving friend; it tells him the wants of his nature, expresses the truest sympathy with his suffering, points out the vanity of all earthly things, and shows him that he can alone find safety, strength, and peace in Jesus Christ. Such knowledge of man and God could only have been obtained by a life of silence, solitude, and prayer.

Learning, Science, Painting, and Poetry.

Besides giving to the world an inexhaustible store of theological and mystical science, which forms the highest knowledge of the mind of man, the Saints have endowed poetry and the arts and the merely natural sciences with a divine interest and beauty. In his lectures on physics, chronology, music, mathematics, and medicine, the Venerable Bede knew how to raise his scholars' mind to God. When he expounded the Holy Scripture his compunction at times was so overpowering that his voice would break with weeping, and the tears of his scholars mingled with his own. He was employed up to the hour of his death in translating the Gospel of St. John from the Greek. At length, when the last sentence was written, he said to the scholar who attended him: "*Consummatum est.* Take my head into thy hands, for it is very pleasant for me to sit facing my old praying-place, and there to call on my Father." And so on the floor of his cell he sang, "Glory be to the Father, Son, and Holy Ghost," and just as he said "Holy Ghost" he breathed his last and went to the realms above. Again, read the account of Fra Angelico, the saintly Dominican painter. Religious art, to which he devoted

himself, is now in many countries a thing of the past. We have studies of nature, studies of cattle, and above all studies of the human form, but anything higher is rarely portrayed. And this because the one true and high ideal, the sole exemplar of all beauty, is fading from the minds of men. Turn now to Fra Angelico. "He painted incessantly, but would never lay his hand to any subject not saintly. Humane and sober, he lived chastely, avoiding the errors of the world; and he was wont to say that 'the pursuit of art required rest and a life of holy thoughts; that he who illustrates the life of Christ should live with Christ.'" He never began his work without first placing himself on his knees and begging God for the inspiration and strength needed for so great an undertaking, and when it was finished he would retouch and alter nothing, but left it as it turned out, "the will of God being that it should be so." Such was the man, humble, pure, mortified, holy, with a soul filled with the thought and love of God, and his paintings are the expression of his soul. His friars breathe the calm of the cloister and witness to its divine peace; his saints are men and women indeed, but transformed by grace; his angels are a spiritual creation and shine with the beauty of heaven. The Mother of God is by herself the highest work of God's hands, inferior only to her Son, whose crucified form the Frate could never paint without tears. He saw things as they are, not as they appear. Sin, no matter how attracting its guise, was to him a deformity, and he could never represent a sinner but as a being hideous and distorted, without a single redeeming feature. Such pictures as these teach the great lesson that beauty is the expression of truth, and that there is no true "fairness save in God." And as painting should depict in sensible coloring man's highest ideal, so the office of poetry is to express in the music of song and metrical imagery that ideal which cannot be conveyed in definite terms. The sorrows and joys of man, his hopes and fears and highest aspirations, find their most perfect expression in the inspired rhythm of the Psalms. And second only to the poetry of Holy Scripture is that composed by the Saints. The Liturgies, both Greek and Latin, abound with their hymns. St. Clement of Alexandria, St. Gregory Nazianzen, St. John Damascene, are among the more celebrated of the sacred poets of the Greek Church. In the Latin Church St. Ambrose and St. Gregory the Great composed the principal hymns for matins and lauds; St. Fortunatus those for Our Lady's feasts; St. Bernard, "Jesu dulcis memoria." St. Thomas Aquinas wrote the office as well as the hymns and sequence of

"Corpus Christi;" St. Francis' "Canticle of the Sun" is the first poem in the Italian language, and to his disciples, Thomas of Celano and B. Jacopone of Todi, we owe respectively the two magnificent sequences, the "Dies Iræ" and the "Stabat Mater." The story of B. Jacopone's life reads like a heavenly romance. He had been conspicuous for his wild and lawless youth and had married a beautiful and pious maiden of his native town. He loved her dearly, but his heart was not yet turned to God. One day he and his wife were assisting at the public games at Todi, when the gallery in which his wife was seated gave way, crushing its occupants in its fall. Jacopone extricated the lifeless form of his wife, and, opening her robe of golden tissue, found within it the hair shirt she had worn in penance for his sins. Struck to the heart, he entered on a course of penance, and was admitted to the Friars Minor of St. Francis. His subsequent life was spent in suffering, self-imposed and inflicted by others. Sorrow for his wasted years and broken-hearted shame for his sins, with the tenderest regret for her whose life he had embittered, found expression in the poetry he has left. Its music sanctified his trials, soothed his sorrow, and sustained his hope. Every line is a confession of guilt and a prayer for mercy. His highest effort is the "Stabat Mater." "No plaint in the Liturgy," says Ozanam,* "is more touching or more sorrowful; its monotonous cadences fall like tears; its sorrow is like that of the angels, divine and consoling; at the same time the popular Latin in which it is expressed is so simple that women and children could learn by the rhythm and measure the words they did not understand."

Catholic Ideals of Womanhood.—Female Saints.

The account of B. Jacopone's conversion through the death of his wife brings us to another important lesson taught by the lives of the Saints. In these days we hear a great deal of the rights of women. We are told that they have been deposed from their proper place in society, that they are in no whit inferior to men naturally, and that therefore they ought not to be placed under any merely legal disqualification. Now, in any state of society unsanctified by grace women have occupied an unworthy and degrading position. Woman was the first to sin, and on her fell heaviest the curse. She has either been the slave of man, or what power she has won has been obtained by means which condemned others and herself to a yet more

* "Poëtes Franciscains," p. 195, ed. 1872.

degrading servitude. How, then, are women to be elevated and set free? The world answers: "Treat them like men." The Church replies: "Make them holy and they will fill the mission and post for which God created them." That place was fixed in the first page of Revelation. Man by himself was not complete, and woman was made to be his help, "*adjutorium sibi.*" And a help not merely in satisfying his natural affections, but to attain the highest end of his life, the knowledge and love of God. Nor after the fall was the high mission of women lost sight of. From the beginning of Israel's history saintly women appear, who in one or other way assist in the formation of the people, lead them to victory, weep with them in sorrow, and rescue them when fallen. Rachel, Rebecca, Judith, and Esther were in their own sphere, as fully as Moses, Josue, and David, the pride and glory of the people of God. Without a record of the gentle virtues and mighty deeds of the daughters of Sion, the history of her strangely chequered life and divine destiny could never have been written. That destiny was accomplished in the birth of the God-man from a virgin mother. And as under the old law her matchless perfections were foreshadowed by the holy women of Israel, so under the new law noble women have been raised up to reflect the glories of Mary, and to show forth how grace has triumphed "where sin did most abound."

The pious influence they have exercised over men, the perfection and dignity to which they have raised their sex, the union they have displayed of feminine tenderness and heroic courage, of divine wisdom and childlike simplicity, make their lives some of the most beautiful in saintly biographies. As daughters, wives, mothers, widows, they have sanctified every relation of human life. In public affairs they have been the champions of the Church in some of the darkest periods of her history, and have borne a most important part in some of her greatest works.* If St. Constantine raised the Labarum on the Capitol, St. Helen planted the Cross on the ruins of Jerusalem. By the side of the great Fathers of Eastern and Western monachism, St. Benedict and St. Basil, we see their sisters St. Scholastica and St. Macrina aiding in their work. The prayers of St. Monica won from heaven the conversion of St. Augustine. St. Jerome dedicated the Vulgate to his fellow-laborers St. Paul and St. Eustochium. The B. Matilda supported St. Gregory VII. in his long and heroic conflict. In St. Clare St. Francis found a young maiden of but eighteen thirsting to embrace a state of poverty equal to his own;

* Cf. Ozanam, "Dante et la philosophie catholique au treizième siècle," p. 411. 1872.

the mighty soul of St. Teresa sustained St. John of the Cross in the reform of the Friars of Carmel, and established it in the sisters of the same order. Reverence for woman penetrated in Christian times to all ranks of society. "We must venerate all women," says a poem of the thirteenth century, "since God's mother was a woman." In that century alone five knightly orders sprang into existence to defend the innocent and weak, and the knight kept vigil before the sanctuary and received the Church's blessing on his sword and shield before buckling them on. The great Christian poet of the same age chose three women to impersonate his three highest characters, Beatrice for divine Wisdom, Lucia for divine Charity, and she who inspires them both is Mary the Mother of God.

St. Catharine of Siena.—Her Strengh and Tenderness.

As an example of the combination of heroic strength and feminine tenderness in a saintly woman, we would instance St. Catherine of Siena. The daughter of a humble tradesman, she was summoned from her obscure home to conciliate various Italian cities which had formed a powerful league against the Holy See. Armed with Papal authority and accompanied by three confessors, she travelled through northern Italy, reducing the rebellious cities to obedience, and finally prevailed upon Gregory XI. to return from Avignon to Rome. In behalf of the Church she corresponded with kings, queens, cardinals, prelates, knights, with some of the most cruel and vicious of the disaffected nobles and leaders; and her letters display marvellous force, tact, and statesmanlike acuteness. But equally wonderful was her loving care of the poorest sinners, especially of condemned criminals, with whom she had a singular influence. We know in one instance from her own pen her way of dealing with them, and how she won their souls to God.* A young knight of Perugia, Nicholas di Toldo, was condemned to death for attempted rebellion. He had led an irreligious, lawless life, and had not even made his first communion. The news of his sentence drove him to despair. In his utter misery he thought of Catherine. He had never seen her, but her name was on all lips. After their first interview he confessed and was absolved. At his request she took him to mass on the morning of his death, when he communicated for the first time. Its effect was to inspire him with sentiments of perfect conformity to the Divine will. "I went then," writes the Saint, "to the place of execution, where I

* "History of St. Catherine of Siena," A. T. Drane, p. 228.

ceased not to invoke Our Lady and St. Catherine the Martyr. But before he arrived I knelt down and placed my own neck on the block; but, alas! my desire was not fulfilled. Oh, how I prayed that Our Lady would obtain for him at that last moment light and peace of heart, and for me the grace of seeing him attain his end. My heart was so full and the impression of the promise I had received so deep, that in the midst of all that concourse of people I saw no one. At last he came, and like a meek lamb he smiled when he saw me, and desired I would make the sign of the cross on his forehead. I did so, saying 'Depart to the eternal nuptials; soon, very soon, you will be in the life that never ends.' He extended himself on the scaffold, and with my own hands I placed his head under the knife; then I knelt by his side and reminded him of the blood of the spotless Lamb. His lips murmured the words, 'Jesus' and 'Catherine'; then the knife fell, and I received his head in my hands." A vision afterward assured her that Nicholas was with God, and Our Lord Himself thanked her for having gained for Him the poor criminal's soul.

A Catholic Execution.

We have already said that the works of the Saints live on, and it was the example of such acts as Catherine's which led to the formation of the Confraternity of San Giovanni Decapitato, for the assistance of condemned criminals in the hour of their death. Any one who has witnessed their labors must thank God for the Saint who inspired their holy enterprise. The day before the execution, habited, and with their faces masked, the brethren collect alms for masses for the soul of the condemned person. They see that he is provided with a priest and offer prayers for him. On the morning they walk with him from the prison to the scaffold, and form a circle round it, while the priest ascends and holds a crucifix to the lips of the culprit. Then, as in unbroken cadence the *Credo* of Christian faith is recited, the drop falls, and the soul passes to judgment supported by the prayers of the brethren. Meanwhile the "agony bell" from a hundred churches warns the faithful to pray for the departing soul, and to assist at the masses offered for its repose. Thus a death, horrible in itself, has been sanctified by the zeal of the Saints and robbed of its worst terrors. The sense of eternal pardon which the scene conveys is testified in the fact that the death of those who thus suffer is called the death of the predestinate.

Saints of the Lower Orders.—Wisdom of the Simple.

And now let us pass from the Saints conspicuous in history to those who have lived in humble obscurity. Secular knowledge is now considered as the one remedy for the miseries of the poor, and indispensable for their moral or mental improvement. Yet the class of Saints we refer to show clearly that without books or human teachers the soul can attain its highest development and become possessed of a wisdom more valuable than is acquired by any earthly learning. St. Veronica of Milan was a poor peasant girl. In her desire for perfection she rose secretly at night to teach herself to read. A vision told her that other things were necessary but not this, and bade her study three great lessons—purity of intention, abhorrence of detraction and criticism, and daily meditation on the Passion. On these she formed her life, and though never more than a humble lay sister, was the mainstay of the community to which she belonged. The Franciscan lay brother St. Didacus could not read or write, and being bound to poverty could give no alms; yet rich and poor flocked to him for advice, and the beggars used to say that "the brother's words were worth more than other men's gold." The magistrates of Lucca are called by Dante the "Elders of Santa Zita." She was the one model of all that was good and wise in that city. In life she was forty-eight years a servant in the same household, and died in that employment. Her schooling was of prayer and work. St. Isidore the ploughman is the patron Saint of Madrid. He could not read or write; he learnt divine wisdom in his daily labors, and the proud Castilians have chosen him, in preference to many learned doctors and teachers, as their guide to Heaven. It was to a Capuchin lay brother, St. Felix of Cantalice, humble and unlettered, that St. Charles Borromeo submitted by St. Philip Neri's advice the rules of the Oblates, and by him they were revised. The simple Brother Giles was venerated and consulted by Pope Gregory I. on account of his superhuman prudence. One day he asked of St. Bonaventura: "Father, can a dull old idiot love God as much as a great scholar?" "A poor old woman," replied the Saint, "may love Him more than the most learned doctor." On this Brother Giles ran to the garden gate facing Rome and cried out: "Come the poorest, the simplest, the most ignorant old woman, love the Lord our God, and you will be holier and higher and happier than Brother Bonaventura." And this truth is as fully realized by the Church in the nineteenth as it was in the thirteenth century. The venerable Anna Maria Taigi,

who died in 1837, and whose beatification is now in progress, lived and died a poor sempstress. Young men sought her advice in their temptations and difficultes; prelates and statesmen consulted her in times of political trouble. B. Benedict Joseph Labre passed his life as a poor beggar, with no home but his favorite shrines. By the light of the sanctuary he could read men's hearts and tell them the secrets of their lives. "*Surgunt indocti et rapiunt regnum Dei, et nos cum nostris litteris demergimur in profundum.*" "The unlearned rise and seize the kingdom of God, and we with our sciences are plunged into the depth." Thus wrote St. Augustine, the greatest intellect of his age, convinced that true wisdom was only given to the humble of heart.

The Bond of Charity in the Age of Faith.

Such then is the Catholic aspect of divine grace working in the Saints. We see souls moulded and perfected in every class of life and under the most adverse circumstances, and the souls thus purified and sanctified do not break off from her or form fresh centres of their own, but become new lights in her firmament, showing men the narrow way to heaven. The so-called modern idea of one great human family, preached by the sects, which has proved impossible of attainment by any merely natural means, was fully realized through the influence of the Saints. That influence, we suppose, was never greater than in the thirteenth century. It was the age of St. Francis and St. Dominic; of St. Philip Benizi, the founder of the Servites of Mary; of St. Peter Nolasco, the founder of the order of Our Lady of Ransom; of St. John of Matha and of St. Felix of Valois, the joint founders of the order of the Trinitarians. Five religious orders and three knightly orders—those of the German knights of Mary, the Knights Templar, and the Knights of St. John of Jerusalem—were founded in this one century. There were Saints in every grade of society from St. Louis the King to St. Nothburga the cook. It was an age of feasts, processions, pilgrimages, of frequent miracles—a age which the world calls "of darkness," but the Church "of faith." What was the effect? The closest union of all men in the bond of charity. "All baptized persons, as fellow-members of one communion, held one common view of life, and worked together with kindred sympathy for one common end. Christianity was to all, priests and laymen, nobles and people, not a mere idea or doctrine, but an existing fact, the very element in

which they lived and breathed. The faith was man's best possession and the chief source of his happiness. There was felt a delight in the Church, in her inward and outward glory, and a deep spiritual peace, flowing from the enjoyment of her gifts such as never since prevailed."*

And if we would find this picture of earthly happiness realized now, we should turn, not to any large constituency or great centre of commerce, manufacture, or fashion, but to some quiet village in the Apennines or the Abruzzi, and enter it on the feast of its patron Saint. The place stands on an eminence, backed by rich chestnut woods, under the blue canopy of an Italian sky. At the entrance of the main street we find a triumphal arch of goodly and just architectural proportions, such as we might search for in vain in many of our largest towns. On the superstructure, emblems and inscriptions tell of the virtues of the Saint and of the gratitude of his clients. From the houses hang draperies of varying colors; the façade of the church is festooned in velvet and adorned with various artistic devices; to the doorposts are affixed sonnets in honor of the Saint; within, the nave is decorated with painted or woven tapestries representing incidents in the Saint's life; on the altar, encircled with a blaze of light, is a relic of his holy body. At length the procession issues forth: the band in their richest uniform, the confraternities with their crosses and various banners, the municipal authorities with the insignia of ther office; then the clergy; and last the image, it may be in silver, of the patron Saint. The day has been a feast for all. High and low have fed in the morning at the one Eucharistic banquet; high and low have taken part in the innocent recreations provided for this day of rest, and now the Saint comes forth to bless them before they part. The little children bear his name, all know his life, all have besought his aid, all owe him gratitude for some special favor. He is their friend, their guide, their protector, as truly now as when he walked with their fathers long years since. Therefore they have given him their best. Music, art, poetry, sculpture, sacred eloquence, have been pressed into his service, and as his clients file past, chanting in one voice hymns or litanies, we see the perfect charity which unites all ranks, while the mingled dignity and humility of their demeanor marks their respect for him whose escort they form. When the circuit of the town is complete, the crowd is dismissed with the solemn Benediction of the King of kings, in whose court the Saint reigns in glory. Such a day

*Vilmar, Hettinger, "Essay on Dante," p. 2.

lifts the heart from earth and from earthly sorrows, and the poorest and humblest have their full share in its joys. Compare the best amusements offered to our people on any public holiday with the feast we have described, its attendant functions, and their power to soothe, refine, and sanctify, and we cannot but envy those who dwell in a land of faith, and are born, live, and die under the shadow of a Saint.*

CHAPTER V.

Heirs of the Apostles.

Apostolicity is the fourth mark of the Church, for as Christ promised to be with the Apostles and their successors to the end of the world (Matt. xxviii. 20), His Church must be able to show her descent from the Apostle, and their divine gifts as her inheritance.

The Gift of Miracles Always in the Church.

Let us see, then, lastly, how the outward life of the Church in the apostolic age is repeated in the lives of the Saints. Two special characteristics mark the Church during the first centuries—her miracles and her martyrs. St. Peter's first public act was to heal the lame man at the Beautiful Gate of the Temple; his next was the sermon at Pentecost, in which he spoke with the gift of tongues and converted three thousand souls. Similar wonders mark all the apostolic labors, and like gifts have been bestowed continuously upon the Saints. Protestants, who have discarded the Saints, teach that the power of miracles ceased with the Apostles. The Catholic Church declares with logic and consistency that it ever abides in the one fold. She teaches that God, according to Our Lord's promise, bestows this power upon a certain number of the just, for the confirmation of the truth which they teach and to testify to the sanctity of their lives. The gift is not given to all, because it is not necessary for the general good of the Church that all the just should be raised up to work for others; and secondly, as St. Augustine says: "Lest the weak should be deceived in a fatal error, thinking that greater blessings consist in them than in works of justice by which eternal life is obtained." It is of faith that the gift of miracles is always in the Church, for at all times her truth and her holiness are

*Cf. Wiseman, "Essays," iii., p. 518.

to be testified to before men. At the same time miracles are not so frequent in later ages as in the first, because her continued life, surviving every attack and persecution, is of itself a very great miracle, and sufficient to prove her Divine origin."

How Tested.—Raising the Dead.—Healing the Sick.

Such is the reason for miracles, and now as to those recorded in the processes of the Saints. Nowhere is the Church's love and jealousy of truth, as such, more marked than in her manner of dealing with the character of those who in life have been her devoted servants. The world, when her great ones die, canonizes them at once, raises monuments to their memory, and records their names with every virtue that can possibly be assigned to them, while defects are buried out of sight. The Church, on the contrary, examines her children before the light of the great Throne and subjects their every action to the closest possible scrutiny. Virtues—that is, the calm persevering discharge of every duty toward God and man—must be proved to have existed in an heroic degree before evidence as to miracles is taken. Any apparently imprudent action or course of conduct is sifted as to its origin or motive, and only passes judgment when proved to proceed from God. At length, when the whole life from childhood to death emerges unscathed from this searching ordeal, the miracles are investigated. Those required in a process of canonization must be proved to be each an effect not merely extraordinary, but one exceeding the whole order of nature, and in its results instantaneous, permanent, and complete. As in other matters of human testimony, witnesses may be too anxious to prove their point, and a diagnosis may be imperfect, but no impartial person who has studied the processes of canonization could deny that the evidence in support of many miracles is simply beyond question. Take, for instance, the following from the process of St. Thomas of Hereford:* On September 6th, 1303, Roger, the infant son of Gervase, a warder of Conway Castle, crawled out of his bed at night and tumbled off a bridge twenty-eight feet high into the moat below. The next morning his lifeless body was discovered by his mother on the hard rock which formed the bed of the moat. Simon Waterford, the vicar who had christened the child, John de Bois, and John Gyffe, swore upon the Gospel that they saw and handled the child, dead. The king's coroners, Stephen Ganney and William Notting-

*Cf. F. Ryder's "Essay on Catholic Miracles," *Dublin Review*, vol. xxv.

ham, were sent for and went down to the moat. They found the child's body cold, stiff, and white with hoar-frost—stark dead, indeed. While the coroners were writing down, as their duty was, what they had seen, one John Siward, a neighbor, felt the child's body, and finding it quite dead, made the sign of the Cross upon his forehead, and prayed earnestly as follows: "Blessed St. Thomas of Cantalupe, you by whom God has wrought innumerable miracles, show mercy unto this little infant, and obtain he may return to life again. If this grace be granted he shall visit your holy sepulchre and return humble thanks to God and you for the favor." No sooner had Siward finished his prayer than the child began to move its head and right arm, and forthwith its whole body was quickened with vigorous life. The mother took the child in her arms, went to a church hard by, and heard mass in thanksgiving. On her return home the child walked about the house as usual, and felt no pain. The witnesses above named and many others deposed to the miracle. Take one other case in this, the nineteenth century. On July 31st, 1817, at Cathara, in Sicily, a young married woman who was carrying a sack of flour up a ladder to a loft fell from the top step to the ground. She was found with her body crushed under the sack, which weighed above two hundredweight, with a dislocated thigh, and various most severe internal injuries. For three days her stomach would perform no vital function, and she received the last sacraments. On the evening of August 2d her agony seemed to have set in. She had been anointed with oil from St. Alphonsus' lamp, and she and the bystanders were invoking him earnestly. Suddenly she saw a light and said, "The Saint is coming to me." She declared that he had touched her, and that she was cured. She rose, suckled her child, was quite well, and remained so. The witnesses were the patient herself, the parish priest, the doctor, the lawyer, the mother, sisters, husband, and a host of neighbors. The doctor declared that he had assured himself by eye and hand that the thigh-bone was out of the socket, that it had set itself, and that there was no trace of mischief in the other parts of the body. Now, such evidence as the above would, we submit, be accepted in any court of justice, and it can only be refused credence not on reason or evidence, but on the mere *a priori* assertion that miracles are impossible.

True and False Miracles.—Other Supernatural Gifts.—Visions and Raptures.

While declaring and proving the wonderful works of God in His Saints, the Church and the Church alone knows how to distinguish clearly between faith and superstition, and severely condemns the latter. False miracles and false prophets appeared in the apostolic age, and we know how they were met. St. Peter cursed Simon Magus the magician, and St. Paul smote Elymas the sorcerer with blindness. The latter warns his disciples against fables and genealogies, and at Ephesus the books on curious arts were publicly burnt. Throughout the Church's history we find councils condemning each blind superstition as it appears, and warning the faithful against the powers of darkness. On the other hand, it has been the enlightened men of the day who, while refusing to believe the truths of faith, have readily embraced and supported any imposture or invention provided it emanated from a non-Catholic source. "For a century and a half," writes the Protestant author, Menzel, "a superstitious belief in ghosts and devils prevailed universally in Germany; more persons were burnt there for witchcraft and magic than for heresy in Spain." In our own times it is the Church which condemns spiritualism and the pernicious juggling attending it, while sceptics and freethinkers have proved its most ardent disciples. Besides the gifts of miracles, the other supernatural powers, "*gratiæ gratis datæ*," graces given for the benefit of others, which were granted to the Apostles, have been conferred upon the Saints and for the same Divine purposes. St. Vincent Ferrer, St. Lewis Bertrand, St. Francis Xavier, and may other missionaries have spoken with the gift of tongues. St. Philip Neri was assisted in his labors as a confessor by the gift of prophecy and of the discernment of spirits. So also St. Margaret of Cortona knew the consciences of men who came to her for advice. St. Ignatius, who had spent his life in the court and camp, by inspired knowledge, composed his Book of the Exercises, and St. Francis of Assisi, without human learning, instructed men in the mysteries of Heaven. Next came visions and apparitions. From the beginning of history God has been pleased to appear in various forms to man. He walked with Adam in the afternoon air under the form of angels, He accepted the hospitality of Abraham, spoke to Moses in the burning bush, and by divers visions revealed Himself to the Prophets. And even after the Incarnation, though

He dwells with us body and soul in the Sacramental species, yet the hidden presence does not satisfy His love. After His Resurrection He manifested Himself repeatedly to the Apostles, and after His Ascension to St. Paul. So again, throughout the lives of the Saints we find Him appearing to them again and again, but in a more tender and peculiar way than to prophets and patriarchs of old. He appeared on the Roman road to St. Peter, to prepare him for his martyrdom; betrothed St. Cecilia as His heavenly spouse, walked with the holy child Catherine to school, was laid as an infant by His Blessed Mother in the arms of St. Felix and St. Antony, printed His sacred kiss on the cheek of St. Catherine of Bologna, exchanged His heart for that of the B. Margaret Mary, and stamped His five wounds on the hands and feet of St. Francis. And as St. Peter and St. Paul were wrapt in ecstasy and saw secret things, so were St. John of God, St. Joseph of Cupertino, St. Teresa, St. Gertrude, and St. Catherine of Siena, instructed by visions to know Divine mysteries and to teach others therein. Each gift has its appointed purpose and communicates to the Saint first, and through that Saint to others, fresh wonders of Divine knowledge and love. And when we look back over a vista of nigh two thousand years represented to us by the Saints' lives, and see the same marvels repeating themselves age after age—the dead raised to life, the lepers cleansed, the sick healed, the mere presence or shadow of the Saint working with Divine efficacy, his body and soul upraised, transfigured, radiant by his union with God, what is the effect? Is our intellect burdened or our conscience oppressed by the difficulty of accepting these marvels because they surpass the action of natural laws and the power of a created agency? Nay, rather they prove the truth of the Divine promise that the disciples would do greater things than the Master, and that He is ever working in their midst. These Divine wonders raise our faith and hope; and our hearts, sickened and depressed with the falsehood, heresy, and corruption of the world, turn with joy to the stream of supernatural life, which flows on like some mighty river, gathering volume in its course to make glad "the City of God."

The Martyrs.—Their Superhuman Constancy.—Their Testimony before Kings and Heretics.

The second characteristic of the first age is that of the Martyrs. The Apostles sealed their doctrine with their blood. To them and to their martyred disciples was first accorded, as we have said, the title

of Saint; their relics were the first revered; to the martyrs were the first churches dedicated, and the "Acts" of their bold confession have been preserved for us almost with as much care as their sacred remains. These "Acts" lead us to the amphitheatre, the dungeon, to dens of iniquity, to the common scaffold, to the place of torture, to frozen lakes by night, to heated furnaces, to boiling cauldrons, to the cages of wild beasts. We see living human forms strapped to dead bodies that a common corruption may consume both alike, besmeared with honey and left in the sun to be stung to death by noxious insects, lowered into pits, the abode of poisonous reptiles. Before us appear women and children done to death like dogs, with every possible aggravation of torture and shame. Such is the natural side of the picture, and it is one to sicken the stoutest heart; yet viewed by the light of faith, nowhere is the triumph of grace more conspicuous, or the beauty and perfection of holiness more variously displayed. It was as if a new generation of mankind had come upon the earth. Brave soldiers, like the Theban Legion, suffered themselves to be butchered in meekness and silence for the faith of Christ. Tender, timid women, like St. Perpetua and St. Felicitas, descended to the arena and died with the courage of men. The innocent St. Agnes endured exposure before a heathen crowd, and then hastened to the torture like a bride on her wedding-day. The penitent St. Afra was reproached by the judge for pretending to be a Christian after leading so scandalous a life. "Christ," she answered, "had come to save sinners." When she was bound to the stake her contrite prayers were heard above the roar of the flames. This indomitable courage is to be explained by no human motive. Patriots have bled for their country, but the martyrs were of every race and had no common natural tie. Men will, doubtless, face torture and death for the applause of their fellows, but the martyr's sufferings were often ignominious and unseen. St. Sebastian was shot at like some stuffed target to show sport to his own soldiers. St. Zoe was hung up by the heels and stoned to death by a brutal crowd. Immediate entrance to Heaven was indeed promised as the reward of perseverance, and a holy enthusiasm at times marked their actions, which seemed as if they saw already, with the martyr Stephen, the radiance of Divine glory. They tore down imperial edicts, flung back the taunts of their heathen judges, and embraced the implements of torture which their very persecutors hesitated to employ; but the horrors of death were in many cases lingering and long; witness the martyrs of Sebaste watching through the winter's night while

their limbs grew stiff and frozen, or the variety of cruel and protracted torments to which St. Arcadius, St. Thecla, and many others were subjected.

When the heathen persecutions ceased, new trials began. The tendency of the State is ever to be jealous of the Church. In heretical or schismatic communions the civil power finds instruments docile to its will. Arian bishops and patriarchs were mere tools of the State. The emperor's aide-de-camp presides at the council of the Russian schismatic Church. Of the power of the State in the Anglican body Cardinal Newman says: "Elizabeth boasted that she tuned her pulpits; Charles forbade discussion on Predestination, George on the Holy Trinity; Victoria allows differences on Holy Baptism." The Catholic Church claims to rule and teach the nations in absolute independence of any civil power by the authority of God alone. Of this, her Divine supremacy, the Saints have ever been the foremost champions. At the cost of suffering and death they have defended the whole circle of her teaching and discipline against the tyranny of the State and the hatred of heretics. When St. Basil refused to admit the Arians to communion, he added that he feared neither the wrath of the emperor, nor exile, nor death. "Never," said the Prefect, "has any one dared to address me thus." "Perhaps," suggested Basil, "you never before met with a Christian bishop." St. Flavian was martyred by the Eutychian heretics; St. Cyril of Alexandria was imprisoned by the Nestorians; St. Hiliary and St. Fulgentius were banished by the Arians; St. Josaphat was martyred by the Ruthenian schismatics; St. Dunstan was forced to flee the country for his bold condemnation of the vices of King Edwy. St. Stanislas of Poland was slain at the altar because, like another Baptist, he had excommunicated an adulterous king. St. John Nepomuc was racked, burned with torches, and finally drowned, for refusing to reveal to the Emperor the confessions of his wife. St. Anselm went twice into exile sooner than submit to the spoliation of the Church by Henry I. St. Edmund and St. Richard of Chichester were in turns victims of the tyranny of Henry III. St. Thomas laid down his life rather than yield to the oppression of Henry II.

English Martyrs of the Sixteenth Century.—The Martyrs of the "Commune," Japan, China, and Corea.

At length came the revolt of the sixteenth century, and the blood of the martyrs flowed again as in the apostolic times. Ireland pre-

sented the astounding spectacle of a whole nation tortured and dying for the faith, and second only to Ireland is our own country in the roll of martyrs she can claim as her own. English martyrs of these later times met their death with the same courage and joy as St. Agnes, St. Alban, or the bravest of the early Christians. When Sir Thomas More saw from his prison window Father Houghton and his brethren of the Charterhouse going by to execution, "See, Meg," he exclaimed to his daughter, "these blessed fathers be now as cheerfully going to their death as bridegrooms to their marriage." Father Campion used to raise his hat as he passed Tyburn gallows, both from reverence for its victims and because he himself would suffer there. When news of a fresh martyrdom reached the Douai Seminary, the whole college repaired to the chapel to sing a Te Deum. And the sufferings of the martyr was not simply capital punishment as now inflicted. There were preliminary tortures to be undergone. He might be stretched upon the rack, bent double in the Little Ease, or thrust into a loathsome pit. During these bitter pains he was plied with insidious questions to obtain from him the names of friends, or to wring from him any statement which might be interpreted as an admission of guilt or an act of apostacy. The death itself began only with the hangman's rope, it was completed by a barbarous and revolting mutilation of the whole body. The mildest forms of death meant long years of lingering imprisonment, a bloodless martyrdom, and therefore, perhaps, the most trying to an ardent soul desirous of giving its life for Christ and of speedily attaining to bliss. Philip Howard, Earl of Arundel, was torn from his young wife and confined in the Tower till he died. During the ten long years that he wasted away he fasted thrice a week on bread and water, and gave himself to continual prayer and mortification. The walls of his cell still bear the inscription, "*Quanto plus afflictionis pro Christo in hoc sæculo quanto plus gloriæ cum Christo in futuro.*" Women, too, were tortured and put to death. Margaret Ward was scourged and afterward hung at Tyburn for assisting a priest to escape. Ann Line, a widow lady, who at the time was so ill that she had to be borne to her trial in a chair, for entertaining a priest was hung at Tyburn. Margaret Clitheroe, the holy martyr of York, was charged with harboring priests. She refused to plead lest she might endanger the lives of others, or be accessory to the jurymen's sin in condemning the innocent. She was accordingly pressed to death between two boards with a stone beneath her back. Her agony lasted one quarter of an hour. No one can peruse the

accounts of the sufferings of these English martyrs without being struck by their likeness, even in details, with those of the first centuries. Both suffered simply for their faith. Both were loyal subjects of their persecuting sovereigns, whether a Nero or an Elizabeth. Both met their end like their Master, praying forgiveness for their murderers. St. Philip Neri used to salute the youthful students of the English College at Rome with the hymn for the Holy Innocents, "Salvete Flores Martyrum." Writers like Cardinal Baronius in his Roman Martyrology on December 29th, and Cornelius a Lapide on Heb. x., praise the glory of their martyrdom as equal to, if not surpassing, those of the first ages.

Such were the martyrs. They are the first-fruits of the Precious Blood, and its efficacy is no way lessened by lapse of time. Japan, China, and the Corea have offered their sons and daughters to swell the ranks of the white-robed army, as each persecution has broken out. And in our own days and within sight of our own shores we have seen the blood of the martyrs flowing. We hear a great deal of modern liberalism, progress, humanity. We have but to look across the Channel a few years back to the country which first inaugurated the doctrines of equality and fraternity, and we see a fair city in flames and the dead bodies of those who were butchered simply for their faith. The walls and stones of the Rue Haxo are still stained with the blood of the forty religious, priests, and laymen who laid down their lives for Christ. In the nineteenth century as in the first, the antagonism between truth and falsehood is even to death. The truce between the Church and the world may at any moment turn into a fierce persecution, and when it does martyrs are found ready and joyful as the Apostles to shed their blood for the faith.

The Saints' Love of Rome.—Martyred, Persecuted, and Imprisoned Pontiffs.

And now, looking back on the lives of the Saints, what has secured their faith, trained and matured their aspirations and efforts after holiness, directed their labors for others, supported them in their sufferings, kept them safe from pride and delusion in their supernatural favors, and finally set the seal of sanctity on their lives and raised them on the altars of the Church? One power only, the Holy See of Rome. From Rome missioners like St. Augustine and St. Willibrod started on their labors, and it was in the strength of Peter's blessing they hoped for success. For love of Rome our Eng-

lish kings and queens, like Ina and St. Ethelburga, laid aside their crowns and travelled as poor pilgrims to the Apostle's tomb. Bishops like St. Wilfred, abbots like St. Benedict Biscop, went to Rome that they might learn to conform in all things, faith, discipline, and ritual, with the usage of the Apostolic See. To Rome travelled St. Dominic, St. Francis, and St. Ignatius before they dare begin the foundation of their mighty orders. To Rome St. Theresa, St. John of the Cross, St. Peter of Alcantara, appealed in their work of reform. Doctors like SS. Thomas Aquipas and Bernard, mystics like SS. Gertrude and Bridget, submitted to Rome's judgment their teachings and revelations. Recluses like St. Guy and St. Colette offered for the Vicar of Christ their long years of solitude and penance. From their union with Peter and Peter's chair the martyrs and confessors in every age have received the inspiration and the strength to suffer and die for the faith. And as the Roman See is the mother and mistress of the Saints, so have the Roman pontiffs been first in the example of holiness they have set. Even those popes whose lives have not seemed in keeping with their sacred trust have known how to detect sanctity and to support with the whole weight of their authority the labors and works of the Saints. It was no other than Alexander VI. who encouraged St. Francis of Paula to found his severe order of the Minims and approved of the Rule of the Annunciation instituted by St. Jane of Valois in honor of the mother of God. But few indeed are there against whom even heretics can cavil. Of the two hundred and fifty-nine popes who have sat in Peter's chair seventy-seven are canonized. Beside the thirty martyred in the first three centuries, thirty popes were compelled to go into exile, four were imprisoned, four were unable to set foot in the Eternal City, seven reigned in banishment at Avignon. And the sufferings which they have endured have not only been for the cause of truth, but for the sake of the holiness and perfection, which is the heritage of the one Eternal Church.

Purification of the Elect.

Thus in spite of persecution, calumny, and insult, of increasing infidelity, lawlessness, and corruption, the Church of God lives on, one holy, Catholic, Apostolic, as we see it in the lives of the Saints; and if we would ask one final truth which they teach it is this, "*Unde malum?*" "Whence is evil?" "Why does your God permit all the pain, sorrow, and sin that we see in the world?" asked the

philosophers of St. Augustine. "*Ut per cos exerceantur boni et convertantur mali.*" "For the conversion of the wicked and the probation of the good," replied the Saint. And the lives of the Saints show how this Divine purpose has been accomplished. It is precisely the falsehood and calumnies of heretics and infidels which have urged the great doctors of the Church to defend and illustrate the truth. The ignorance and degradation of idolatrous nations have fired saintly missions with zeal for their conversion. The innate corruption of the human heart has nerved the confessors to do penance till death. Nay, more, the purity of the virgin gains lustre when it shines forth as with a St. Agnes amidst the foul vapors of pagan lust; the martyr wins his palm only by the persecutors' sword. Noe floating safely on the waters of the deluge, Lot kept pure in the guilty city, the three children unscathed in the midst of the fiery furnace—these are but types of that greater miracle which preserves in every age the souls of the elect holy and undefiled in the midst of a corrupt world, and makes the very assaults of evil turn to their good.

Thus, then, in the apparent confusion which this world presents the Divine order is ever preserved and the Divine purpose is being steadily accomplished. From all eternity the elect were chosen in the mind of God. He has already set them apart. He knows who are His own. He calls His sheep each by name. He forms singly the hearts of each He counts the very hairs of their heads. For them He sent His Only-begotten into the world. The Son claimed them as His own, and no one takes them out of His hand. For the elect, and not for the world, He prayed; and prayed not that they might be taken out of the world, but that they might be preserved from evil. For them he died, sanctifying Himself that they might be sanctified in truth. He ascended again to open Heaven to them, and will return at the last day to lead them in triumph, body and soul, to the thrones prepared for them from the foundation of the world. These, then, are the first and last separations of the elect in the mind of God, and as accomplished in the sacrifice of His only Son. But meanwhile, and on earth, a third separation is taking place, namely, by the indwelling of the Spirit in their hearts.

"The Two Cities."—The City of the Devil.—The City of God.

Though both good and evil men inhabit the same earth, are warmed by the same sun, use alike this world's goods, are outwardly

the same, inwardly they are daily and further diverging apart. "The two cities," as St. Augustine calls them, have each their special characteristics, their proper and distinct ends, which he thus describes. The city of the devil consists in the things of this world. It is here not as a pilgrim, but as a fixed dweller, and has here its chosen end. It has a self-love which mounts up to the contempt of God; it boasts in itself; it seeks glory from men; it is swayed by lust of empire; it loves its own virtue in its own great men and its sages, living mere natural lives, has no joy save in some temporal good, nor sorrow save for some temporal loss. But the city of God lives in the hope of God; always enduring the earth and hoping for heaven; it knows no evil save in offending God and the loss of His promises, nor good save meriting God and obtaining them. It despises itself and glories in the Lord, crying: "I will love Thee, O Lord, my virtue." In it there is no wisdom of men save piety waiting for the reward in the society of Saints, angels as well as men. "*Ut sit Deus omnia in omnibus.*" "That God may be all in all."

May the study of the Saints' lives lead us to separate ourselves each day more completely from the city of the devil, however attractive it be, and unite us more closely to the city of God—that poor, despised, but blessed and well-ordered society of the just, who have fixed their hearts not on the world but on God, and love each other in Him. "*Cujus rex veritas, cujus lex caritas, cujus modus æternatis.*" "Their king is truth, their law charity, their manner of being eternity." (St. Aug., Ep. cxxxviii. 17.)

Confraternities of the Church

THEIR OBLIGATIONS AND INDULGENCES

Compiled from Authentic Sources

BY

THE REV. W. J. B. RICHARDS, D.D.

In order to gain any of the Plenary Indulgences mentioned in the following pages, it is necessary to go to Confession and Holy Communion, and to offer the usual prayers for the intentions of the Sovereign Pontiff. These intentions are:

1. For the prosperity and exaltation of the Church and the Holy See.
2. For the extirpation of Heresies and the Conversion of all who are in error.
3. For concord among Christian Princes, and the peace and reunion of all Christian People.
4. For the intention of our Holy Father, the Vicar of Christ.

Those, however, who are in the habit of weekly confession, can gain all plenary indulgences which may occur during the week, if they fulfil the other conditions required in each case.

As the Indulgences of the Stations in Rome are granted to more than one of the Confraternities, a list of the days of the Stations is given on page 406.

Nearly all the Plenary Indulgences, and many of the Partial ones here mentioned, are applicable to the dead; but to those who make the "Heroic Act" mentioned in the following pages it is granted to apply all indulgences to the dead, even those which are usually applicable to the living only.

None of the following prayers or devotions are binding under pain of sin: thus, when any member of a Confraternity omits to say the prescribed prayers, he does not gain the indulgences attached to them, but he does not sin.

The Sacred Congregation of the Indulgences, April 28th, 1761, and April 13th, 1878, laid down as a general rule that no person should be

admitted into a Sodality who did not make a personal application. An Instruction, however, was subsequently issued November 26th, 1880, of which the following abstract was given in the *Tablet* of January 8th, 1881:

"1. Sodalities which are local, and which have been established for a particular diocese or district, cannot receive the faithful who are beyond the limits of the district for which the Sodality was canonically erected, and to enroll them whilst such would be invalid.

"2. Sodalities, when approved even for the Universal Church, must as a rule require personal application on the part of those who wish to be admitted.

"3. These Sodalities, which are technically termed *Collegia*, which receive their members after making a novitiate or by the investiture of scapulars, cinctures, habits, etc., require from their very nature the personal presence of those who seek admission.

"4. Even Associations, Congregations, Aggregations, Unions, and Pious Works, which have no such solemn mode of admitting their members, ought not as a rule to enroll absentees. Nevertheless, the Holy Father by the present instruction declares that Sodalities of this class may validly and licitly do so, provided that the applicants be persons who cannot conveniently attend, and provided that they make their request in writing, or by the intervention of a third party."

Confraternity of the Rosary.

Conditions of Membership.

1. To be enrolled.

2. To have a Rosary blessed for this intention by a priest duly empowered.

3. To recite once a week the entire Rosary, *i.e.*, the fifteen mysteries; this may be done on three days, saying not less than five mysteries at a time.

Plenary Indulgences.

1. The day of enrolment. For this they must say five mysteries and pray for the peace of the Church.

2. Third Sunday of April, Corpus Christi, Easter, Pentecost, Trinity Sunday, Ascension Day, Christmas Day, Good Friday, Sunday within the octave of the Nativity of our Blessed Lady.

Condition. Visit to the Altar of the Rosary, or an Image of our Blessed Lady.

3. First Sunday of each month.

Condition. Visit as above.

4. At the hour of death.

5. On the Assumption and Feast of the Holy Rosary. On these two days a plenary indulgence may be gained as many times in the day as a visit is made to the Chapel of the Rosary and prayers said for the Pope's intentions; or, if there be not an altar dedicated to the Rosary within reach, then as often as five decades of the Rosary are said before an image of our Blessed Lady.

Extra Privilege.

Participation in the good works, etc., of the Order of Preachers.

Confraternity of the Blessed Sacrament.

The only two conditions are, to be registered, and to recite a Pater and Ave five times a week in honor of the Blessed Sacrament.

The indulgences, privileges, and exemptions conferred at various times on this Confraternity are exceedingly numerous. The following are some of the

Chief Plenary Indulgences.

1. In the form of a jubilee on the day of entering.
2. The same thrice during life.
3. For assisting at the procession on Corpus Christi.
4. To those who cannot assist at the procession, if they confess, communicate, and pray for the Pope's intentions.
5. At the hour of death on invoking the Holy Name of Jesus.

There are also many partial indulgences, and especially one of seven years and seven quarantines. Having confessed and communicated they assist at the procession of the third Sunday of the month, or of Holy Thursday.

The Members should contribute toward the adornment of the Altar and Tabernacle where the Blessed Sacrament is reserved, and provide oil for a lamp, to be always burning in Its presence; also, they should carry lighted candles in all processions in Its honor.

Pope Paul III. authorizes the administrators of this Confraternity to alter or modify its regulations as in their prudence they shall see fit.

Confraternity of the Precious Blood.

Condition of Membership.

Due enrolment.

Chief Plenary Indulgences.

1. Day of admission.
2. Hour of death.
3. On visiting a Church where the Confraternity is erected (or, if distant, the parish or principal Church), and praying for the Pope's intentions on the following days:

First Sunday of July, feast of the Precious Blood, Christmas. Easter, and Ascension Day, Friday in Passion Week, feast of the Immaculate Conception, Nativity, Annunciation, Purification and Assumption of our Blessed Lady.

Partial Indulgences.

Seven years to those who make the visit as above on the feasts of SS. Peter and Paul, St. Anne, St. Francis Xavier, the Nativity of St. John the Baptist, Presentation and Visitation of our Blessed Lady, the Sunday within the octave of St. Gregory Thaumaturgus, the Fridays in Lent, and the seven Fridays preceding the feast of the Precious Blood.

There are no prayers required to be said for this Confraternity.

CONFRATERNITY OF THE SACRED HEART OF JESUS.

Conditions of Membership.

1. To be duly enrolled.
2. To pray for the intentions of the Sovereign Pontiff.
3. To say daily

Our Father, Hail Mary, and I Believe, and the following Ejaculation:

"Sweet Heart of my Jesus, grant that I may love Thee more and more."

Chief Plenary Indulgences.

1. The day of enrolment.
2. The Feast of the Sacred Heart.
3. The first Friday or Sunday of each month.
4. One day of each month, left to each person's choice.
5. At the hour of death.
6. The feast of St. Gregory the Great.

THE SACRED HEART OF JESUS.

THE SACRED HEART OF JESUS

OF the most recent scapulars, one of the most cherished is the Scapular of the Sacred Heart, to which the pilgrimages have given a great impulse. It may be said to have originated with the Holy Father Pope Pius XI. himself. A Roman lady of great piety, having made a scapular of the kind, presented it herself to the Sovereign Pontiff. Taking it in his hand, he reflected for a moment, and then said: "Madam, this is a thought from heaven," and, after a little further reflection, he added: "With all my heart I bless this little Heart, and I will that all those which may be made after this model shall receive my blessing, without it being necessary for any other priest to give it. Moreover, I will that in no ways shall the devil have power to hurt those who shall wear this little heart." He then directed the following prayer to be written, and to be used especially in time of calamity:

PRAYER OF POPE PIUS IX.

"Open to me Thy Sacred Heart, O Jesus! show me its charms, and unite me with it forever; may every breath and every pulsation of my heart, which cease not during my sleep, be to Thee a testimony of my love, and say to thee unceasingly: 'Yes, Lord, I love Thee.' Accept the little good I do; grant me grace to repair my evil ways, that I may praise in time, and bless Thee for all eternity." —*Treasures of the Church, p. 263.*

AN OFFERING

My loving Jesus! I—*here speak your own name*—give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

The Sovereign Pontiff, Pius VII., by a rescript June 9th, 1807, from the Office of the Secretary of Memorials, granted to all the faithful who, for a month, with at least contrite heart and devotion, shall say this offering before a picture of the Sacred Heart of Jesus:

A PLENARY INDULGENCE, once a month, on any day, provided that being truly penitent after confession and communion, they shall pray devoutly for the welfare of holy Mother Church, and for the intention of his Holiness.

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all who shall, with at least contrite heart and devotion, make this offering before a picture of the Sacred Heart.—*Raccolta, p. 153.*

Confraternity of the Immaculate Heart of Mary.

Conditions of Membership.

1. Due enrolment.
2. To say daily one Hail Mary for the intention of the Confraternity in the conversion of sinners.

Chief Plenary Indulgences.

1. Day of enrolment.
2. Hour of death.
3. Sunday before Septuagesima, Circumcision, Purification, Assumption, Nativity, Annunciation, Immaculate Conception, Seven Dolors, Conversion of St. Paul, and feast of St. Mary Magdalene.
4. Each member on the anniversary of his baptism.

Confraternity of the Scapular of Mount Carmel.

Conditions of Membership.

1. To be duly invested by a Priest having the requisite faculties.
2. To wear the Scapular habitually.
3. To have the name inscribed in the register of the Confraternity, when possible.

Chief Plenary Indulgences.

1. Day of entering.
2. Feast of our Lady of Mount Carmel.
3. Hour of death.

Partial Indulgences.

1. Five years and five forty days.

Condition. Monthly Communion.

2. Three years and three forty days for Communion on Feasts of our Blessed Lady.
3. Five years and five forty days for accompanying the Blessed Sacrament to the sick, for whom they must also pray.

Special Privileges of the "Sabbatine Bull."

The Blessed Virgin will especially help the souls of the Members of this Confraternity on the Saturday after their death.

To gain this special privilege, however, the following conditions

must be complied with, in addition to the three ordinary ones above mentioned:

1. To preserve chastity, each one according to his state.

2. To recite daily, if able to read, the Divine Office, or the Office of our Blessed Lady, according to the Roman Breviary. But if unable to read, to keep Wednesdays and Saturdays as days of absti nence.

This condition, however, may be commuted by any Confessor who has power to confer the Scapular.

Confraternity of the Living Rosary.

Is made up of circles of Fifteen Members, each of whom recites daily one decade of the Rosary. The Fifteen Mysteries are thus said by each circle every day. Every Member at his admission has a particular Mystery assigned to him, which is to be recited daily for a month, when a fresh allotment takes place.

Conditions.

1. Due enrolment.
2. Due recitation of the Mystery assigned.

Plenary Indulgences.

1. On the first feast after admission.

2. On the Nativity, Circumcision, Epiphany, Easter, Ascension Whit Sunday, Trinity, Corpus Christi, all feasts of our Blessed Lady, the feast of SS. Peter and Paul, and the third Sunday of every month.

Partial Indulgences.

Seven years and seven forty days on Sundays and feasts through the year, and during the octaves of the Nativity, Easter, Corpus Christ, Pentecost, Assumption, Nativity, and Immaculate Conception of our Blessed Lady, and one hundred days on every other day when the part of the Rosary assigned is recited.

Confraternity of the Cord of St. Thomas.

Conditions.

1. To be duly enrolled.

2. To have the sacred Cord duly blessed by a Priest with the re quisite faculties, and to wear it day and night.

THE SACRED HEART OF MARY.

The Sacred Heart of Mary

PRAYER

HEART of Mary, Mother of God, our mother; heart most amiable, delight of the ever-adorable Trinity, and worthy of all the veneration and tenderness of angels and of men; heart most like the heart of Jesus, whose most perfect image thou art; heart full of goodness, ever compassionate toward our miseries! vouchsafe to thaw our icy hearts and change them to the likeness of the Heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the Holy Church find safe shelter; be thou its guardian and its ever-sweet asylum, its tower of strength, impregnable against the assaults of its enemies. Be thou the road leading to Jesus; be thou the channel whereby we receive all graces needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in danger; but especially in the last struggle of our life at the moment of our death, when all hell shall be unchained against us to snatch away our souls, in that dread moment, that hour so terrible, on which depends our eternity—ah! then, most tender Virgin, do thou make us feel how great is the sweetness of thy mother's heart, how great thy power with the heart of Jesus, opening to us, in the very fount of mercy itself, a safe refuge, that so one day we too may join with thee in paradise in praising the Heart of Jesus for ever and for ever. Amen.

ACTS OF PRAISE TO THE SS. HEARTS OF JESUS AND MARY

May the divine Heart of Jesus and the immaculate Heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Cong. of Indulgences, August 18th, 1807, granted:

AN INDULGENCE OF SIXTY DAYS, once a day, to those who, with at least contrite heart and devotion, shall say this prayer, together with the acts of praise to the SS. Hearts of Jesus and Mary.

A PLENARY INDULGENCE, at the hour of death, to those who, during life, shall have practised this pious exercise every day.—*Raccolta, p. 227.*

Plenary Indulgences.

1. Day of entry.
2. Feast of St. Thomas of Aquin; also his translation (January 28).
3. Hour of death.

The Members participate in the prayers, etc., of each other, and of the Order of St. Dominic. They are recommended to say daily fifteen Ave Marias and the following

Prayer.

Choice Lily of innocence, most pure St. Thomas, who didst always preserve pure thy baptismal innocence, and, girded by two angels, wast thyself very angel in flesh, I pray thee to commend me to Jesus the immaculate Lamb, and to Mary the Queen of Virgins; that, walking in purity, and having my loins girt with the sacred girdle, I may receive the gift of a purity like thine; and so, having imitated thee on earth, I may one day be crowned with thee, O great Guardian of my purity, amongst the Angels in Paradise.

Pater. Ave. Gloria.

Confraternity of the Cord of St. Francis.

Conditions.

1. Due enrolment.
2. Wearing the Cord.

Plenary Indulgences.

1. Day of enrolment.
2. Hour of death.
3. For assisting at the monthly procession of the Confraternity (these are applicable to the dead).

All other indulgences granted to the Franciscan Order.

Confraternity of the Bona Mors.

Conditions.

1. To be registered by a person duly authorized; and to confess and communicate on the day of admission.
2. To keep with due reverence a pious image of Christ crucified, and of the Mother of Dolors.
3. To say thrice every day, with a desire of obtaining a good death

for all members of the Confraternity, the Our Father and Hail Mary, and once the following prayer: "Lord, into Thy hands I commend my spirit, and all those who are or shall be in the agony of death. Mary, Mother of grace, Mother of mercy, defend us from the enemy, and receive us at the hour of death. Amen."

4. To confess and communicate once in each month, with a desire of obtaining a good death for all members of the Confraternity; and, before quitting the church or chapel after Communion, to say five times the Our Father and Hail Mary in honor of Our Lord's sacred wounds, and in behalf of all members who are afflicted, sick, dying, or dead.

5. To be present at the public prayers of this confraternity once each month, or, in case of lawful hindrance, to say the same prayers or the beads in private.

6. To practise some mortification on Fridays in honor of Our Lord's Passion.

Plenary Indulgences.

On the day of admission.

At the hour of death, for all who shall devoutly invoke the sacred Name of Jesus, at least in their hearts, if they cannot with their lips.

On any one Friday or Sunday in each month, for all members who, having confessed, shall communicate in a church wherein this Confraternity is established, and shall assist at the Benediction of the most holy Sacrament to be given in the evening, or on any other Friday or Sunday in the same month.

On Christmas Day, the Epiphany, Easter Sunday, the Ascension, Whit-Sunday, Trinity Sunday, the Purification, Assumption, Nativity, and Immaculate Conception of our Lady, the Nativity of St. John the Baptist, the Feasts of each of the Apostles, of St. Joseph and of All Saints, for all members who, having confessed, shall communicate in a church wherein the Confraternity is established, and shall there pray for concord among Christian princes, for the extirpation of heresies, for the conversion of heretics and infidels, for the exaltation of Holy Church, and for the prosperity of the Sovereign Pontiff.

Some of the Partial Indulgences.

On any one Friday or Sunday in each month an indulgence of seven years and forty days for all members who shall devoutly assist at the Benediction of the most holy Sacrament, to be given in

the evening, and shall pray for the general intentions above mentioned.

At any time, an indulgence of one year for all members who shall attend a corpse to the grave, or if prevented shall, on hearing the tolling of the bells, say the Our Father and Hail Mary for the soul of the deceased; or who shall assist at assemblies of the Confraternity, and other offices of piety; or who shall hear mass on week-days; or who shall carefully examine their consciences at night; or who shall visit prisoners or sick poor.

Confraternity of Our Lady of La Salette.

Conditions.

1. Enrolment.
2. To be recited each day: "Our Lady of La Salette, Reconciler of Sinners with God, pray without ceasing for us who have recourse to thee."

Plenary Indulgences.

1. Day of enrolment.
2. At the hour of death.
3. Once a year, on the feast of the Confraternity (September 19th).

Partial Indulgences.

1. Seven years and seven forty days four times a year, on any four determined days.
2. Sixty days for any good work done by a member.

Society of St. Joseph, for the Relief and Deliverance of Deceased Priests.

This Society was established at Angers, and composed exclusively of Priests.

Conditions of Membership.

To send full name and address to the President or Vice-President, together with an offering of at least five francs. These offerings form a capital, the interest of which is expended in obtaining masses for deceased priests. A fourth of these masses are offered for *all* priests deceased; the remainder for deceased members. For each member, whose death is notified to the Secretary, one mass will be offered *nominatim* for each five francs he has subscribed.

Plenary Indulgences.

1. On day of entering the Society.
2. For each member on each anniversary of his own baptism, sub diaconate, diaconate, and priesthood.
3. On All Souls' Day.
4. All the masses offered by the Society for deceased Priests have the privilege of the Altar.
5. The same privilege is granted to each member three times a week.

Confraternity of Thanksgiving.

Founded at Lyons. To give thanks to God for all His gifts, and especially that of the Holy Eucharist.

Conditions.

1. Enrolment.
2. To recite daily as a thanksgiving for all men three Our Fathers, three Hail Marys, and three Glorias.

Plenary Indulgences.

1. On day of enrolment.
2. At the hour of death.
3. On the feasts of Corpus Christi and the Immaculate Conception.

And also,

4. On the second Thursday of every month. This last indulgence, however, can be gained only in the Church of the Confraternity.

Partial Indulgences.

1. Seven years and seven forty days, whenever an hour of adoration is made before the Blessed Sacrament in a spirit of thanksgiving, offered to God through the Heart of Jesus in the Sacrament of His love.
2. Three hundred days, for the daily recital of the three Our Fathers, Hail Marys, and Glorias.

Archconfraternity of the Servants of the Holy Ghost.

Established by rescript of Pope Leo XIII. in the Church of the Oblates of St. Charles, at Bayswater, June 5th, 1879. The object

is to spread more widely, and to increase more and more, filial affection and burning love for the Third Person of the Most Holy Trinity, the Fountain of Truth and Holiness, the Author of our supernatural life, and the Giver of all grace.

Condition.

Due enrolment.

Plenary Indulgences.

1. On the day of enrolment.
2. At the hour of death, on invoking the Holy Ghost.
3. On Whit-Sunday.
4. On the Feast of the Annunciation of Our Lady.

Partial Indulgences.

1. Seven years on every day in the Octave of Pentecost.
2. One hundred days to all the members who say the Angelic Salutation devoutly three times every day, and seek for the patronage of the Mother of God.
3. One hundred days to all the members who attend the monthly meetings.

APOSTLESHIP OF PRAYER.

Conditions.

1. Due enrolment.
2. Daily offering of their actions for the intentions of the Sacred Heart. This condition is fulfilled by reciting the prayer of the Association, *i.e.*, the Pater, Ave, and Creed, with the aspiration: "Amiable Heart of my Jesus, grant that I may love Thee more and more."

Plenary Indulgences.

1. Day of admission.
2. Feast of the Sacred Heart, or the Sunday following.
3. First Friday (or other day at the choice of the Associates) of each month, on condition that they have recited each day of the month the prayer of the Association.
4. Another Friday or other day of each month, equally at the choice of the Associates, on condition that they pray for the intentions of the Sovereign Pontiff in a public church.
5. On the feast of Christmas, Holy Thursday, Easter Sunday, Ascension, Immaculate Conception, Nativity of the B. V. M., An-

nunciation, Candlemas Day, Assumption, St. Joseph, St. Peter and St. Paul, St. John the Evangelist, St. Gregory the Great, All Saints, and All Souls; on the condition of visiting a church in which the Association of the Sacred Heart is established.

6. The Six Fridays or Six Sundays preceding the Feast of the Sacred Heart, on condition that they visit a church where this feast is celebrated.

7. Any day they may select, for those who have been admitted to the Perpetual Adoration, on condition that they spend on that day about an hour in exercises of piety, renewing their baptismal engagements and their other good resolutions, and that they pray in a public church for the intentions of the Sovereign Pontiff.

8. On Holy Thursday, for those who engage to make on any day of each month a visit to the Blessed Sacrament, and pray for a quarter of an hour, endeavoring to appease the Divine Majesty; and also a similar indulgence on the day that they perform this exercise.

9. At the hour of death, by invoking the Holy Name.

Partial Indulgences.

1. One hundred days for all the actions that are offered according to the recommendations given each month by the Director of the Apostleship.

2. Sixty days for each pious action, on condition that the associate recites each day the prayer of the Association.

3. Seven years and seven quarantines, on the same condition, the four Sundays preceding the Feast of the Sacred Heart.

4. The indulgence of the Stations at Rome on the feasts, vigils, and octaves of Christmas, Easter, and Pentecost; on the Epiphany, Ascension, and St. Mark; on all the days in Lent, Rogation, and Ember Days; on the Sundays of Advent, Septuagesima, Sexagesima, and Quinquagesima; on condition of visiting on those days a church of the Association.

5. Seven years and seven quarantines on the lesser feasts of the B. V. M., and of the Apostles, on condition that a visit is made to the same church.

6. Seven years and seven quarantines, the nine days preceding the Feast of the Sacred Heart, on condition of visiting a church where the feast is celebrated.

N. B. Those who are prevented making the above visits may substitute any pious act enjoined by their confessor.

THE SOULS IN PURGATORY.

The Souls in Purgatory

AND making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

And because he considered that they who had fallen asleep with godliness had great grace laid up for them.

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.—*II. Machabees xii. 43–46.*

"It is true the Apostles had decreed that, when celebrating the divine mysteries, a commemoration for the dead should be made, for they well knew that the dead would profit by it."—*St. John Chrysostom.*

THE OFFICE OF THE DEAD

S. Pius V., in the bull *Quoad a nobis*, July 9th, 1568, granted to all the faithful who are obliged to say the Office of the Dead, as often as they shall devoutly say it on the days prescribed by the rubrics of the Roman Breviary:

AN INDULGENCE OF ONE HUNDRED DAYS.

To all those who shall say it through devotion he granted, by the bull *Superni Omnipotentis Dei*, April 5th, 1571:

AN INDULGENCE OF FIFTY DAYS.—*Raccolta, p. 435.*

Advantages of Associates.

Participation in the prayers and good works of the religious of the Society of Jesus, of the Society of Mary, of the two Congregations of the Sacred Heart, of the Theatines, and of the Order of La Trappe.

Association of Our Lady of Sénanque, for the Relief and Deliverance of the Souls in Purgatory.

This Association, whose object is to bring succor to the souls in Purgatory, has been established in the Cistercian Monastery of Sénanque, the religious of which have dedicated themselves in a special manner to cooperate in this holy undertaking by their daily prayers and other works of piety.

The Prior, for the time being, of the Monastery (*N. D. de Sénanque, par Gordes* [*Vaucluse*], *France*) is its director, receives the members, takes their names, and inscribes them upon the registers.

Conditions of the Association.

All the faithful of both sexes can be admitted to this Association. To belong to it, persons must have their names and surnames entered upon the register, either by the Prior, or by an ecclesiastic deputed by him for this purpose. They then receive the Association paper; at the same time binding themselves to some pious exercise according to their ability, or at least to the daily recitation of one Our Father, Hail Mary, and a Requiem, for the relief of the souls in Purgatory.

Moreover, during the Octave of the Dead, or at least during the month of November, each member shall recite once five decades of the Rosary for the above-mentioned intention, and if possible offer also a Communion.

All the members are exhorted to unite their intention to the masses which are celebrated in the Church of Sénanque, as well as to the other pious exercises and good works which are practised there, for the relief of the souls in Purgatory.

Advantages of the Association.

Every day five low masses are celebrated for the souls in Purgatory, and in particular for the deceased members.

Every month a solemn mass and office are sung for the same intention.

Moreover, the religious of Sénanque apply for the same intention,

as also for the spiritual good of the living members, the numerous good works, prayers, and exercises of piety and mortification which are practised in the monastery.

Plenary Indulgences.

1. On the day of enrolment.
2. On the first Sunday of each month.
3. On All Souls' Day, or on one of the days within the octave.
4. At the hour of death.

Partial Indulgences.

1. Sixty days for every good work done by the members.
2. One hundred days for reciting the psalm *De Profundis*, for the relief of the souls in Purgatory, in the church or chapel of Sénanque.
3. The indulgences of the Stations: as if the visit was made to the churches of Rome, on those days in the year on which the Station takes place at Rome. (See p. 406.)

All these indulgences are applicable to the dead.

To gain the plenary indulgences, it is necessary to receive worthily the Sacraments of Penance and the Eucharist, to visit the church attached to the Monastery of Sénanque (or their parish church, if at a distance from Sénanque), and to pray in it for the extirpation of heresies, the peace and concord of Christian princes, and for the exaltation of Holy Church.

With regard to the plenary indulgence in the article of death, if the above-mentioned works cannot be performed, it will suffice to invoke fervently, at least in the heart, the most holy Name of Jesus.

To gain the partial indulgences, it is requisite to be at least contrite in heart, and to pray devoutly as mentioned above.

Red Scapular of the Passion.

The investiture of this Scapular is the privilege of the Priests of the Congregation of the Mission, whose Superior General is empowered to delegate, for this purpose, other Priests, secular or regular.

Conditions.

1. To be duly invested by a Priest possessing the requisite faculties.
2. To wear the Scapular habitually.

Plenary Indulgences.

1. Day of enrolment.

2. Every Friday, by those members who, having confessed and communicated, meditate for some time devoutly on the Passion of Our Lord, and pray for the peace of Christian States, the extirpation of heresy, and the exaltation of Holy Church.

3. At the hour of death.

Partial Indulgences.

1. An indulgence of seven years and seven forty days to those who say five Our Fathers and Hail Marys, and meditate the while on the Passion of the Lord, having been to Confession and Communion.

2. An indulgence of three years and three forty days to those who meditate half an hour on the Sacred Passion. This indulgence may be gained daily.

3. An indulgence of two hundred days may be gained by kissing the Scapular with compunction, and saying, "We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy Precious Blood."

Blue Scapular.

The investiture of the Blue Scapular in honor of the Immaculate Conception was accorded to the Theatine Clerks Regular by Pope Clement X. Other Priests may receive faculties for giving this Scapular from the General of the Theatine Congregation

Conditions.

1. Due enrolment.
2. To wear the Scapular habitually.

Chief Plenary Indulgences.

1. Day of enrolment.
2. Hour of death.
3. First Sunday of each month; all the Saturdays of Lent; Sunday and Friday in Passion Week; Wednesday, Thursday, and Friday in Holy Week; on the Feasts of the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption of our B. Lady; the Nativity, Resurrection, and Ascension of Our Lord; Pentecost, and the feast of the M. H. Trinity; the Finding of the H. Cross: Nativity of St. John Baptist; the feasts of St. Peter and St.

Paul, St. Mary of the Angels (August 2d), St. Michael and all Angels, All Saints, Guardian Angels, St. Teresa (October 15th).

4. The indulgences of the "Seven Churches," the "Portiuncula," Jerusalem, and St. James of Compostella.

To gain these it is necessary to recite six Paters, Aves, and Glorias, in honor of the Most Holy Trinity and of Mary Immaculate, for the exaltation of Holy Church, the extirpation of heresies, and peace and concord among Christian princes. By so doing (confession and communion are not required), these indulgences may be gained once a day for the living, or *toties quoties* for the dead.

White Scapular of the Blessed Trinity.

This Scapular is made of white linen or woollen material, and bears a cross of red and blue. It represents the habit of the Order of the Blessed Trinity for the Redemption of Captives.

When this Scapular is so torn or worn out as to lose its form, or if the cross should become detached from it, the blessing is lost, and a new one should be obtained, which must be blessed by a priest having the requisite faculties.

Conditions.

1. Due investiture with the Scapular, and enrolment in the Confraternity, by a priest duly authorized.
2. Habitual wearing of the Scapular.

Chief Plenary Indulgences.

1. Day of admission.
2. In the hour of death.
3. On the Feast of the Blessed Trinity, if they visit a Church of the Order or Confraternity, and pray for the usual intentions.
4. On the Feasts of the Nativity of the B. V. M., the Purification, St. John of Matha, St. Felix of Valois, Apparition of St. Agnes (January 28th), Ash Wednesday, Second Sunday in October, and Feast of St. Catherine.
5. Once a month for the brethren who have recited daily during the month three Paters, Aves, and Glorias.
6. On the 14th Febuary, Maundy Thursday, Easter Sunday, Ascension Day, 5th July, Feast of our Holy Redeemer.

For these indulgences it is necessary to visit the Church of the Order or Confraternity, and pray for the usual intentions and for

THE MADONNA OF THE SCAPULAR.

Chaplet of Twelve Stars

★★★★★★★★★★★★

All praise and thanksgiving be to the ever blessed Trinity, who hath manifested to us Mary, ever Virgin, clothed with the sun, with the moon beneath her feet, and on her head a mystic crown of twelve stars.

R. For ever and ever. Amen.

Let us praise and give thanks to God the Father, who chose her for His daughter.

R. Amen.

Our Father.

Praise be to God the Father, who predestined her to be the mother of His Son.

R. Amen.

Hail Mary.

Praise be to God the Father, who saved her from all stain in her conception.

R. Amen.

Hail Mary.

Praise be to God the Father, who on her birthday adorned her with His choicest gifts.

R. Amen.

Hail Mary.

Praise be to God the Father, who gave her St. Joseph for her pure spouse and companion.

R. Amen.

Hail Mary and *Glory be to the Father.*

Let us praise and give thanks to God the Son, who chose her for His mother.

R. Amen.

Our Father.

Praise be to God the Son, who became incarnate in her womb, and dwelt there for nine months.

R. Amen.

Hail Mary.

Praise be to God the Son, who was born of her and nourished with her milk.

R. Amen.

Hail Mary.

Praise be to God the Son, who in His childhood willed that Mary should teach Him.

R. Amen.

Hail Mary.

Praise be to God the Son, who revealed to her the mysteries of the redemption of the world.

R. Amen.

Hail Mary and *Glory be to the Father.*

Let us praise and give thanks to God the Holy Ghost, who made her His spouse.

R. Amen.

Our Father.

Praise be to God the Holy Ghost, who first revealed to her His name of Holy Ghost.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, through whose aspiration she was at once Virgin and Mother.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, through whom she became the living temple of the most holy Trinity.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, by whom she was exalted in heaven high above all creatures.

R. Amen.

Hail Mary and *Glory be to the Father.*

For the holy Catholic Church, for the propagation of the faith, for peace among Christian princes, and for the uprooting of all heresy.

Hail, Holy Queen, etc.

The Sovereign Pontiff, Gregory XVI., by a decree of the S. Cong. of Indulgences, January 8th, 1838, granted to all the faithful who, with at least contrite heart and devotion, shall say this chaplet:

AN INDULGENCE OF A HUNDRED DAYS.—*Raccolta, p. 246.*

the Redemption of Captives; but in places where there is no Church of the Order, the parish church may be visited instead.

Partial Indulgences.

Pope Clement X. granted to the members of this Confraternity the indulgences of the Stations of Rome, on condition of visiting the Church of the Order, or the parish church in places where the Order has no church.

Form of Blessing the Scapular.

As the Scapular of this Confraternity is the only one that requires a fresh blessing at each renewal, it may be convenient to insert here the form by which it is blessed.

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.
V. Dominus vobiscum.
R. Et cum spirituo tuo.

Oremus.

Domine Jesu Christi, qui tegumen nostræ mortalitatis induere dignatus es, obsecramus immensam tuæ largitatis abundantiam, ut hoc genus vestimenti, quod sancti Patres ad innocentiæ et humilitatis indicium abrenuntiantes sæculo ferre sanxerunt, Tu ita bene✠dicere digneris, ut hic famulus tuus (*vel*, hæc famula tua) N. qui (*vel* quæ) hoc indutus (*vel* induta) fuerit vestimento, te quoque induere mereatur. Qui vivis et regnas per omnia sæcula sæculorum. Amen.

Postea aspergitur aqua benedicta.

BLACK SCAPULAR.

The members of this Confraternity wear the Black Scapular of the Order of the Servites of Mary, in honor of the Sorrows of the Blessed Virgin. They participate during life and after death in all the good works and prayers of the Order of Servites.

Conditions.

1. Due enrolment by a priest with the necessary faculties.
2. The wearing of the Scapular round the neck day and night.
3. The prescribed Visits to the Church or Altar may, in case of sickness or other grave reason, be commuted by a confessor to any other pious or good work.

When the Black Scapular is worn out, it is not necessary that a new one should be blessed: the blessing attached to the first scapular being all that is required for gaining the Indulgences.

(This rule holds also in the case of the Brown, Blue, and Red Scapulars, but not of the White one, which requires a fresh blessing each time a new scapular is taken.)

Chief Plenary Indulgences.

1. On day of enrolment.
2. Principal Feast of the Confraternity, to those who visit the Church or Chapel where it has been erected.
3. At the hour of death.
4. For assisting at the procession of our Lady of Dolors on one Sunday of the month.

Chief Partial Indulgences.

1. The indulgences of the Stations of Rome. (See p. 406.)
2. Seven years and seven forty days, on the Feasts of the Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin Mary, and on every Friday; to those who recite on those days five Our Fathers and five Hail Marys, in memory of our Lord's Passion.
3. Five years and five forty days each time they accompany the Blessed Sacrament to the sick, and pray for their welfare.
4. Sixty day's indulgence for performing any work of piety or of mercy.
5. Indulgence of two hundred days for every Pater and Ave said on the Rosary of the Seven Dolors on Fridays, on the principal feasts of the Dolors, during their Octaves, and on all the days of Lent.

N. B. To gain the Indulgences of the Rosary of the Seven Dolors the beads must be blessed by the Superiors of the Order of Servites, or by some one deputed by them, and when blessed they *cannot be sold or lent without losing the Indulgence.*

The Heroic Act of Charity,

Or offering of all Works of Satisfaction and Suffrages in behalf of the souls in Purgatory.

It consists in a vow or oblation to place in the hands of the Blessed Virgin all works of satisfaction performed in this life, and all the

suffrages which shall be offered after death for the person making this act, for distribution on behalf of the holy souls.

Plenary Indulgences.

1. To priests, the indult of a privileged altar, personally, every day in the year.

2. To the faithful, each time they communicate, provided they visit a church or public oratory, and then pray for the intention of the Holy Father.

3. Every Monday, to all who hear mass in suffrage for the souls in Purgatory, and visit and pray as above.

For those who from youth, sickness, occupation, or chronic disorders, or being in prison, are debarred from communicating and unable to hear mass on Mondays, the mass heard on Sunday is available for gaining the indulgence, No. 3.

This vow or oblation is not binding under sin, and requires no special form.

Confraternity of St. Peter's Chains.

A few years ago a practice was commenced, among some of the revolutionists of Italy, of wearing the so-called *Orsini* watchchains as emblems of their hatred to the Government and the Holy See. This suggested to certain devout young Romans the idea of adopting a *fac-simile* of the Chains of St. Peter as a visible profession of their loyalty and devotion to the See of Peter. The thought was fully entered into and approved of by the Holy Father, who moreover gave his approbation to the Confraternity, which has for its object the propagation of devotion to the Holy See, and the honor of the Chains of St. Peter.

The special duty of its members is to pray for the intention of the Sovereign Pontiff, for the needs of Holy Church, for the conversion of heretics and sinners, and for the extirpation of heresies and blasphemy.

Conditions.

1. To be duly enrolled, and to wear the model of the Holy Chains.

2. To say daily a Pater, Ave, and Gloria, with the invocation, *B. Petre, ora pro nobis* (this may be said in any language).

3. To go to Communion on the Feasts of St. Peter (June 29th), his See at Rome (January 18th), his Chains (August 1st), or a day

within the Octave of this latter feast, which is the principal one of the Confraternity.

4. To say a De Profundis, or some other prayer, on hearing of the death of an Associate.

Plenary Indulgences.

1. Day of admission.
2. At the hour of death.
3. On the days mentioned in rule No. 3 to those who visit a church dedicated to St. Peter (or, if there be none, their own parish church) and fulfil the usual conditions.

Chief Partial Indulgences.

1. Seven years and seven forty days for visiting the church as above on the Thursday and Sunday within the Octaves of January 18th and June 29th.
2. Sixty days for hearing mass or assisting at the offices in the above church.

DAYS OF THE STATIONS OF THE CHURCHES OF ROME.

1. All Sundays in Advent.
2. The Vigil and night of Christmas, with the mass at daybreak, and in the morning of this feast, and the three following days.
3. The Feasts of the Circumcision and the Epiphany.
4. Septuagesima, Sexagesima, and Quinquagesima Sundays.
5. From Ash Wednesday until Low Sunday, both days included.
6. The Feast of the Ascension.
7. From the Vigil to the Octave of Pentecost, both days included.
8. All Ember Days.

PRAYERS FOR THE VISIT TO A CHURCH.

Come, Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us Pray.

O God, who hast taught the hearts of the faithful by the light of Thy Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Jesus Christ our Lord.

ACT OF FAITH. My God, I believe in Thee and all Thy Church doth teach, because Thou hast said it, and Thy word is true.

ACT OF HOPE. My God, I hope in Thee, for grace and for glory, because of Thy promises, Thy mercy, and Thy power.

ACT OF CHARITY. My God, because Thou art so good, I love Thee with all my heart, and for Thy sake, I love my neighbor as myself.

ACT OF CONTRITION. O my God, because Thou art so good, I am sorry that I have sinned against Thee, and I will not sin again.

To Our Blessed Lady.

Hail, holy Queen, Mother of Mercy, our life, or sweetness, and our hope. To thee do we cry, poor banished sons of Eve. To thee do we sigh, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O merciful, O kind, O sweet Virgin Mary!

O Jesus, I intend by Thy help to gain all the graces, merits, and indulgences that I can, by making this visit to Thee in Thy holy temple.

THE FIRST INTENTION.

For the Prosperity and Exaltation of the Church and the Holy See.

Our Father. Hail Mary. Glory be.

St. Joseph, Patron of the Universal Church, **pray for us.**

St. Peter and St. Paul, pray for us.

St. Charles, pray for us.

For the Holy Catholic Church.

Defend, O Lord, Thy servants, we beseech Thee, from all dangers, both of body and soul; and, by the intercession of the blessed and glorious Virgin Mary, Mother of God, of the blessed Apostles Peter and Paul, of blessed George, and of all Thy Saints, mercifully grant us the blessing of peace and safety; that all adversities and errors being removed, Thy Church may freely and securely serve Thee. Through Jesus Christ our Lord.

THE SECOND INTENTION.

For the Extirpation of Heresies and Conversion of All Who are in Error.

Our Father. Hail Mary. Glory be.

St. Gregory the Great, pray for us.

St. Francis of Sales, pray for us.
St. Augustine of England, pray for us.

For Heretics and Schismatics.

O God, who art the Saviour of all, and wouldst not that any should perish; mercifully look down upon the souls that are misled by the deceits of the devil; that the hearts of all that are gone astray, through the infection of heresy, may be happily converted, and return to the unity of Thy Truth. Through Jesus Christ our Lord. Amen.

THE THIRD INTENTION.

For Concord among Christian Princes, and the Peace and Reunion of all Christian People.

Our Father. Hail Mary. Glory be.
St. Gabriel, pray for us.
St. Francis of Assisi, pray for us.
St. Thomas of Aquin, pray for us.

For Unity and Peace.

O God, who hast united the various nations of the world in the confession of Thy Holy Name, grant that all who have been made Thy Children in Baptism may be of one mind in faith and of one heart in charity. Through Jesus Christ our Lord. Amen.

THE FOURTH INTENTION.

For the Intention of our Holy Father, the Vicar of Christ.

Our Father. Hail Mary. Glory be.
St. Michael, pray for us.
St. John the Baptist, pray for us.
All ye holy Pontiffs, pray for us.

For the Pope.

O God, the Pastor and Governor of all the faithful, mercifully look upon Thy servant LEO, whom Thou hast been pleased to appoint the pastor of Thy Church; grant, we beseech Thee, that both by word and example he may edify those over whom he is set; and, together with the flock committed to his care, may attain everlasting life. Through Jesus Christ our Lord.

Before leaving, say for the repose of the Holy Souls in Purgatory:

De Profundis.

Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

O, let Thine ears consider well: the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

For with Thee there is merciful forgiveness: and because of Thy law, I have waited for Thee, O Lord.

My soul hath waited on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

For with the Lord there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

The Association of the Holy Family

ESTABLISHED BY

HIS HOLINESS POPE LEO XIII.

June 14th and 20th, 1892

FOR A PERPETUAL MEMORIAL

✠ ✠ ✠

EVERY one is aware that public and private prosperity rests to a very great extent on home training. For the deeper virtue takes root in the family circle, and the greater the solicitude of parents to imbue by word and example the minds of their offspring with the teachings of religion, the greater will be the profit accruing to the community. Wherefore it is of the utmost importance that family life should be both holily ordered and governed by holy laws, and that in it the spirit of religion and a Christian manner of life should be diligently and continually fostered. It was especially on this account that, when God in His mercy had decreed to accomplish the work of redemption which many generations had been sighing for, He so arranged the method and order of the work as to exhibit to the world at the very outset the form of a divinely ordered family, in which all men might behold a most complete model of family life, and of all virtue and holiness. Such, indeed, was the Family of Nazareth, in which the Sun of Justice was hidden, ere He shone forth upon all nations in His full splendor, to wit, Christ Our Saviour, God, with His Virgin Mother, and the holy Joseph, who fulfilled a father's duty toward Jesus. There is no doubt that every one of those praiseworthy qualities which in family life and intercourse spring from the mutual offices of love, from holiness of morals, and from the practice of piety, were conspicuous in the highest degree in that Holy Family, since it was to be the pattern of these virtues for others. And hence it so stands out in the benign plan of Providence in order that all Christians, whatever their rank or condition, may easily find, if they would cast their eyes upon it, a motive and incentive for the practice

of any and every virtue. Truly the fathers of a family have in Joseph a most exalted pattern of watchfulness and foresight; mothers have in the most Holy Virgin Mother of God a remarkable example of love, modesty, humility, and perfect faith; children have in Jesus, "Who was subject to them," a divine model of obedience which they may admire, revere, and imitate. The noble of birth may learn from this family of royal blood how to preserve moderation in prosperity, and dignity in adversity; the wealthy may learn how much virtue is to be preferred to riches; above all, the working classes, and all those who, in our times especially, are so bitterly chafed by narrow means and straitened circumstances, will, if they but gaze at the most holy members of that family, find no reason why they should not be more contented than grieved with the lot which has befallen them. For they and the Holy Family have toil in common, and share the common anxieties of daily life. Joseph, too, had to provide for the support of life from his wages; even the hands of our divine Lord were employed in using the tools of a carpenter. And truly it is no wonder that the wisest of men, though abounding in riches, have chosen to renounce them, and with Jesus, Mary, and Joseph have taken poverty for their companion. For this reason the devotion to the Holy Family, so opportunely introduced among Catholics, has justly and rightly increased more and more from day to day. This is shown by the societies of Christians directed under the invocation of the Holy Family, by the singular honors bestowed upon it, but especially by the graces and privileges imparted by our predecessors to stir up the practice of piety toward it. This devotion has been held in high honor from the seventeenth century, and, having spread far and wide through Italy, France, and Belgium, overran almost the whole of Europe—then, crossing the vast expanse of ocean to America, it extended itself through Canada, where, through the care and labor of the Venerable Servant of God Francis de Montmorency-Laval, first Bishop of Quebec, and the Venerable Servant of God Marguerite Bourgeois, it has been most prosperous. In more recent times Our beloved son Francis Philip Francoz, of the Society of Jesus, has founded at Lyons a pious Association of the Holy Family, which by the help of God gives promise of a gladsome and abundant harvest. The beneficent object of this Association, so happily begun, is to unite Christian families, by a closer bond of piety, to the Holy Family, or rather to consecrate them wholly to its service, with the intention that Jesus, Mary, and Joseph may protect and cherish as their own the families thus consecrated to them. Those who are en-

rolled as members should by rule assemble with their household in order to perform the stated exercises of devotion before a picture of the Holy Family. They ought to see to it that with minds united by faith, and wills bound by charity and the love of God and men, they may with the help of the Holy Family live a life that is conformable to the model set before them. Our predecessor, Pius IX., of happy memory, approved by similar letters the pious Association like that of Lyons established at Bologna, and afterward by letter sent to the pious founder on January 5th, 1870, extolled it in words of highest commendation. On Our part, as We feel the deepest concern and love for whatever is most powerful in helping the salvation of souls, We have been unwilling that it should lack any words of praise and approval from Us, and by letters sent to Our beloved son Augustine Bausa, Cardinal of the Holy Roman Church, by Apostolic dispensation Archbishop of Florence, We have declared this Association to be useful and beneficial and well suited to our own times. The formula of consecration of Christian families, and the prayer to be said before the image of the Holy Family, which Our Congregation of Sacred Rites, on the recommendation of Our beloved son Cajetan Aloisi-Masella, Cardinal of the Holy Roman Church, Prefect of the said Congregation, set before Us, We have approved and taken care to have transmitted to the Ordinaries of the dioceses. But apprehensive lest the true spirit of the above-mentioned devotion might languish in course of time, We have charged our said Congregation of Sacred Rites to draw up statutes by which the Pious Associations of the Holy Family throughout the whole Catholic world may be so united among themselves that there be one head set over all to rule and regulate them by its supreme authority. The statutes printed after careful examination by said Congregation are those which are subjoined.

STATUTES

OF THE UNIVERSAL PIOUS ASSOCIATION OF FAMILIES CONSECRATED TO THE HOLY FAMILY OF NAZARETH.

1. The scope of the Pious Association is that Christian families be consecrated to the Holy Family of Nazareth, placing it before themselves for veneration and imitation, offering up in its honor every day prayers before its image, and practising in their lives the sublime virtues which the Holy Family offered for imitation to every grade of society, especially to the working class.

2. The Pious Association has its central seat in Rome, and is under the protection of the Cardinal Vicar *pro temp.* of His Holiness the Pope. He, assisted by the Secretary of S. Congregation of Rites and of two other prelates of his selection, together with an ecclesiastic as secretary, will direct the Association in all parts of the world, procuring that it preserve the character and spirit of its foundation, and that it become always more widely diffused.

3. The Ordinary of each diocese or apostolic vicariate, the better to promote the Pious Association among the faithful, may make use of an ecclesiastic of his choice, with the title of Diocesan Director.

4. The Diocesan Directors will correspond with the parish priests, to whom alone is confided the enrolment of families in their respective parishes. In the month of May each year the parish priests will communicate to the Diocesan Directors, and these, under the direction of the Ordinary, will forward to the central seat in Rome the number of families enrolled in the Pious Association during the year.

5. The consecration of families will be performed according to the formula approved and prescribed by His Holiness Leo XIII. The consecration may be performed by each family separately at home, or by many families united in the parish church in the presence of the parish priest or his delegate.

6. The picture of the Holy Family ought to be in the home of every family enrolled. The members of the family shall offer up at least once a day, if possible in the evening, prayers in common, in presence of this picture. The formula of prayers approved by our Holy Father Leo XIII. is recommended especially for that purpose; as well as the frequent use of the three well-known ejaculations:

Jesus, Mary, and Joseph, I offer you my heart and soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you.*

7. The picture of the Holy Family required shall be either that mentioned in the letter of Pius IX., January 5th, 1870, or any other in which Our Lord Jesus Christ is represented in the hidden life which He led with the Blessed Virgin, His Mother, and her most chaste spouse St. Joseph. The Ordinary has the power, according to the rules of the Council of Trent, to exclude those pictures or images which may not be in harmony with the correct idea of the Association.

*For each recital of the above three ejaculations, 300 days' indulgence; and for the recital of any one of them, 100 days.—Pius PP. VII., 28th April, 1807.

8. The families enrolled in the Association enjoy all the indulgences and other spiritual advantages conceded by the Sovereign Pontiffs as indicated in the cards of enrolment.

9. The Cardinal Protector with his Council will draw up and publish Regulations, in which will be found particular dispositions concerning those things which may be of utility to the Pious Association, and especially there will be indicated the feasts proper to the Association, the date of its titular feast, the annual renewal of the Act of Consecration to be made collectively, the meetings to be held, etc.

When the aforesaid Cardinal Prefect referred these statutes to Us, We approved, ratified, and confirmed them by Our Apostolic authority, removing and abrogating what had been ordained and done in this matter, to wit, the Apostolic Letters given on the 3d of October, 1865, and all the decrees which relate to the primary Association of Lyons. We ordain and enjoin all Associations of the Holy Family now existing, of whatever title, to unite in this the sole General Association. We except, however, religious congregations bearing this title which make use of constitutions approved of by this Holy See and confraternities properly so called, provided they be canonically erected, and governed according to the rules and regulations laid down by the Roman Pontiffs, namely, by Clement VIII., in his Constitution "*Quæcumque*" of December 7th, 1604.

But these confraternities and religious congregations which perchance have been engaged in enrolling families must henceforth wholly abstain from this sort of work, which is committed to the parish priest alone. Yet it is not necessary that families already enrolled in an Association should be again enrolled in order to gain the Indulgences and other spiritual gifts, provided they observe what is prescribed in these new statutes. We choose and announce as the head of this General Association the Vicar-General in Spirituals in Our beloved city, and We appoint him as Protector in perpetuity, with all the rights and faculties which may be judged necessary for the exercise of his office. We direct that he have a Council of Roman Prelates, and among them the Secretary for the time being of Our Congregation of Sacred Rites. For the rest, we have good hopes that all to whom the salvation of souls is committed, especially the bishops, will make themselves partners and sharers of Our zeal in promoting this pious Association. For those who recognize and deplore with us the change and corruption of Christian morals, the extinction of love of religion and piety in families, and the passion

for earthly goods enkindled beyond measure, they will desire exceedingly to apply suitable remedies to so many grievous evils. Since nothing can be more salutary and efficacious for Christian families than the example of the Holy Family, let care be taken that as many families as possible, especially those of the working classes, against which insidious forces are more strongly exercised, enroll themselves in this Association. Let the Association be on its guard, lest it swerve from its purpose, or change its spirit—rather let the practices of piety and the prayers which have been determined on be preserved intact. May Jesus, Mary, and Joseph, thus besought within the family circle, be graciously present. May they foster charity, regulate morals, incite all that imitate them to virtue, and alleviate and render more bearable the hardships which oppress mankind. We decree that each and every thing set forth above remain fixed and approved forever, Constitutions, Letters Apostolic, Privileges, Indults, Our Rules and those of the Apostolic Chancery, and all things whatever to the contrary notwithstanding.

Given at Rome, in St. Peter's, under the Ring of the Fisherman, June 14th, 1892, in the fifteenth year of our Pontificate.

S. CARDINAL VANNUTELLI.

WHEN it lately fell to Our lot to sanction and approve, by Apostolic letters, the new Constitution of the Association of the Holy Family, We thought it sufficient, in the exercise of Our duty and office, to bestow upon the same Association Our highest praise, and to recommend it most earnestly to all Christian families.

Our purpose in thus praising and commending it was that the Christian flock, whose eternal salvation has been entrusted to Us, should, by the example of the Holy Family and at Our invitation, be duly encouraged in the practice of Christian virtue. For Christian virtue in truth is of such strength and efficacy that in its observance for the most part lies as well the remedy of present evils as the warding off of dangers to come. For men are greatly influenced by example, and the better and holier the person is, the more will men judge his example worthy of imitation.

Therefore, it is not to be wondered at that We, whose sole wish and desire is to be able, by encouraging the practice of Christian virtue everywhere, to afford a remedy to present evils and to avoid impending ones, should show an especial good-will and interest toward the Association of the Holy Family, which holds up for the imitation of its members the sanctity of the Holy Family itself. For all who are

enrolled in this Association, beholding the exalted virtues of Jesus, Mary, and Joseph, must needs reproduce in some way these self-same virtues and endeavor to become better by imitating them. Therefore may this pious Association live and thrive; may it increase in members and good works; may it grow and extend its influence day by day! Because so long as this Association flourishes, faith and piety and every Christian virtue will blossom again in the family. But as men are wont to be influenced by the hope of reward, We offer as an inducement what lies in Our power to bestow, reward not frail or perishable, but the recompense of things spiritual.

Moreover, the associates may look forward to a still greater reward from Jesus, Mary, and Joseph, to whose service they have devoted themselves, who will be propitious to their clients in the course of this life, and will also grant that the sweet and holy names of Jesus and Mary may linger upon their dying lips.

Therefore, that this may tend to what is *good* and holy, and may redound to God's glory and the salvation of souls, We, by our Apostolic Authority, and by these presents, wish and ordain that each and every member of the Association of the Holy Family, now and for future time, be free to use the remission of temporal punishments known as indulgences, and the privileges that are recorded below.

List of Indulgences and Privileges Granted to the Pious Association of the Holy Family.

Plenary Indulgences.

To each and every member of the Association of the Holy Family who, after a sincere confession and the reception of the Holy Eucharist, shall visit a church or public chapel and there pray for Our Intentions, there shall be the right of gaining a Plenary Indulgence on the following days:

I. On the day of their entrance into the Association, after they have recited the Act of Consecration approved by us through the Sacred Congregation of Rites (to be found at the end of this list).

II. On that day of the year when a general meeting is held (according to the custom of the place where the Association exists) for the purpose of renewing their promises.

III. On the feasts of Our Lord Jesus Christ:

1. The Nativity.
2. The Circumcision.
3. The Epiphany.

4. The Resurrection.
5. The Ascension.

Also on the following feasts of the Blessed Virgin:

6. The Immaculate Conception.
7. The Nativity.
8. The Annunciation.
9. The Purification.
10. The Assumption.

Also on the following days:

11. The Feast of St. Joseph, the Spouse of the Blessed Virgin Mary—19th day of March.

12. The Patronage of St. Joseph—Third Sunday after Easter.

13. The Espousal of the Blessed Virgin Mary—23d day of January.

IV. On the titular feast of the whole Association.

V. On any day in each month, which is left to the free choice of the Sodalists, provided they shall recite during the month in their families, before a picture of the Holy Family, the prescribed prayers.

VI. To those on the point of death, and unable to make their confession and receive the Holy Eucharist, but who shall have sorrow for their sins and call upon the Holy Name of Jesus, either with their lips, or, if unable to speak, with their hearts.

Partial Indulgences.

I. Each and every member of the Association of the Holy Family who, with at least contrite heart, shall visit the church in which the Association has been established, or some other church or shrine, and there pray to God for the well-being of Christendom, can gain the partial indulgence of seven years and seven quarantines:

1. On the Visitation
2. On the Presentation } of the Blessed Virgin.
3. On the Patronage

4. On whatsoever day these same associates, with their families who have been enrolled, shall gather together before a picture of the Holy Family and recite with contrite hearts the prescribed prayers.

5. On the days on which the associates shall attend the meetings.

II. These same associates may gain an indulgence of three hundred days as often as they shall repeat with contrite heart (in any language) before a picture of the Holy Family the following prayer:

A PRAYER TO BE SAID EVERY DAY BEFORE A PICTURE OF THE HOLY FAMILY.

"O most loving Jesus, Who didst hallow by Thy surpassing virtues and the example of Thy home-life the household Thou didst choose to live in whilst upon earth, mercifully look down upon this family, whose members, humbly prostrate before Thee, implore Thy protection. Remember that we are Thine, bound and consecrated to Thee by a special devotion. Protect us in Thy mercy, deliver us from danger, help us in our necessities, and impart to us strength to persevere always in the imitation of thy Holy Family, so that, by serving Thee and loving Thee faithfully during this mortal life, we may at length give Thee eternal praise in heaven.

"O Mary, dearest Mother, we implore thy assistance, knowing that thy divine Son will hearken to thy petitions.

"And do thou, Most Glorious Patriarch, St. Joseph, help us with thy powerful patronage, and place our petitions in Mary's hands, that she may offer them to Jesus Christ."

If, however, there are members who, on account of infirmity or for some other reason, cannot recite this prayer, they will be able to gain the same indulgences by devoutly saying the Our Father, Hail Mary, and Glory be to the Father, five times.

III. The members of this Association can gain once a day an indulgence of two hundred days by repeating (in any language whatever) the following ejaculation:

"Jesus, Mary, and Joseph, enlighten us, aid us, save us. Amen."

IV. Members who endeavor to get other families to become members of this pious and all-embracing Association can gain one hundred days' indulgence.

V. An indulgence of sixty days can be gained by the members of the Association as often as, 1st, they devoutly assist at the Holy Sacrifice of the Mass, and other divine services in the parish church in which the Association is established; 2d, as often as they recite the Our Father and Hail Mary five times for deceased members; 3d, as often as they shall endeavor to or succeed in reconciling family differences; 4th, as often as they shall strive to lead back to the way of salvation those families who may have strayed from the path of righteousness; 5th, or exercise their zeal in instructing children in Christian doctrine; 6th, or perform any other pious work that may redound to the well-being of the Association.

All these indulgences are applicable to the souls in Purgatory.

THE HOLY FAMILY.

The Holy Family

AND after they had performed all things according to the law of the Lord, they returned unto Galilee, to their own city, Nazareth.

And the child grew and waxed strong, full of wisdom, and the grace of God was in him.

And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these sayings in her heart.

And Jesus increased in wisdom, and age, and grew with God and man.—*St. Luke ii. 39, 40, 51, 52.*

✻ EJACULATIONS ✻

Jesus, Mary, and Joseph, I offer you my heart and soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you.

Jesus, Mary, and Joseph, enlighten us, help us, and save us. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Cong. of Rites, August 26th, 1814, granted to the faithful, every time that they shall, with at least contrite heart and devotion, perform the devout first three ejaculations:

AN INDULGENCE OF THREE HUNDRED DAYS.—*Raccolta, p. 128.*

His Holiness, Pope Leo XIII., by a decree, June 20th, 1892, granted:

AN INDULGENCE OF ONE HUNDRED DAYS for the recital of either of the four ejaculations to Jesus, Mary, and Joseph.

Privileges.

To Members in General.

The Mass offered up for a deceased member, at any altar whatever, has all the benefits of a privileged altar.

To Parish Priests.

1. They enjoy the benefits of a privileged altar on any three days of the week they choose, provided they have not the benefits of a privileged altar for some other reason.

2. According to the schedule appended, they have the faculty to bless outside of Rome beads, rosaries, crosses, crucifixes, small statues, and medals, and to apply to them all the indulgences which the Sovereign Pontiff usually grants. This faculty, however, is only to be exercised for members already received into the Association: 1st, on the day when they become members; 2d, on the day when they solemnly renew their act of consecration.

An Act of Consecration, to be Recited by Christian Families Who Consecrate Themselves to the Holy Family.

"O Jesus, our most loving Saviour, Thou Who wast sent down from heaven to enlighten the world by Thy teaching and example, and Who didst will to pass the greater part of Thy holy life in lowliness at Thy home in Nazareth, subject to Mary and Joseph, and thereby didst hallow the household which was to be the pattern for all Christian families, do Thou in Thy goodness receive our household which this day consecrates itself to Thee; protect and guard us, strengthen us in Thy holy fear, establish in our hearts the peace and concord of Christian charity, so that each one of us, becoming like to the Divine Model of Thy Family, may be sharers of eternal joy.

"O Mary, most loving Mother of Jesus Christ, our Mother, through thy love and mercy intercede that Jesus receive this act of consecration, and pour out upon us His graces and blessings.

"O Joseph, most holy guardian of Jesus and Mary, help us by thy prayers in all our necessities both of body and soul, that, together with the Blessed Virgin Mary and thyself, we shall praise and thank Christ Jesus, our divine Redeemer."

We ordain that each of the above decrees set forth above remain

firm and approved and confirmed forever, Constitutions, Apostolic Regulations, and all things whatever to the contrary notwithstanding.

Given in St. Peter's, at Rome, under the ring of the Fisherman, the twentieth day of June, 1892, the fifteenth year of Our pontificate.

S CARDINAL VANNUTELLI.

THE HOLY ROSARY

Its Origin, History, Confraternities, and Indulgences

FROM AUTHENTIC SOURCES

What the Rosary Is

The Holy Rosary is a form of prayer universally known and practised among Catholics. It is the most ancient of all popular devotions to Our Lady, and is generally admitted to be the best and most indispensable among them. It is most efficacious as a prayer, for its words are nearly all inspired; and it is extremely useful in nourishing and increasing the knowledge and love of God in the hearts of those who recite it.

The Rosary consists of fifteen divisions, called Decades, each of which is composed of the Our Father said once and the Hail Mary said ten times, followed by the Glory be to the Father. Moreover, each decade is recited in honor of a Mystery of the Life of Jesus Christ and of His Holy Mother, which should be meditated upon while the prayers are said. These Mysteries are arranged in three sets of five each, called the Joyful, Sorrowful, and Glorious Mysteries, corresponding to the three great divisions of Our Lord's Life, namely, His Infancy, Passion, and Glory. It is believed by a constant tradition that the Blessed Virgin Mary, the Mother of God, herself made known the Rosary to St. Dominic, and admonished him to preach it as a powerful remedy against sin and heresy.

All Christians can, of course, recite the Rosary as a form of prayer, and they will not fail to find it most excellent in itself, and most fruitful in its results; but by entering the Confraternity which bears its name, many additional and precious advantages may be gained.

The Mysteries of the Rosary.

The Mysteries of the Rosary are fifteen in number.

1. *Joyful Mysteries.*

1. The Annunciation.	Humility.
2. The Visitation.	Fraternal Charity.

3. The Nativity.	Poverty.
4. The Presentation of Our Lord.	Obedience.
5. The Finding in the Temple.	Love of God's Service

2. *Sorrowful Mysteries.*

1. The Agony in the Garden.	Resignation to the will of God.
2. The Scourging.	Mortification.
3. The Crowning with Thorns.	Fortitude.
4. The Carriage of the Cross.	Patience.
5. The Crucifixion.	Self-Sacrifice.

3. *Glorious Mysteries.*

1. The Resurrection.	Faith.
2. The Ascension.	Hope.
3. The coming down of the Holy Ghost.	Zeal.
4. The Assumption of the Blessed Virgin Mary.	Devotion to Mary.
5. The Crowning of the Blessed Virgin Mary.	Perseverance.

All these Mysteries, with the exception of the last two, are written in the Holy Scriptures. And as regards these two there is recorded the wonderful vision of St. John in the New Testament (Apoc. xii. 1), of the woman clothed with the sun and crowned with twelve stars.

As we find these Mysteries in the Holy Scriptures, it is evident that they were selected because they were contained there, and the intention of St. Dominic, and of those who after him propagated the Rosary, was to renew the devotion of the people toward these Gospel truths, and to impress on their minds the inspired record of the life of Christ. The Saint could find no better remedy for the decay of faith than to return to the old paths of meditation on the truths of Redemption. To love the Rosary is to love the Gospels, for in them we find many details round each Mystery bringing it out into clearer relief, and the divine life of Our Lord considered as a whole sheds a light on the several Mysteries we can gain in no other way.

The truths of the Rosary are called *Mysteries*—and it is clear that the reason of this was to put a check upon curious and presumptuous meditation. We are bid to remember that these great truths are *Mysteries of Faith*, and that we can never comprehend them. It is

likewise an aid to reverence, for what is mysterious is an object of veneration, when it is not of awe and fear. In our times there is too little reverence, and the pride of intellect has led some to forget the limits of reason, and has induced others to fancy that they can, by study, penetrate to the very foundation of revealed truth. All these ideas were rebuked by the great Council of the Vatican, when it declared that "mysteries hidden in God are proposed to our belief, which cannot be known except by divine revelation."

But the Council goes on to say that these mysteries revealed by God can be the objects of a reverent meditation on the part of reason enlightened by faith. And a mystery is a truth which is certainly *known* although it is not *understood*. We are encouraged therefore to meditate earnestly on the Mysteries, wherein we shall find the most wonderful light for our whole life.

The same practical purpose has led to the choice of the Mysteries. The life of Our Lord is placed before us except in one portion of it—that of His public ministry. Father Bridgett (*Dowry of Mary*) says that the Flight into Egypt used to be included among the Mysteries. It appears, indeed, well fitted for meditation, and it certainly seems to be a more important event than, for example, the Finding in the Temple. Yet it does not now appear in the Rosary at all, and it is doubtful whether St. Dominic chose it, for the principle which directed his choice was evidently a most practical one, and therefore he took those truths which can be the objects of our imitation and of our instruction through imitation.

With this end in view he selected those events in the divine life of Jesus Christ which are the easiest models for our own. In the Joyful Mysteries are found the familiar domestic joys common to all mankind. The expectation of parents, the visits of congratulation, the birth and obedience of children, the joyful meetings at home—all these are sanctified in the Joyful Mysteries. And what do we see in the Sorrowful Mysteries but the life of suffering? and what is this again but the commonest lot of man? *Man's life is a warfare upon earth.* The Cross traces its ineffaceable furrow deep in every heart, and no one who has come under its heavenly shadow can be as he was before. His old loves die, and he is transformed into the image of Christ crucified; he dies with Him and rises to His life of glory. St. Dominic knew the human heart, and it is the adaptation of the Rosary to its needs that gives this form of prayer its ever new popularity, its unfading freshness.

The Mysteries of the Rosary thus are pre-eminently practical.

They are placed before us for our imitation, and they teach a lesson suited for the every-day life of all classes of Christians.

The Rosary and Lourdes.

The apparition of Our Lady at Lourdes has become celebrated throughout the whole Church. It was on the 11th of February, 1858, that the Mother of God first appeared. The following description of this first vision is well known, but its unearthly beauty never fades: "Bernadette turned toward the Grotto and noticed that a magnificent wild rose-tree, or briar, which was rooted in a niche in the rock, and the branches of which hung down to the ground, was being gently shaken. All of a sudden, around the niche, an oval ring of brilliant golden light appeared, and within the niche she saw standing a Lady of unspeakable beauty, with her feet, which were covered by two large roses, resting lightly on the wild rose-tree. She was dressed in pure white, with a light-blue girdle; a white veil covered her head, and on her arm was hanging a rosary with a cross of gold. The Lady, as if to encourage Bernadette, *made a large sign of the Cross with the cross at the end of the rosary, and began to pass the beads through her fingers.* The child, half-frightened, yet conscious of the presence of something supernatural and divine, fell on her knees and instinctively took the rosary she had with her, made the sign of the Cross as did her celestial visitor, and said her beads. When she had finished, the vision was gone." (*Lourdes and its Miracles*, by Father Clarke, S. J.). We are told that Bernadette, for the rest of her life, always made the sign of the Cross as she had seen Our Lady do. And she, undoubtedly, also learned the other lesson—*to say the Rosary.* Our Lady did no more then. Not one word was uttered to Bernadette. The lesson taught, the vision disappeared. All is redolent of the Rosary on this day. Our Lady stood upon a *rose-tree*, her feet were covered by *two large roses*, her rosary was at first on her arm, and then she took it up to pass the beads through her fingers. In this proud age the Mother of God appears herself and teaches us to say the Rosary. That lesson has passed through Bernadette to the whole Church, and the Vicar of Christ himself has re-echoed the teaching that came from the Grotto of Lourdes.

In all the subsequent visions, seventeen in number, the Rosary holds a prominent place. Bernadette, on going to the Grotto, invariably began to say the Rosary before the Lady appeared to her

A PILGRIMAGE TO LOURDES.

A HYMN AT LOURDES

[Repeat one *Ave Maria* after each couplet.]

★★★★★★★★★★★★

THE hour had come for evening prayer;
The Angelus chimed on the chilling air. *Ave.*

A hidden Angel walked, and met
The unwitting steps of Bernadette.

Across the mountain stream she hied;
A wind in the valley rose and died.

Sudden it shook her, sudden it fell;
She saw the Virgin on Massabielle.

She saw the tender and gentle face
Crowned with a light that filled the place.

It was the Mother of God who smiled
Like her own mother on the child.

Clad in white was the Lady chaste,
A ribbon of Heaven around her waist;

Two open roses, yellow and sweet,
Lay upon her naked feet;

Between her hands, and folded there,
The beads her people use for prayer.

The child prayed fast; then from her eyes
The vision passed to Paradise.

In her poor home the girl abode,
But daily pressed on the self-same road.

"O Lady, Lady, what do you seek?"
Then came the time for her to speak.

"Come fifteen times to this mountain cave.
Thou shalt be glad after the grave."

And day by day did the people press
After the feet of the shepherdess,

And on her face they marked with awe
The brightness of the things she saw.

She saw that bent was the Lady's head.
"Madam, why are you sad?" she said.

The Lady answered, "Pray, my child,
Entreat for the unreconciled.

"I call upon the multitude
To walk, and pray, and bear the rood.

"I will have here a holy shrine,
And the dedication shall be mine."

Then twice the morning dawned, but not
The light, the vision, in the grot.

O Mother, and did'st thou then not know
Thy little girl was troubled so?

Nought was the trouble when once more
The Lady stood by the torrent shore.

"Madam, I am to ask a sign.
There is no flower on the eglantine—

"We pray you make a rose outbreak
For our poor faiths' and your mercies' sake."

"Drink of the spring," the Virgin said.
The child went down to the river bed.

"Nay, here is the spring of my command;"
And a spring leapt under the little hand.

"I am to ask you to tell your name,
That we may be certain whence you came."

Three times over this prayer was said,
And the fourth time it was answered.

'Twas the name that is sung at Heaven's gate—
"I am called and conceived Immaculate."

See, Mother, thy people have done thy will,
There is a church on the southern hill.

These thirty years, and from age to age
Thy children are coming on pilgrimage.

The waters fail not, nor their feet;
They drink, they are healed, they praise thee, Sweet.

Hither the distant nation wins;
France weeps here upon her sins.

The sick, the mourner, the forgiven
Come to Lourdes on their way to Heaven.

INVOCATIONS AT LOURDES

Blessed be the holy and immaculate conception of the Blessed Virgin Mary, Mother of God.

Our Lady of Lourdes, pray for us. Our Mother, have pity on us.

Our Lady of Lourdes, heal us for the love and honor of the Holy Trinity.

Our Lady of Lourdes, heal us for the conversion of sinners.

Health of the sick, pray for us. Succor of sufferers, pray for us.

O Mary, conceived without sin, pray for us who have recourse to thee.—*From "Lourdes: Yesterday, To-day, and To-morrow."*

On the Feast of the Annunciation she saw Our Lady as now commonly represented in statues and pictures of Lourdes. The little girl asked the Lady to say who she was. The Lady had her hands joined; but at this last entreaty of the child, she disjoined them and *hung her beautiful rosary upon her right arm.* Then she lowered her arms, joined her hands again very fervently, and, looking up to heaven, pronounced these words: "I AM THE IMMACULATE CONCEPTION." (*Our Blessed Lady of Lourdes*, Husenbeth, p. 68.)

The Dominican Father who went to Lourdes to preach at the institution of the Confraternity of the Rosary, touchingly said that it seemed superfluous to erect the Rosary in that place where the Mother of God herself had taught its recital by her own example. Indeed, no confraternity in the Church has ever been so highly honored. Others have been preached by great saints; but Mary, the Mother of God, herself appears, and actually *recites the Rosary*, giving it anew to the world in the nineteenth century, as she gave it in the thirteenth to St. Dominic.

The golden chain of the Rosary thus hangs on these two visions of heavenly brightness—the vision of Mary to St. Dominic and to Bernadette at Lourdes. And as the Rosary was first given to the Church for the conversion of heretics, so now is it again proclaimed as the means of prayer for the conversion of sinners. *You will pray to God for sinners*, the Lady said to the child. By her own example she taught what kind of prayer was to be offered for them.

It would be in the highest degree ungrateful for members of the Rosary Confraternity to pass over or to forget the high sanction thus given by Our Lady in our times to her Rosary. She brings to the world no new thing. It is our much-loved Rosary that is again, in the most emphatic manner, urged upon us as the prayer of to-day suitable to us, and acceptable to her as it always has been. And this is not surprising, for the Rosary is the Hail Mary, that prayer of divine melody that ravished the soul of the Virgin Mother of God at the unutterable moment of the Incarnation. It is no wonder that she seeks to make us love it and bear it always in our hearts.

THE POPES AND THE ROSARY.

The historical tradition of the Roman Church as regards the Rosary is expressed in the words of a writer of the seventeenth century, "that St. Dominic, taught and inspired by the ever-blessed

Virgin, Mother of God, instituted the first Confraternity of the Rosary."

Pope Sixtus IV., in 1479, declared that the Rosary was an ancient devotion. Innocent VIII., in 1491, expressed himself in the same terms. In 1494, Alexander VII. was still more explicit. He recalled the fact that "by the merits of St. Dominic, the illustrious preacher of the Rosary, the whole world was preserved." St. Pius V. declared, in 1569, that the Rosary had for its author St. Dominic, "inspired by the Holy Ghost, as is piously believed" (*Spiritu Sancto, ut pie creditur, afflatus*).

In aid of the same tradition there are the acts of Gregory XIII., who instituted the annual Festival of the Rosary; of Benedict XIV., who defended the true historical method in treating of the Rosary; of Pius IX., who continued the tradition in explicit terms; of Leo XIII., who declares that St. Dominic was the first institutor of the Rosary (*ipse primus instituit*).

About a year after the death of St. Pius V., the Feast of the Rosary was instituted by Gregory XIII. in memory of the victory of Lepanto. In the Bull *Monet Apostolus*, dated 1573, the Pope says: "St. Dominic, founder of the Friar-Preachers, instituted this pious practice called the Rosary or the Psalter of Mary."

Benedict XIII., in a decree dated 1726, extended the lessons of the Second Nocturn to the whole Church, containing the following: "St. Dominic received a command from the Queen of Heaven to preach the Rosary to the people, as a singular remedy against error and vice." Such were the words inserted in the Roman Breviary at the Pope's command.

Pope Benedict XIV. vindicated the honor of St. Dominic as institutor of the Rosary, and declared that the tradition rested on a most solid foundation—*validissimo fundamento*—and, addressing the critics, exclaimed: "You ask if St. Dominic instituted the Rosary? What do you say to the testimony of Leo X., St. Pius V., Gregory XIII., Sixtus V., Clement VIII., Alexander VIII., Innocent XI., Clement XI., Innocent XIII., Benedict XIII., who unanimously attribute the Rosary to St. Dominic?"

Benedict XIV. could only speak of the tradition down to his own time, but it has flowed on since without interruption. To take our own day: Pius IX., in 1867, declared that "when St. Dominic, acting by the inspiration of God, had implored the help of the Immaculate Mother of Our Lord to uproot the heresy of the Albigenses, and when he went forth to preach the Rosary as a marvellous succor

against heresy and sin, this devotion spread itself among the faithful in an admirable manner." In another Brief, in 1869, the same Pope says: "As St. Dominic employed this prayer as a sword to destroy the monstrous heresy of the Albigenses, so likewise, in our times, the faithful in using the same weapon, that is to say, the daily recitation of the Rosary, will obtain that by the all-powerful protection of the Mother of God the many errors infesting the world will be uprooted and destroyed."

Pope Leo XIII. and the Rosary.

The utterances of the present Pontiff Leo XIII. on the Rosary stand out with singular clearness and authority. Five official documents on the subject, two of which are Encyclical Letters to the Universal Church, have issued from his authoritative pen. In these we find the Rosary, with no uncertain voice, attributed to St. Dominic.

In the first Encyclical, dated 1st September, 1883, these words occur: "Against these fierce enemies (the Albigenses), as you know, the merciful God raised up a most holy man, the illustrious father and founder of the Dominican Order. Full of a lofty spirit, sound in doctrine, as a shining example of virtue, and a great apostle, he went forth to fight on behalf of the Catholic Church, not by force of arms, but relying chiefly on that form of prayer which under the name of the Sacred Rosary he was the first to institute (*ipse primus instituit*), and which he and his disciples spread far and wide."

Again, in the same Encyclical, the Pope quotes with assent the words of his predecessor Gregory XIII., that "the Rosary was instituted by the Blessed Dominic to appease the anger of God, and to implore the intercession of the Blessed Virgin."

In the Letter to the Father General of the Dominican Order, 20th November, 1883, the Holy Father says: "This holy work of piety has been especially entrusted, Beloved Son, to your Religious Order, according to the institution of your holy Founder, to be promoted among the Catholic people."

In the Decree *Urbis et Orbis*, dated 10th December, 1883, the Holy Father uses these words: "For the protection and defence of the Catholic Church the merciful God raised up a most holy man, Dominic Guzman, the illustrious founder and father of the Order of Preachers, who went forth to fight for the Catholic Church, relying

chiefly on that form of prayer which, under the name of the Rosary of Mary, he was the first to institute."

These quotations are enough to prove how faithfully and lovingly Pope Leo XIII. adheres to the tradition of his predecessors, and in what a striking manner he has made it his own.

The Confraternity of the Holy Rosary.

All Christians can, of course, recite the Rosary as a form of prayer, and they will not fail to find it most excellent in itself, and most fruitful in its results; but by entering the Confraternity which bears its name many additional and precious advantages may be gained.

The Confraternity of the Holy Rosary is an association, the members of which undertake to say the fifteen Mysteries of the Rosary once every week. It was founded by St. Dominic early in the thirteenth century, at the express instruction of Our Lady herself, who taught him this manner of praying, and inspired him to found the Confraternity in her honor. It is the most ancient of all Confraternities existing in the Church, and probably none is more widely spread, or enriched with as many indulgences and other privileges.

Advantages.

The advantages of the Confraternity of the Holy Rosary are obvious:

1. It obtains the special protection of the Blessed Virgin, since it was erected at her inspiration, and in her honor.

2. The fulfilment of the obligation it imposes secures a number of prayers being said by each member, and reminds him of the principal Mysteries of our Holy Faith.

3. The members, in immense numbers, and all over the world, share in the benefit of each other's prayers and good works.

4. The members also participate in the merits and good works of the Order of St. Dominic, to which they are affiliated.

5. Numerous indulgences, both plenary and partial, are granted to the Confraternity, many of which will be found further on, with the conditions for gaining them accurately stated.

The Reception of Members into the Confraternity.

Whoever wishes to join the Confraternity of the Rosary gives his name to one authorized to receive it, and undertakes to say the whole

Rosary of fifteen decades once a week. To gain the indulgences attached to this recitation a blessed rosary must be used. Those who are properly inscribed in the Register share in all the good works of the whole Dominican Order.

Once duly enrolled, a second enrolment is unnecessary, even if the duties have been neglected for a long time.

The Duty of Members.

The single duty of a member of the Confraternity of the Rosary is to say the whole fifteen decades once in the week. This does not, however, bind under sin, but its omission entails the loss of the indulgences for that week attached to the recitation. The recitation of the fifteen decades may be divided into single decades.

The Indulgences of the Rosary.

An indulgence is the remission of the temporal punishment due to sin, after its guilt has been forgiven. Thus, a general and necessary condition for gaining indulgences is to be in a state of grace.

There are two kinds of indulgences—*plenary* and *partial*. A *plenary* indulgence means the remission of all the punishment due to the soul for sin. A *partial* indulgence means the remission of so much punishment as would have been remitted, according to the canons, by a penance of the length of time mentioned in the indulgence.

We do not know, for certain, whether our sins are forgiven: *No man knoweth whether he is worthy of love or hatred* (Eccl. ix. 1). Still less do we know how far we are still indebted for punishment to the Divine Justice. To endeavor to gain indulgences springs from a lively faith in the judgments of God.

The following is the authentic list of all the chief indulgences.

N.B.—Weekly confession suffices for gaining the plenary indulgences. One Communion suffices for gaining several plenary indulgences.

I.—*On the Day of Admission.*

1. *Plenary.*—Contrition, confession, Communion.

2. *Plenary.*—Contrition, confession, Communion in the church or chapel of the Confraternity, the recitation of a chaplet (*i.e.*, any five Mysteries), and prayer for the peace of the Church.

II.—*On the First Sunday of the Month.*

1. *Plenary.*—Contrition, confession, Communion in a church where the Confraternity is erected, and there pray for the extirpation of heresy, for peace among Christian princes, and for the exaltation of our holy Mother the Church.

2. *Plenary.*—Contrition, confession, Communion, visit to the chapel of the Rosary.

3. *Plenary.*—Contrition, confession, Communion, assistance at the procession of the Rosary, prayer for the extirpation of heresy, for peace among Christian princes, and for the exaltation of our holy Mother the Church.

III.—*On Feasts of the Blessed Virgin Mary.*

1. *Plenary.*—Contrition, confession (or at least a firm resolution of confessing at the times appointed by the Church), visit to the chapel of the Rosary between first Vespers and sunset of the Feast, on the Immaculate Conception, Nativity, Presentation, Annunciation, Purification, Visitation, and Assumption of the Blessed Virgin.

The same indulgence may also be gained on the above days by confession, Communion, and a visit to *any* church or public oratory, with prayers for the Pope's intentions.

2. *Plenary.*—On the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption: Confession, Communion, visit to Rosary chapel, prayers for the Pope's intentions.

3. *Plenary.*—On the seven Feasts of the Blessed Virgin, mentioned in No. 1: Contrition, confession (or at least a firm resolution of confessing at the times appointed by the Church), taking part in the processions usually made on Our Lady's Feasts.

4. *Plenary.*—On the Feast of the Annunciation: Contrition, confession, Communion, recitation of the Rosary.

5. *Plenary.*—On the Feast of the Assumption: Contrition, confession, Communion, visit to the church of the Confraternity between first Vespers and sunset of the Feast, and praying for the Pope's intentions.

Many other partial indulgences.

IV.—*On the Feast of the Most Holy Rosary, the First Sunday in October.*

1. All the indulgences of the first Sunday of the month.

2. *Plenary.*—Confession, Communion, visit to a Dominican

church where the Confraternity is erected, or, where there is no Dominican church, to any other church where the Confraternity is erected.

3. The great indulgence TOTIES QUOTIES, in memory of the great victory of Lepanto obtained over the Turks through the intercession of the Blessed Virgin: Confession, Communion, visit to the chapel of the Rosary, or to the Statue of Our Lady of the Rosary, if exposed to veneration in another part of the church. This indulgence is equivalent to the Portiuncula Franciscan indulgence on the 2d August.

This plenary indulgence may be gained *each time* the visit is repeated, beginning with the first Vespers of the Feast of the Rosary (*i.e.*, on Saturday afternoon) and throughout the day of the Feast until sunset. During the visit, prayers must be said for the Pope's intentions. Any prayers may be said.

This indulgence may be gained by *all the faithful*, even not belonging to the Confraternity, wherever there is an altar of Our Lady of the Rosary in a church where the Confraternity is erected.

4. *Plenary.*—For all the faithful either on the Octave day, or any one day during the Octave: Confession, Communion, visit to the chapel of the Rosary, or to the Image of Our Lady, as explained above; prayers for the Pope's intentions.

V.—*On Feasts on which a Mystery of the Rosary is Celebrated.*

On all these days a plenary indulgence can be gained: Contrition, confession, Communion, visit to the chapel of the Rosary. The days are as follows:

Joyful Mysteries.

1. Annunciation, 25th March.
2. Visitation, 2d July.
3. Nativity, 25th December.
4. Presentation, 2d February.
5. Finding in Temple, Sunday within Octave of Epiphany (in Dominican churches).

Sorrowful Mysteries.

1. Agony in the Garden, Maundy Thursday.
2. Scourging at the Pillar, Good Friday.
3. Crowning with Thorns, first Friday in Lent.
4. Carriage of the Cross, 3d May.
5. Crucifixion, 14th September.

Glorious Mysteries.

1. Resurrection, Easter Day.
2. Ascension, Ascension Day.
3. Descent of the Holy Ghost, Whitsunday.
4. Assumption, 15th August.
5. Coronation, 15th August.

VI.—*On the Roman Station-days, and Other Days.*

By visiting five altars in a church where the Confraternity is erected, the members gain on the appointed days the same indulgences as if they visited the Station-churches in Rome.

The Station-days are the Circumcision, Epiphany, Septuagesima, Sexagesima, Quinquagesima Sundays, every day from Ash Wednesday to Low Sunday, St. Mark's Day, the three Rogation Days, Ascension, the Vigil and Feast of Pentecost, and every day within the Octave, the Ember-days of September and December, the Sundays of Advent, Christmas Eve, one for each of the three Masses on Christmas Day, the Feasts of St. Stephen, St. John, and Holy Innocents.

Plenary.—On Easter Sunday, Ascension, Pentecost, and on any two Fridays in Lent: Confession, Communion, visit to any church or public oratory, and prayers for the Pope's intentions.

Plenary.—On Corpus Christi, third Sunday of April, Sunday within Octave of Nativity of Blessed Virgin, and on the Feast of the Patron Saint of the church: Contrition, confession, Communion, visit to altar of Rosary, and prayers for the intentions of the Popes who granted these indulgences.

VII.—*For Saying the Rosary.*

1. For saying a third part of the Rosary (called a chaplet, or five Mysteries), many partial indulgences. If said in the church of the Confraternity, or in the chapel of the Rosary, or in any part of the church where the altar of the Rosary can be seen, fifty years of indulgences, once a day.

Members who do not live in a place where the Confraternity is erected can gain this indulgence in any church or oratory.

2. For saying the whole Rosary of fifteen Mysteries, members gain all the indulgences granted in Spain to the chaplet or crown of the Blessed Virgin.

For each of the three chaplets a member says for his weekly obli-

gation, two years' indulgence, provided he says the whole Rosary within the week.

Every member who devoutly fulfils his obligation of saying the whole Rosary weekly, seven years and seven quarantines.

For saying the Rosary devoutly three times in the week, ten years and ten quarantines for each recital: Contrition, confession, or at least a resolution of going to confession.

VIII.—*For the Votive Mass of the Rosary.*

All members of the Confraternity who devoutly hear this Mass gain all the indulgences granted to saying the entire Rosary: Contrition, confession (or a resolution of going to confession), and prayer during the Mass, for peace among Christian princes, for the extirpation of heresy, and for the triumph of the Church. The priest who celebrates this Mass gains the same indulgence.

Those who are in the habit of celebrating or hearing this Mass gain once a month all the indulgences granted for the usual procession on the first Sunday of the month. Contrition, confession, and Communion are required.

Dominican Fathers are permitted to say this Votive Mass on all Wednesdays and Saturdays, except on feasts of the first and second classes, and a few other special days.

IX.—*For Various Pious Works.*

One hundred days for assisting at the Salve Regina after Compline: Contrition and confession, or the resolution of confessing at the appointed time.

Three years and three quarantines for visiting a sick member.

Three years and three quarantines for accompanying the funeral of a deceased member.

One hundred and forty days for inducing others to say five Mysteries of the Rosary.

One hundred years and one hundred quarantines once a day for members who carry Rosary beads about them in honor of the Blessed Virgin, provided they have contrition for their sins.

Five years and five quarantines for saying the Holy Name of JESUS in each Ave Maria.

One hundred days for a quarter of an hour's mental prayer, each time.

Seven years, seven quarantines, if it is made for half an hour.

Plenary once a month, and any day, for making mental prayer for

half an hour, or even a quarter of an hour, every day for a month. Confession, Communion, and the usual prayers for the Pope's intentions are required.

X.—*For the Sick and Others Legitimately Hindered.*

Members who are travelling by land or by sea, or who are engaged in service, may gain the plenary indulgence for assisting at the procession on the first Sunday of the month provided they say the entire Rosary.

Members who are sick or legitimately hindered can gain the same indulgence if they say five Mysteries, provided they be contrite, and have the intention of going to confession and Communion on the days appointed by the Church.

For a similar recitation of the Rosary (travellers and those in service, the entire Rosary; the sick, five Mysteries), they may also gain the indulgence for visiting the chapel of the Rosary on the days on which the Mysteries of the Rosary are celebrated.

XI.—*For the Dying.*

Plenary.—For those members who have said the whole Rosary every week, if they receive the absolution of the Rosary.

Plenary.—For receiving when in danger of death the Sacraments of Penance and the Holy Eucharist.

Plenary.—If, having once at least said the Rosary, they die holding the blessed candle of the Rosary. Contrition, confession (or the resolution of going), are required.

Plenary.—If fortified by the holy Sacraments, and professing the faith of the holy Roman Church, they say the Salve Regina and commend themselves to the Blessed Virgin.

Plenary.—If they invoke the Holy Name of JESUS with their heart, if they cannot do so with their lips; or if they give any sign of sorrow. Contrition, confession, and Communion are required.

XII.—*For the Dead.*

All the indulgences of the Rosary are applicable to the faithful departed.

In churches where the Confraternity is erected, the altar of the Rosary is privileged for every priest who is a member of the Confraternity. And if there is no other privileged altar in the church, the Rosary altar is privileged for any priest who says Mass at it.

All the altars in Dominican churches are privileged altars.

XIII.—*Indulgences Granted to All the Faithful.*

1. The great indulgence on Rosary Sunday, *Toties Quoties* (see IV., Nos. 3 and 4).

2. For saying the Rosary:

Plenary.—On the last Sunday of each month, to all who are in the habit of reciting with other persons a chaplet three times a week. Contrition, confession, Communion, visit to a church or public oratory, prayers for the intentions of the Pope.

All the faithful who say the whole Rosary, or five Mysteries, at a time, gain an indulgence of one hundred days for each Our Father and Hail Mary. If they persevere in doing so every day for a year, they gain a plenary indulgence on any day they please, once in the year. Confession and Communion are required. But to gain these indulgences, the Rosary beads must be blessed by a Dominican Father, or by a priest having the faculty.

All the faithful who, with contrite heart, say a third part of the Rosary together with other persons, either at home, or in a church, or in a public or private oratory, gain once in the day ten years and ten quarantines.

N. B.—Pope Pius IX., at an audience on 8th September, 1862, declared the Summary of Indulgences from which the above are copied to be authentic, and confirmed them as therein stated.

By another Rescript of 8th February, 1874, the same Pope granted to all the faithful who are members of the Confraternity, and who live in colleges, seminaries, convents, and other Catholic institutions, permission to gain all the indulgences of the Rosary Confraternity by visiting their own private chapel or oratory.

This list of indulgences, issued with the authority of Pius IX., and commonly published, does not contain all the indulgences of the Rosary.

There are other indulgences which do not call for special mention. Innocent VIII., in the Bull *Splendor paternæ*, 26th February, 1491, says:

". . . By apostolic authority we grant all and each of the ascribed members, who are truly penitent and who carry about with them the rosary, one hundred years and as many quarantines of indulgence, once in the day.

"And further, if the above-named members say the name of Jesus at the end of each Hail Mary, we likewise grant five years and as many

quarantines of indulgence" [for each invocation of the Holy Name]. (S. C. I., 14th April, 1856).

The last two indulgences have been mentioned above in the summary of Pius IX. (IX.), but they are noticed here because they are often overlooked. As regards all other indulgences, it is enough to have a general intention of gaining them. It is well to form this intention before reciting the Rosary.

The Bridgittine indulgences are:

One hundred days for each Pater, Ave, and Credo.

Seven years and quarantines for the fifteen decades.

Plenary indulgence once in the year for saying daily five decades.

The Conditions of the Indulgences.

To gain the indulgences, all the conditions must be exactly fulfilled (S. C. I., 21st March, 1820).

The Communion made on the vigil of the Feast satisfies for the indulgences attached to the Feast itself (S. C. I., 12th June, 1822).

The other conditions, however, must be fulfilled on the Feast, and the indulgence is not gained till they are so fulfilled (S. C. I., 12th January, 1878).

Confession within the week satisfies for all the indulgences of that week, including the *Toties Quoties* of the Rosary and Portiuncula (S. C. I., 12th May, 1855).

The weekly confession means within seven, not eight, days (S. C. I., 23d November, 1878).

One Communion satisfies for more than one plenary indulgence on the same day (S. C. I., 29th May, 1841).

The prayers for the Pope's intention are left free to each one's choice. Prayers of obligation, such as the Divine Office, do not suffice. The prayers need not be said kneeling, unless so prescribed.

Rosarians are especially encouraged to approach Holy Communion on the first Sunday of each month, on all Feasts of Mysteries of the Rosary, and on the Feasts of the Saints of the Order of St. Dominic, a few out of which we subjoin:

St. Raymund, January 23d.
Translation of St. Thomas Aquinas, January 28th.
St. Catherine of Ricci, February 13th.
St. Thomas Aquinas, March 7th.
Stigmata of St. Catherine, April 3d.
St. Vincent Ferrer, April 5th.
St. Agnes, April 20th.
St. Peter Martyr, April 29th.
St. Catherine of Sienna, April 30th.
St. Pius V., May 5th.
St. Antoninus, May 10th.
St. John of Gorcum, July 9th.
Blessed Jane of Aza, August 2d.
St. Dominic, August 4th.
St. Hyacinth, August 16th.

St. Rose, August 30th.
St. Dominic in Suriano, September 15th.
Blessed Imelda, September 16th.
St. Lewis Bertrand, October 10th.
Feast of all Saints of Dominican Order, November 9th.

Four Anniversaries of deceased Parents, Friends, Benefactors, Brothers and Sisters of the Three Orders of St. Dominic, on or about February 4th, July 12th, September 5th, November 10th.

The Living Rosary.

This Sodality was established in the year 1826, by a woman of pious memory, Marie Pauline Jaricot, living at Lyons. The irreligion consequent on the French Revolution had resulted in the suppression of the churches and religious houses, and the associations and confraternities depending on them necessarily collapsed. In the midst of so much that was adverse both to peace and to piety, Marie Pauline, zealous for the honor of Our Lord and His Mother, yet perhaps fearing for the prevalent remissness in devotion, conceived the idea of perpetuating the use of the Rosary amid the people by dividing the recitation of its decades among several individuals. Thus each one, instead of undertaking to say the whole Rosary, bound himself to say but a single decade. It was as a small amount of good nutriment for a weakly constitution. It helped to maintain the spiritual life and strength; and with increase of strength additional nourishment could be given. So it proved. Times changed for the better. The Church regained her position, the Religious Orders returned, and confraternities reappeared, that of the Rosary, as of old, in attendance on the great Dominican family.

The Sodality of the Living Rosary was organized in the following way: Fifteen persons formed a Sodality, and the fifteen Mysteries of the Rosary were distributed among them, each undertaking to recite the decade assigned to him, daily. One of the fifteen was appointed *Zelator* or *Zelatrice*, whose duty it was to re-arrange the Mysteries monthly, so that every one might thus regularly change his decade, and yet the whole Rosary be daily recited by the Sodality. If any associate left, died, or was otherwise incapacitated, it belonged to the Zelator to procure a substitute, in order that the devotion might be maintained in its entirety. It was also arranged, in view of further expressing the fulness of the devotion, that as the whole Rosary comprises one hundred and fifty Hail Marys, so Counsellors should be placed over every hundred and fifty associates, whose office it should be to preside over all the Sodalities of the Diocese. The Zelators and Counsellors were to be appointed by the Diocesan Director, an approved priest, chosen by two Directors-

General, with the consent and approbation of the Bishop, the Directors-General being nominated by the Holy See. The first two appointed to this latter office were John Francis Bétemps, Canon of Lyons, and Benedict Marduel, Vicar of St. Roch, in Paris; and the association under them received its approval by letters apostolic in 1832 of Pope Gregory XVI., at the instance of Cardinal Lambruschini, then Apostolic Nuncio in France.

Approved by the Holy See, the Sodality soon found favor in the churches of Italy, France, and Germany, and spread steadily among the faithful. Owing, however, to death, or other causes, its governing power appears in course of time to have lost hold on the associates, and it returned, at least in great measure, to its original form—that of a private devotion.

The Superiors of the three Dominican Provinces in France, perceiving the danger which had overtaken the little society, and the probable risk to its indulgences, petitioned the reigning Pontiff, Pius IX., that the care of the Living Rosary might in future be committed to the Master General of the Order of Preachers, and that its Sodalities in various places might be managed by the local authorities of the great Rosary Confraternity. The favor was granted by a Brief of August 17th, 1877; and thus the Society of the Living Rosary was placed on a firm footing.

Brief Directions for Forming Circles of the Living Rosary.

(1) Fifteen persons constitute the circle of the Living Rosary, and the Fifteen Mysteries are divided by lot, to each member of the circle.

(2) Each member of a circle recites, in honor of the mystery that has fallen to him, the decade, consisting of one Pater, ten Aves, and the Gloria Patri, and thus the continual daily recitation of the entire Rosary is maintained by the members.

(3) Each circle requires a presiding member, whose office it is to keep the circle complete, and on the first Sunday of the month to distribute to the members the Living Rosary tickets, or a paper containing the name of the Mystery which has fallen to them, the name of a Patron Saint, and a corresponding virtue.

(4) The member who obtains the first joyful mystery, recites the Credo, Pater, and three Aves, which precede the Rosary.

(5) The members also make a small monthly contribution to defray the cost of the tickets, etc., and for application to any pious purpose, such as the furnishing altars, etc.

(6) A number of these circles united under a director constitutes a sodality.

Indulgences Attached to the Living Rosary.

N. B.—The Living Rosary has been approved by Pope Gregory XVI., and enriched with all the indulgences attached by former Popes to the chaplet of the Rosary when said privately. A plenary indulgence is also obtainable on the third Sunday of every month, as also on Christmas Day, the Feast of the Circumcision, Easter, Ascension, Corpus Christi, all the feasts of the Blessed Virgin, and the feast of St. Peter and St. Paul, applicable to the faithful departed, on the usual conditions of confession and communion, etc., provided the devotions of the Living Rosary have been observed by the person at least one month previously, unless hindered by some lawful cause.—*See Brief of Gregory XVI., January 27th, 1832.*

The Perpetual Rosary.

I.—*Organization of the Perpetual Rosary.*

The Perpetual Rosary is an association in which the Rosary is recited day and night uninterruptedly; to render homage to Our Blessed Lady and to obtain for us her unceasing protection. The members choose one hour each month, or oftener, and this hour becomes for them a holy vigil at the feet of Mary's throne. The hours are so apportioned that there may be no time, day or night, when the Holy Rosary will not be offered to the Queen of Heaven.

II.—*Its Opportuneness.—Its Aim.*

The first quality of a devotion is its fitness for the times. It is for this reason that it takes root easily in a community, where it lives and does much good for souls.

When the Blessed Virgin appeared in the Grotto of Lourdes she taught the Rosary. She said: "I am the Immaculate Conception." Bernadette asked of her what she should do. She answered: "Pray for the conversion of sinners," and she pointed to her rosary. Was not this equivalent to the declaring openly to the Catholic world that in our days the recitation of the Rosary is a most effective prayer?

In these days of trial and sorrow, as when the Blessed Virgin gave the rosary to St. Dominic, this crown of prayer meets all our needs. We can offer it not only for the conversion of sinners, but also in behalf of the Church and of the Sovereign Pontiff; for those at the point of death, and for the souls in purgatory.

Our Holy Father Pope Leo XIII. in his Encyclical Letters urges us to recite the Rosary without ceasing. He does not ask a passing prayer only, but a prayer which by its continuity may become a permanent institution in the Church, and give vigor to Catholic life. This can be accomplished by the Perpetual Rosary.

The Rosary recited sometimes by pious Christians not belonging to a confraternity is after all but a passing prayer, and does not fully meet the wishes of the Holy Father. The Confraternity of the Rosary with its regular prayers, and the Association of the Perpetual Rosary, raised by the Sovereign Pontiff to the rank of a Catholic permanent institution, will afford us the arms we need to secure the triumph of the Church against her enemies.

III.—*Duties of Members.—Conditions of Membership.*

Each associate fixes on a certain hour of the day or night each month, or oftener, and undertakes at that hour to say, meditating on the Mysteries, the fifteen decades of the Rosary.

It is recommended as a devotion (though not of obligation) to say the first chaplet of five decades for the conversion of sinners, particularly for any persons recommended to the prayers of the associates; the second chaplet for any persons at that hour in their agony, especially for any of the associates in their agony; the third chaplet for the poor souls in purgatory, especially for any associate deceased, and for any other persons recommended to the prayers of the associates. The devotion may end by reciting the Litany of Loreto, for all the associates and their intentions.

A person desirous of joining sends his name to the Rev. Father Director of the Perpetual Rosary, requests that he may be registered as an associate of the Perpetual Rosary, and mentions what day and hour he chooses for the devotion. He may describe the day by naming a day of the month, or by proposing the first, second, third, fourth, or fifth Sunday or Monday, etc., of each month, or week, or even every day. If the person applying be not already in the Confraternity of the Dominican Rosary, he should ask to be admitted, and in the same letter may apply for admission to the Perpetual Rosary.

1. *Indulgences.*—All the indulgences of the Confraternity of the Rosary, besides a plenary indulgence once a month, on the day upon which a member makes his hour of guard, provided he go to confession and Communion, and prays according to the intentions of the Pope.

2. *Union of Prayers with Millions of Members.*—Since its organization, the Perpetual Rosary has counted among its members several Popes, a large number of bishops, and thousands of religious communities. At the present day there are several million members in the world. How many prayers are offered for us in life, at the hour of death, and will follow us into purgatory to help to appease the just punishment of our sins!

The October Month of the Rosary.

The devotion of the "Rosary Month" began in the year 1863, in Spain, by the daily and public recitation of the Rosary in honor of the ever-blessed Virgin Mary, the Mother of God. Thirty-three Spanish bishops approved of it, and propagated it throughout their dioceses, and Pope Pius IX., in the year 1868, enriched this pious practice with considerable indulgences. In the year 1883, Pope Leo XIII. extended the "Rosary Month of October" to the whole Church, in his Encyclical Letter *Supremi Apostolatus.* The following indulgences were granted: Seven years and quarantines each time for being present and joining in this public devotion. This indulgence can be gained also by those who are legitimately prevented from being present in church, and who perform it privately and pray for the intention of the Supreme Pontiff. A plenary indulgence is granted to those who assist at it at least ten times in the month of October (or say it privately as above), and receive the Sacraments of Penance and the Holy Eucharist. A plenary indulgence is likewise granted to those who confess and communicate on Rosary Sunday, or during the Octave. These privileges the Holy Father renewed the following year, and in 1885 he established the "Rosary Month," with all the indulgences, until the peace and liberty of the Church be restored.

The Devotion of the Fifteen Saturdays consists in receiving Holy Communion on fifteen consecutive Saturdays, in honor of the fifteen Mysteries of the Rosary successively, and meditating on each Saturday for some time on the Mystery in honor of which the Holy Communion has been offered up. It is usual also to perform some special penance or work of mercy or alms on the day in honor of the same, and to pray especially for the virtue taught by that Mystery. Any of the faithful joining in this devotion gain a plenary indulgence. Innumerable blessings have been obtained by this devotion; according to the most authentic depositions, by it the infirm

have been healed, extraordinary vocations have been obtained to the religious life, unhappy marriages been again blessed with peace and hope, passions conquered, and virtues acquired.

THE DEVOTION OF THE FIFTEEN TUESDAYS resembles the preceding. It is a devotion of fifteen consecutive Tuesdays in honor of St. Dominic and the Mysteries of the Rosary. It is but just to honor the institutor of that manner of prayer, the dearest both to Our Lady and to the Christian heart. The Tuesday is the day of the week especially consecrated to that great Saint, on account of the numerous miracles which God worked in testimony of his merits on the day of the translation of his relics, which took place on a Tuesday. The conditions are the same as for the devotion of the fifteen Saturdays; an indulgence is obtained each Tuesday, and a plenary indulgence on any Tuesday at choice.

ST. DOMINIC.

Patron of the Confraternity of the Holy Rosary.

Thou who, hero-like, hast striven
For the cause of God and heaven,
Dominic, whose life was given
Sinners to recall;

Saint of high and dauntless spirit,
By thy vast unmeasured merit,
By thy name which we inherit,
Hear us when we call.

Flower of chastity the fairest,
Of her lily-buds thou bearest,
Snow-white as the robe thou wearest,
Gift from hands divine.

With thy brow of starry splendor,
With thine eyes so mild and tender,
Mary's client, truth's defender,
To our prayers incline.

Great Apostle, ever claiming
Souls for Jesus—by the naming
Mary and her Son proclaiming
Mysteries of faith.

Still, O Dominic, the preaching
Of those child-like beads is reaching
Child-like hearts, all sweetly teaching
Christ's own life and death.

With these Aves, first and plainest
Of the Church's prayers, thou rainest
Blessings on the earth, and gainest
Souls whom Jesus made.

Loving Father! at thy station
Of seraphic contemplation,
In each hour of dark temptation,
Give thy saving aid.

Devotion of the Holy Rosary

WITH SHORT HELPS TO MEDITATION, by Rev. H. FORMBY

The First Joyful Mystery.

The Archangel Gabriel Announces the Birth of Jesus.

Let us contemplate in this first joyful mystery how the most holy Virgin Mary received from the Archangel Gabriel the message that she was chosen to conceive and bring forth Our Lord Jesus Christ.

One Our Father, etc. ; ten times, Hail Mary etc. ; and one Glory be to the Father, etc. ; and the same with each succeeding mystery. *When the Rosary is said by a Congregation, the following verses may be sung (if desired), at the end of each decade:*

I.

By th' Archangel's word of love
That announc'd Thee from above;
By the grace to Mary given,
By Thy first descent from heaven.

CHORUS.

Child of Mary, hear our cry,
Thou wert helpless once as we
Now, enthroned in majesty,
Countless angels sing to Thee.

THE HOLY SCRIPTURE NARRATIVE.

The Angel Gabriel was sent from God, into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

And the Angel being come in said unto her: Hail full of grace, the Lord is with thee, blessed art thou among women. Mary hearing these words was troubled at his saying, and thought within herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man? And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Eliz-

abeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the Angel departed from her (St. Luke i. 26).

Short Helps to Meditation.

I. Consider that the long-delayed but appointed message of joy is now come. The Eternal Word is about to become Incarnate in the womb of a Virgin. Many kings and just men desired to see this day, and did not see it. Abraham, the friend of God, from afar off, was admitted to see this day, and even thus he rejoiced and was glad. It was the promise of this day that comforted Adam and Eve in their penance and exile and death. Daniel, the man of desires, saw it in spirit, and from excess of longing desire, fell to the ground in a swoon. O wondrous mercy and love of my God, that has reserved me, a sinner, for the full knowledge of mysteries shown only in a vision to His greatest friends. O my God, and can I be so blind to Thy love, as to have no care to endeavor to grow daily in the knowledge of Thy truth?

II. The Eternal Son of God chose for his mother a meek and humble Virgin, of poor parentage, and espoused to a poor workman; and shall I, a poor sinner on earth, set my heart upon seeking companions for the sake of that mere earthly rank, which Thou, O my God, didst despise?

III. The Archangel Gabriel was not sent to Jerusalem, the city of the house of the Lord, nor to Bethlehem, the city of the kings of Juda, but to Nazareth, a place never known before, and never heard of since. The Desire of the Nations of the World was accomplished in Nazareth. The long-expected prophet was Jesus of Nazareth—the "Nazarene." "Can any good thing come out of Nazareth?" said the Jews. O my God, enable me ever to choose to be a "Nazarene" with Thee and Thy Blessed Mother; and if this bad world must go its own way, let me not be joined to its spirit, but be ever a Nazarene in mind, cut off from the world with Thee and the blessed Mary, a flower of Nazareth, sweeter than the world ever knew.

IV. *And Mary said to the Angel, How shall this be done, because I know not man?* "But there is something greater still to admire in Mary," writes St. Bernard, "maternity united to virginity." From generations it has never been heard of that there could be both a mother and a virgin. Oh, and if you but observe, of "whom she is the mother," whither will not your wonder at her marvellous exaltation lead you? Will it not be to this, that you cannot sufficiently wonder? Will not she be exalted in your judgment? Yes, in the very judgment of truth itself, above all the choirs of Angels, who has God for her Son.

V. *And Mary said, Behold the handmaid of the Lord; be it*

unto me according to thy word. "Blessed art thou," said St. Elizabeth, "who didst believe, for those things shall be accomplished which were spoken to thee by the Lord." Blessed Mary, who believed the Angel of the Lord, and became the Queen of Angels. Hapless Eve, who believed the Angel fallen from heaven, and lost her Paradise on earth. Wise Mary, who said, "Be it unto me according to thy word," and became the Mother of Life. Foolish Eve, who trusted the fallen Angel's contradiction of the word of God, *No, you shall not die!* and brought death into the world. O my soul, let me remember with the blessed Mary, that man liveth by every word that cometh out of the mouth of God.

VI. Rejoice with the Blessed Mary, the true Mother of all the living; for blessed is she that believed, for all those good things shall be accomplished which were spoken unto her by the Lord; and among these good things will be your salvation, if you also believe.

The Second Joyful Mystery.

The Blessed Virgin Mary Goes to Visit her Cousin, St. Elizabeth.

Let us contemplate in this second joyful mystery how the holy Virgin Mary, having heard from the angel that St. Elizabeth expected the birth of a child who was to be the forerunner of her own divine Son, departed immediately to visit her in her house, and continued with her for three months.

II.

By that journey made in haste,
O'er the desert mountain waste;
By that voice whose heavenly tone
Thrilled the Baptist in the womb.

CHORUS.

Child of Mary, etc.

THE HOLY SCRIPTURE NARRATIVE.

And Mary rising up in those days, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said:

The Canticle "Magnificat."

My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me; and holy is His name. And His mercy is from generation unto generations, to them that fear Him. He hath shewed might in His arm; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath received Israel his servant, being mindful of His mercy. As He spoke to our fathers, to Abraham, and to his seed for ever.

And Mary abode with her about three months; and she returned to her own house (St. Luke i. 39).

Short Helps to Meditation.

I. Consider the humility of the Blessed Mary, knowing herself now to be the Ark of the Covenant, the "Vessel of Election," bearing the hope of a shipwrecked world, she goes to be a humble inmate in the house of a priest, there to converse in secret of the Mysteries of the Divine Will accomplished in herself. Solomon says, "The heart knoweth its own burden, and a stranger intermeddleth not with its joy." The Blessed Mary will not confide her secret of joy to a stranger, but makes haste and goes at once to her holy cousin, Elizabeth, whom the Archangel Gabriel had revealed to her as also chosen of God to be the mother of one greater than all the prophets, the forerunner of His Son. Speak not to strangers and profane persons of the precious mysteries of the Catholic faith, but make haste often to speak of them with those who have also been chosen of God to share in them with yourself.

II. Consider, with St. Bernard, the grace and dignity which it pleased God to give to her, whom He had chosen to be His own mother. "This is she," as St. Bernard writes, "the sweet voice of whose salutation caused the babe unborn to leap for joy in the womb of his mother."

III. Consider how Almighty God fulfils His designs in ways unseen and unknown to men, so that no man can say to Him, What doest Thou? At the moment of the salutation of the Blessed Mary, the prophet who has been chosen to prepare the way before the Son of God, unseen by any human eye, is sanctified in his mother's womb, and called to his prophetic office.

IV. Consider the humility of the blessed Elizabeth. Like Abraham of old, who said, "Behold, I that am dust and ashes, have taken

ST. DOMINIC RECEIVING THE ROSARY.

ST. DOMINIC

PATRON OF THE CONFRATERNITY OF THE HOLY ROSARY.

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Thou who, hero-like, hast striven
For the cause of God and heaven,
Dominic, whose life was given
Sinners to recall;

Saint of high and dauntless spirit,
By thy vast unmeasured merit,
By thy name which we inherit,
Hear us when we call.

Flower of chastity, the fairest
Of her lily-buds thou bearest,
Snow-white as the robe thou wearest,
Gift from hands divine.

With thy brow of starry splendor,
With thine eyes so mild and tender,
Mary's client, truth's defender,
To our prayers incline.

Great Apostle, ever claiming
Souls for Jesus—by the naming
Mary and her Son proclaiming
Mysteries of faith;

Still, O Dominic, the preaching
Of those child-like beads is reaching
Child-like hearts, all sweetly teaching
Christ's own life and death.

With these Aves, first and plainest
Of the Church's prayers, thou rainest
Blessings on the earth, and gainest
Souls whom Jesus made.

Loving Father! at thy station
Of seraphic contemplation,
In each hour of dark temptation,
Give thy saving aid.

INDULGENCES GRANTED TO THE ROSARY

In order to animate all the faithful to have recourse often to the Blessed Virgin by making use of this devotion, Benedict XIII., by the brief *Sanctissimis*, April 13th, 1726, granted to all the faithful who, with devotion and at least contrite heart, shall say either the whole rosary of fifteen decades, or a third part of it, that is, five decades:

An Indulgence of One Hundred Days for every *Our Father* and every *Hail Mary*. —*Raccolta, p. 179*

upon me to speak to the Lord," the blessed Elizabeth exclaims, "Whence is this, that the Mother of my Lord should come to *me?*"

V. Consider the blessing which the house of Elizabeth received in the presence of the Blessed Virgin, who was there like the Ark in the house of Obed Edom, and always carry with you some medal, or other blest token, of the Mother of God.

VI. Rejoice with the blessed Mary, because He that is mighty hath done great things for her, and holy is His name; and rejoice also for yourself, that by the grace of God you are also a partaker in these great things, for His mercy is from generation unto generation to them that fear Him.

The Third Joyful Mystery.

Jesus, the Desire of Nations, is Born.

Let us contemplate, how, when the appointed time was come, the Blessed Virgin Mary, in the city of Bethlehem, brought forth our Redeemer, Jesus Christ, at midnight; between two animals in an open shed.

III.

By Thy poor and lowly lot,
By the manger and the grot;
By Thy little feet and hands,
Folded fast in swaddling bands.

CHORUS.

Child of Mary, etc.

THE HOLY SCRIPTURE NARRATIVE.

Now the generation of Christ was in this wise: when His mother Mary was espoused to Joseph, before they came together, she was found to be with child, of the Holy Ghost. Whereupon, Joseph her husband being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost; and she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins (St. Matthew i. 18, 21).

And it came to pass, that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.

And Joseph went up also from Galilee, out of the city of Nazareth into Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, to be enrolled, with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered; and she brought forth her first-born Son, and wrapped Him in swaddling-clothes, and laid Him in a manger, because there was no room for Him in the inn (St. Luke ii. 1, 8).

Short Helps to Meditation.

I. Consider with the Apostle St. Paul, "How evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels" (1 Tim. iii. 16).

II. Consider with St. Paul, "that the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, justly, and godly, in the present world, looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ.

III. Consider the humility of the Eternal Word, as shown in His birth. There was no room for His Blessed Virgin Mother in the inn. An ox and an ass were the first to do Him homage, as Isaias foretold: "The ox knoweth his owner, and the ass his master's crib, but Israel hath not known me" (Isaias i. 3).

IV. Consider that when God the Father brought the First-Born into the world, He said, "Let all the Angels of God adore Him. Adore with the holy angels your infant Lord and Saviour."

V. Rejoice with the Blessed Mary, that the Child Whose name is "Wonderful Counsellor, Mighty Lord, the Prince of Peace," is born to her. Rejoice with St. Joseph, that he is chosen to be the guardian of his Lord (Prov. xxvii. 18). Rejoice with the Shepherds, to whom the Angels said: "This shall be a sign unto you. You shall find the Infant wrapped in swaddling-clothes, and laid in a manger."

VI. "Rejoice," says St. Augustine, "ye just men, it is the birthday of Him who justifieth. Rejoice, ye that are sick and infirm, it is the birthday of the Saviour. Rejoice, ye captives, it is the birthday of the Redeemer. Rejoice, servants, it is the birthday of the Master. Rejoice, ye freemen, it is the birthday of the Liberator. All Christians, rejoice, it is the birthday of Christ."

The Fourth Joyful Mystery.

Jesus is Presented in the Temple.

Let us contemplate, in this fourth joyful mystery, how the most holy Virgin Mary, on the day of her purification, presented our Lord

Jesus Christ in the Temple, and how He was taken up in the arms of the aged Simeon.

IV.

By the joy of Simeon blest,
When he clasp'd Thee to his breast;
By the widow'd Anna's song,
Pour'd amid the wondering throng.

CHORUS.

Child of Mary, etc.

THE HOLY SCRIPTURE NARRATIVE.

And after the days of her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord, and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves and two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the Temple. And when his parents brought in the Child Jesus, to do for him according to the custom of the law, he also took Him in his arms, and blessed God, and said:

The Canticle "Nunc Dimittis."

Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of Thy people Israel.

And His father and mother were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold, this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four score and four years, who departed not from the temple by fastings and prayers, serving night and day. Now she at the same hour coming in, con-

fessed to the Lord, and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee to their city, Nazareth (St Luke ii. 22, 29).

Short Helps to Meditation.

I. Consider the humility of the blessed Mother of God. Though exempt by her virgin conception and virgin maternity from the law of Moses, requiring her to offer the sacrifice of her purification in the temple, she sets an example to all the faithful, of an obedience to the law of Moses. This should teach us to observe all the precepts of Holy Church to which we are bound.

II. Consider the humility of the Holy Child Jesus. The Lord of the Temple suffers Himself to be brought to His temple to be redeemed by two turtle doves; yet this is He of whom the prophets had said, "Yet a little while, and I will move the heaven, and the earth, and the dry land. And I will move all nations, and the desired of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts" (Aggeus ii. 8). "And presently the Lord whom ye seek, and the Mediator of the Covenant whom ye desire, shall come to His temple" (Mal. iii. 1). "Arise and shine, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee" (Isaias lx).

III. Consider the joy of the blessed Simeon, as he took the Holy Child Jesus in his arms. "Now dost Thou dismiss Thy servant in peace, for mine eyes have seen Thy salvation."

IV. Consider the joy of the Holy Anna, who now reaped the reward of her long years of prayers and fastings, in beholding and speaking of the Lord's Anointed.

V. Rejoice with the Blessed Mother of Jesus, that her Divine Son is received at least by some faithful souls in the midst of the faithless city subject to the rule of the unbelieving Herod, and cast in your lot with the company of those who believe in the Divine Mysteries, be their numbers ever so small.

VI. Rejoice with Holy Simeon and Anna, for their joy is yours also, as St. John writes: "That which was from the beginning, which we have seen with our eyes, which we have looked upon, which our hands have handled of the word of life. For the life was manifested, and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared unto us" (1 St. John i. 1).

The Fifth Joyful Mystery.

The Blessed Virgin Mary Finds her Son Jesus in the Temple.

Let us contemplate in the fifth joyful mystery, how the Blessed Virgin Mary, having missed her son Jesus from the company, and

having searched for Him for three days, at length, on the third day, found Him in the temple, in the midst of the Doctors, asking questions and disputing with them at the age of twelve years.

V.

By our Lady's glad delight
In the temple, at the sight
Of her child, so young and fair,
Wiser than the wisest there.

CHORUS.

Child of Mary, etc.

THE HOLY SCRIPTURE NARRATIVE.

And His parents went every year to Jerusalem, at the solemn day of the Pasch. And when He was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance, and not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that, after three days, they found Him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them: How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the words that He spoke unto them. And He went down with them and came into Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age, and in grace with God and men (St. Luke ii. 41, 52).

Short Helps to Meditation.

I. Consider the example which the Blessed Mary and her Divine Son Jesus set to all the faithful, of a diligent discharge of the duty of coming to Church to hear Mass. They lived full seventy miles from Jerusalem, and they never failed to come up at the appointed feasts to offer their sacrifice at the altar of God in Jerusalem, as was commanded by the religion of Moses. Do we always hear Mass, as the religion of our master Christ commands us to do, on the days appointed?

II. Consider the sorrow of the Blessed Mary on missing her Son

Jesus from the company. In converse with Divine Wisdom, there is "neither bitterness nor weariness," says the Scripture, and what sweeter converse could there be than that of Mary with her Son? On a sudden Mary discovers that Jesus is lost. "Have you seen," says Mary to the watchman, who found her, "Him whom my soul loveth?" "And they began both to weep together," says the book of Tobias. And His mother wept and was quite disconsolate, and said, "Wo is me, my son, the light of our eyes, the staff of our old age, the comfort of our life—we having all things together in Thee alone, ought not to have let Thee go from us" (Tobias x. 4).

III. Rejoice with the Blessed Mother, Mary—O joy, not to be understood—she has found Jesus, sitting among the doctors of the law, hearing and answering their questions.

IV. Consider, as St. Bernard writes, the dignity of Mary. "Does not Mary boldly call God and the Lord of the Angels her son? saying, 'Son, why hast thou done thus to us?' which of the angels would dare to speak thus? Mary, knowing herself to be Mother, calls the Eternal Majesty, whom the angels serve, 'Son'" (Hom. i., § 7).

V. Rejoice with the Blessed Mother and St. Joseph. The Eternal Word, obedient to Mary's voice, leaves the house, and the business of His Eternal Father, and returns to be subject to them, in the holy house of Nazareth. O sweet humility and obedience! Grant me, sweet Jesus, to see my pattern and to follow it.

The First Sorrowful Mystery.

Jesus Falls into an Agony in the Garden of Gethsemane.

Let us contemplate in this first sorrowful mystery, how Our Lord Jesus Christ, while praying in the garden of Gethsemane, fell into an agony with His face to the earth, and how His sweat became as drops of blood trickling upon the ground.

I.

By the blood that flowed from Thee,
In Thy grievous agony;
By the traitor's guileful kiss,
Filling up Thy bitterness.

CHORUS.

Son of Mary, hear our cry,
Thou wert suffering once as we;
Now enthroned in majesty,
Countless Angels sing to Thee.

THE HOLY SCRIPTURE NARRATIVE.

And going out, He went, according to His custom, to the Mount of Olives. And His disciples also followed Him. And when He was

come to the place, He said to them: Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast; and kneeling down, He prayed, saying: Father, if thou wilt, remove this chalice from me: but yet, not My will, but Thine be done. And there appeared to Him an Angel from heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground. And when He arose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them: Why sleep you? arise, pray, lest you enter into temptation. As He was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss Him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? (St. Luke xxii.).

Short Helps to Meditation.

I. Consider how our Divine Saviour bore to be afflicted with the "fear of death." *Cœpit pavere*, "He began to be afraid" (St. Mark). The devil, says St. Paul, ruled the world by the fear of death; through which fear all men were subject to him, until our Divine Lord overcame him on the cross.

II. Consider how He bore to be afflicted with weariness and disgust. "The cowardice of His disciples; the treachery of Judas; the denial of Peter; the hypocrisy of the High Priest and Doctors of the Law; the fickle ingratitude of the people; the shuffling of the Roman Governor; the sneers of Herod; the contempt of the Roman soldiery, are all present to His mind." *Cœpit tædere*, "He began to be weary" (St. Mark).

III. Consider how He bore to be overcome with sorrow. "It needs must be that scandals will come." All the scandals that will soon be perpetrated by His future followers—the simonies; the profaning of the holiest things; the cowardice and treachery of dignitaries and priests; the gross sins and scandals of the people—are all present to His mind, and He falls the third time to the earth, and His agony is such that His sweat became as great drops of blood falling from Him. *Cœpit contristari*, "He began to be sorrowful" (St. Matthew).

IV. Consider our Divine Lord praying in His agony, with His face to the ground. The heathen poet says:

> Os homini sublime dedit, cœlumque tueri
> Jussit, et erectos ad sidera tollere vultus.—(Ovid, Metamorph.)

"God gave to man an upright face, and bid him look up to heaven, and raise his countenance erect to the stars:" but His own son, He

bid Him pray with His face to the earth, for our sins. "I am a worm," He exclaims, "and no man; the reproach of men and the outcast of the people. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws. Thou hast brought me down to the dust of death" (Psalm xxi.).

V. Consider our Divine Lord's submission to the will of his Heavenly Father. "Father, if Thou wilt, remove this chalice from Me: but yet, not My will, but Thine be done."

VI. Consider our Divine Lord's humiliation, in submitting to be strengthened by a creature who became the witness of His agony. "There appeared an angel from heaven, strengthening Him."

The Second Sorrowful Mystery.

Jesus is Scourged at the Pillar.

Let us contemplate in the second sorrowful mystery how Our Lord Jesus Christ was stripped of His garments and cruelly scourged in the court of Pilate's house, receiving an untold number of lashes.

II.

By the thongs that, round Thee cast,
Bound Thee to the pillar fast:
By the scourge so meekly borne—
By Thy purple robe of scorn.

CHORUS.

Son of Mary, etc.

THE HOLY SCRIPTURE NARRATIVE.

And Pilate, calling together the chief priests, and the magistrates, and the people, said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined Him before you, find no cause in this man, in those things wherein you accuse Him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise Him therefore, and release Him. Now of necessity he was to release unto them one upon the feast-day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: who, for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify Him, crucify Him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him. I will chastise Him, therefore, and let Him go (St. Luke xiii.).

Short Helps to Meditation.

I. Consider how the short-sighted and cowardly policy of Pilate, in thinking that when the people saw our Divine Lord cruelly scourged, they would give up clamoring for His being put to death, was overruled by the disposition of Divine Providence into the means of inflicting the further suffering of scourging upon Him.

II. Consider your Divine Saviour bound to the pillar, and there scourged for your sins; and think whether you can yield your members any more to sin and uncleanness.

III. Consider the second Moses, sprinkling His people with the blood of the New Covenant, under the lashes of the Roman soldiers.

IV. Consider the body of your Lord bent down to the pillar like the rainbow of Noe, a many-colored sign set on earth, that God will show mercy to sinners.

V. Consider how Isaias foretold, "God hath laid upon Him the chastisement of us all, and by His stripes we are healed."

VI. Consider the patience with which our Divine Lord bore both the shame and the pain of His cruel scourging, which He had done nothing to deserve; and let us ever receive at the hands of God, with thankfulness, the chastisement which He is pleased to send to us, for the many sins which we continually commit. "For whom the Lord loveth He chasteneth," says the Apostle, and, "what son is that whom the Father chasteneth not?"

The Third Sorrowful Mystery.

Jesus is Crowned with Thorns.

Let us contemplate in this third sorrowful mystery, how Our Lord Jesus Christ was crowned with most sharp thorns.

III.

By the thorns which crowned Thy head,
By Thy sceptre of a reed,
By Thy foes on bended knee,
Mocking at thy royalty.

CHORUS.

Son of Mary, etc.

THE HOLY SCRIPTURE NARRATIVE.

Then Pilate having taken Jesus, and scourged Him, the soldiers plaiting a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: Hail, king of the Jews; and they gave Him blows. Pilate therefore went forth again, and said to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. Jesus therefore

came forth, bearing the crown of thorns and the purple garment. And He said to them: Behold the Man (St. John xix.).

Short Helps to Meditation.

I. Consider your Divine Lord crowned with thorns, which the Roman soldiers plaited and placed on His head, in mockery of His royalty, and think whether you can henceforward pursue your own petty schemes of exalting yourself above those round about you.

II. Consider that for a Christian to be faithful, after the pattern of our Divine Lord, in a high station, is to wear a crown of thorns; otherwise, such a one will not save his own soul; and, therefore, O Christian soul, love to be in an humble station.

III. Consider that our Divine Lord submitted His most sacred head to be crowned with thorns, to be buffeted and spit upon—to teach us not to be high-minded, and not to set our hearts upon gaining worldly aggrandizement at the risk of our souls.

IV. Consider your Divine Saviour brought before the people, wearing the old purple robe and the crown of thorns, and shown to them by Pilate, saying, *Ecce Homo*, "Behold the man." In your heart reverse the cry of the people, and say, "Not Barabbas, but this Man."

V. Consider how Isaias foretold this, "We esteemed Him as a leper, and as one smitten of God. We saw Him, and there was nothing to behold in Him." *Vidimus eum et non erat aspectus.*

VI. Consider how even thus the malice of chief priests and the people demanded his death, "Crucify Him, Crucify Him." Pilate brought out water, and washed his hands before them, saying, "I am guiltless of the blood of this just Man." The people answered, "His blood be upon us and our children, for ever." May this most precious Blood be ever dear to us, as the price of our redemption from hell.

The Fourth Sorrowful Mystery.

Jesus Carries His Cross.

Let us contemplate in the fourth sorrowful mystery, how Our Lord Jesus Christ, when He had received the sentence of death, for His greater humiliation and pain, had the heavy wood of the Cross laid upon His shoulders.

IV.

By Thy people's cruel jeers,
By the holy women's tears,
By Thy footsteps, faint and slow,
Weighed beneath Thy cross of woe.

CHORUS.

Son of Mary, etc.

HOLY SCRIPTURE NARRATIVE.

And bearing His own cross, He went forth to the place which is called Calvary, but in Hebrew, Golgotha; and there followed Him a great multitude of people, and of women, who bewailed and lamented Him; but Jesus turning to them said, Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children, for behold the days shall come wherein they will say: Blessed are the barren and the wombs that have not borne, and the paps that have not given suck; then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? (St. John xxiii.).

Short Helps to Meditation.

I. Consider your Divine Saviour, now that Pilate, fearing a false accusation against himself, has given sentence as the priests and people required, going forth to Mount Calvary, bearing the heavy cross on His shoulders, on which He was to die. Condole with His most sorrowing mother, as she follows Him to Mount Calvary.

II. Consider the words that He has spoken, "whoso taketh not up the cross and followeth me, cannot be My disciple."

III. Consider, as Thomas à Kempis writes, that there are many lovers of the glory of Jesus, but few only who are lovers of his cross.

IV. Consider, as St. Bernard writes, that as Adam made the beginning of sin under a tree, so Jesus the Redeemer took up the wood of the cross to show that our salvation should be worked out upon a tree. As the preface in the Mass says, "That He who conquered by a tree, should also be Himself overcome upon a Tree."

V. Consider that wherever you go, there is the cross to be borne; if you fly from it in one place, you will be sure to find a greater and heavier cross in the next place you come to. Bear, therefore, the cross which God lays upon you, and leave it to Him to determine what it shall be.

VI. Consider the saying, "No Cross, No Crown;" or, as the Apostle says, "He only that contendeth lawfully, shall be crowned." Do not make crosses for yourself: the crosses that you make for yourself will not be to your sanctification, but only those that God Himself sends you.

VII. Consider with Thomas à Kempis, that if it seems hard to you to hear the words, "Deny thyself, take up thy Cross and follow Jesus," it will be much harder for thee to hear that last word "Depart from me, ye cursed, into everlasting fire" (Matth. xxv. 41).

VIII. Consider with St. Bernard: "Without bearing the Cross, we cannot follow the Lord; and without His Divine Grace, we cannot bear our Cross."

IX. Resolve, with Thomas à Kempis, like a good and faithful servant of Jesus Christ, to carry manfully the Cross of your Lord, for the love of Him who was crucified for thee. Prepare thyself to endure many adversities and many contradictions, for thus it will be with thee wherever thou art; and thus in truth thou shalt find, hide thyself wherever thou wilt. It must be thus: there is no remedy for escaping the tribulation and pain of evils but to make up your mind to endure them.

The Fifth Sorrowful Mystery.

Jesus is Crucified.

Let us comtemplate in the fifth sorrowful mystery, how Our Lord Jesus Christ, on coming to the Mount Calvary, was stripped of His garments, and fastened with nails to the cross, on the which He died, in the presence of his most afflicted mother.

V.

By Thy weeping mother's woe,
By the sword that pierced her through;
When, in anguish standing by,
On the cross she saw Thee die.

CHORUS.

Son of Mary, etc.

HOLY SCRIPTURE NARRATIVE.

And they came to the place that is called Golgotha, which is the place of Calvary, and they gave Him wine to drink mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched Him; and they put over His head His cause written: This is Jesus the king of the Jews (St. Matthew xxvii.).

And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which said: And with the wicked he was reputed. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days buildest it up again; Save Thyself, coming down from the cross. In the like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and

believe. And they that were crucified with Him reviled Him (St. Mark xv.).

Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own. Afterward, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost St. John xix.).

Short Helps to Meditation.

I. Consider the grief of the Blessed Virgin Mother, as she stands at the foot of the cross.

II. Consider the awful ill-will of those who stood round the cross, watching the death of the Son of God. Round the cross of Jesus were gathered men from all nations and states of life: priests and laymen, Jews and Romans, Greeks and barbarians, jurists and soldiers, nobles and common people, "The number of them that hate Me without a cause is multplied more than the hairs of My head" (Psalm lxviii.).

III. Consider the love of Him who died on the cross. St. Paul says, "For scarce for a just man will one die, yet perhaps for a good man, some one will dare to die; but God commendeth His charity toward us, because, when as yet we were sinners, according to the time, Christ died for us" (Rom. v. 7).

IV. Consider the malice of sin in the sight of the Eternal Father, which required this awful atonement to blot it out. To atone for our wanton looks and glances of the eyes, the eyes of our Redeemer are closing in death; for our readiness to listen to seductions to sin, His divine ears are assailed with taunts and gibes; for our sins of evil speaking, His divine lips utter the piercing cry, "My God, my God, why hast thou forsaken me." For the many sins of our hands and feet, His divine hands and feet are pierced with nails. "For many dogs have encompassed me; the council of the malignant have besieged me. They have pierced my hands and my feet, they have numbered all my bones. They have looked and stared upon me; they parted my garments among them, and upon my vesture they have cast lots" (Psalm xi.).

V. Consider the prophecy of Isaias, "The whole head is sick, the whole heart is sad. From the sole of the foot unto the top of the

head, there is no soundness therein; wounds, and bruises, and swelling sores, they are not bound up nor dressed, nor fomented with oil" (Isaias, i.). Such was the Man of Sorrows on the cross.

VI. Resolve, for the love of Him who was thus truly a "Man of Sorrows," dying for you on the cross, to hate and detest the sins that brought Him to the cross, and to break off every wicked habit, or occasion of sin; to repent, and confess all your sins, and never more to return to them, lest you "crucify," as St. Paul says, "The Son of God afresh, and put Him to an open shame."

The First Glorious Mystery.

Jesus Rises from the Dead on the Third Day.

Let us contemplate in this first glorious mystery, how Our Lord Jesus Christ, on the third day after His death and passion, rose again in glory, victorious over death, and never again to die.

I.

By the first bright Easter day,
When the stone was roll'd away;
By the glory round Thee shed,
At Thy rising from the dead.

CHORUS.

Son of Mary, hear our cry,
Thou wert suffering once as we,
Now enthroned in majesty,
Countless angels sing to Thee.

HOLY SCRIPTURE NARRATIVE.

And in the end of the Sabbath, when it began to dawn, toward the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here, for He is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples that He is risen; and behold he will go before you into Galilee; there you shall see Him. Lo, I have foretold it to you (Matth. xxvii.).

But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre, and she saw two Angels in white, sitting, one at the head, and one at the

feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord; and I know not where they have laid Him. When she had thus said, she turned herself back and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith to her: Mary. She turning, saith to Him: Rabboni (which is to say, Master). Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father. But go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and your God (St. John xx.).

Short Helps to Meditation.

I. Consider, as St. Ignatius of Loyola writes, that the Lord, after His resurrection, appeared first to His mother; as the Scripture says, that He appeared to many. Although it does not mention her by name, it leaves the fact nevertheless to us for certain, as being supposed to have a right understanding, lest otherwise we should rightly hear it said, "Are ye, also, yet without understanding?" "Oh, the inexpressible joy of this most blessed meeting!" (St. Ignat. Loy., *Spiritual Exercises*).

II. Consider the words of the angels clothed in white, to the holy women: "Wherefore seek ye the living among the dead?" Christ is the "Life." Death over Him hath no more dominion! "In that He died," says the Apostle, "He died for sin once, but in that He liveth, He liveth unto God."

III. Consider the unbelief of St. Thomas, and the other Apostles. The Apostles, when they heard from the holy women that He was risen, esteemed their words "idle tales." When St. Thomas heard of His having been seen by the other Apostles, he said, "Except I see the print of the nails, and put my finger upon them, and put my hand to His side, I will not believe." O hard-hearted unbelief. O mercy of Jesus, in condescending to this unbelief.

IV. Consider what the Apostle says: "Now Christ is risen from the dead, the First Fruits of them that sleep. For by man came death, by man came also the resurrection from the dead. And as in Adam all die, so in Christ shall all be made alive" (1 Cor. xv. 20).

V. "Death is swallowed up in victory. O Death, where is thy victory? O Death, where is thy sting?" exclaims St. Paul, quoting the prophet Osee. "The sting of Death is sin, and the strength of sin is the law: but thanks be to God, who hath given us the victory, through Our Lord Jesus Christ" (1 Cor. xv. 54).

VI. If you be risen with Christ from the dead, seek the things that

are above; mind the things that are above, not the things that are upon the earth, for you are dead, and your life is hid with Christ in God.

VII. PRAYER.—O my God, give me the grace to make no account of the things of this world that pass away, but grant me ever to remember that I am no longer my own, but bought with a price; and that I have here no abiding-place, but look forward for the day of Thy glorious coming, and the life of the world to come.

THE SECOND GLORIOUS MYSTERY.

Jesus Ascends into Heaven.

Let us contemplate in the second glorious mystery, how Our Lord Jesus Christ, forty days after His Resurrection, ascended into heaven with triumph and great glory, in the sight of His most Holy Mother, and all His disciples.

II.

By Thy parting blessing, given
As Thou didst ascend to heaven;
By the cloud of living light
That receiv'd Thee out of sight.

CHORUS.

Son of Mary, etc.

HOLY SCRIPTURE NARRATIVE.

They therefore who were come together, asked Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up; and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen Him going into heaven (Acts i.).

Short Helps to Meditation.

I. "He ascended into heaven, and sitteth at the right hand of God the Father; from thence He shall come to judge the living and the dead" (Apostles' Creed).

THE MADONNA OF THE ROSARY.

THE QUEEN OF THE HOLY ROSARY

ST. DOMINIC, the founder of the Order of Friars Preachers, in order to stem the flood of the Albigensian heresy which was spreading far and wide, but especially in France, in obedience to a revelation received from the Blessed Virgin, to whom he had recourse for this purpose, instituted, about the year 1206, and spread with great success the devotion of the Holy Rosary, which for many centuries has produced the most marvellous results in the Christian world. The Sovereign Pontiff, Pius VII., by a brief February 16th, 1808, granted to all the faithful who shall say the rosary devoutly at the time assigned them:

A PLENARY INDULGENCE, once a year, on any day when, being truly penitent, after confession and communion, they shall pray for the triumph of the Church, etc.

His Holiness, Pope Pius IX., by a decree of the S. Cong. of Indulgences May 12th, 1851, confirmed all previous indulgences, and granted besides to all the faithful who, with at least contrite heart and devotion, shall say a third part of the rosary in company with others either at home or in the church in public or in private oratories:

AN INDULGENCE OF TEN YEARS, AND TEN QUARANTINES, once a day.

To gain these indulgences, it is requisite that the rosaries should be blessed by religious of the Order of Friar Preachers, and that while the prayers are being said meditation be made on the mysteries of the birth, passion, death, resurrection, etc., of Our Lord Jesus Christ. According to the decree of the S. Cong. of Indulgences, August 12th, 1726, approved by Benedict XIII. This Pope declared, moreover, in his constitution *Pretiosus*, May 26th, 1727, § 4th, that those who cannot meditate may gain the indulgences by merely saying the rosary devoutly.—*Raccolta, pp. 170, 171.*

QUEEN OF THE ROSARY.

By the archangel's happy words of praise,
And by a visit to thy cousin paid,
By Simeon's doleful prophecy, that made
Thy very blood run cold, by thy amaze
To find thy Son, after three weary days,
And by the prayer that Jesus humbly prayed.
And by His scourging, and the crown that weighed
Upon His brow before the scoffer's gaze,
And by His painful march to Calvary's height,
His death, and resurrection from the dead,
And by the coming of the Paraclete,
By thy assumption to the skies o'erhead,
And by thy crowning—grant that we may see
Thy glory yet, Queen of the Rosary!

—MAGDALEN ROCK, *in The Rosary Magazine.*

II. "All power is given to Me in heaven and earth; going therefore, teach ye all nations," etc., "and behold I am with you all days, even to the consummation of the world" (Matth. xxviii. 18). "And the Lord Jesus, after He had spoken these things to them, was taken up into heaven, and sitteth at the right hand of God" (Mark xviii.).

III. Jesus is our High Priest in heaven. "Wherefore, Holy brethren," says St. Paul, "partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus. He being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats, or of calves, but by His own blood, entered once into the Holy of Holies, having obtained eternal redemption" (Heb. ii. 9).

IV. Jesus can be touched by our infirmities. St. Paul says: "For we have not a High Priest who cannot have compassion on our infirmities, but One tempted in all things, like as we are, yet without sin. Let us go therefore with confidence to the Throne of Grace, that we may obtain mercy, and find grace and seasonable aid" (Heb. iv. 15).

V. Jesus Himself said: "It is expedient for you that I go away, for if I go not away, the Paraclete will not come unto you; but if I go away, I will send Him unto you:" and thus David foretold in spirit: "Thou hast ascended up on high; Thou hast led captivity captive; Thou hast received gifts in men" (Psalm lxvii. 19).

VI. Consider the joy and jubilee of all the Heavenly Host, as the King of Glory, victorious over Death and Hell, entered into the heaven of heavens." "Lift up your gates," sang David in spirit, "O ye princes, and be ye lift up, ye everlasting doors, and the King of glory shall enter in." Who is this King of glory? The Lord of hosts, He is the King of glory.

VII. ASPIRATION.—O my crucified Lord, when Thou shalt in Thy mercy grant me to wake up after Thy likeness, I shall be satisfied with it.

THE THIRD GLORIOUS MYSTERY.

The Mission of the Holy Ghost.

Let us contemplate how Our Lord Jesus Christ, sitting at the right hand of the Father, sent the Holy Ghost into the upper chamber where the Apostles were gathered together, with the most Holy Virgin Mary.

III.

By that rushing sound of might,
Coming down from heav'n's height;
By the cloven tongues of fire,
Holy Ghost, our souls inspire.

CHORUS.

Son of Mary, etc.

HOLY SCRIPTURE NARRATIVE.

And when the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, but of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these, that speak, Galileans? And how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia; Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome; Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another: What meaneth this? But others mocking, said: These men are full of new wine. But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day; but this is that which was spoken of by the prophet Joel: And it shall come to pass, in the last days (saith the Lord), I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my spirit, and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved (Acts ii.).

Short Helps to Meditation.

I. I believe in the Holy Ghost, the Lord and the Giver of Life, who proceedeth from the Father and the Son, and who with the Father and the Son together is glorified, and who spake by the prophets (Nicene Creed).

II. Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow;
Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.
Heal our wounds, our strength renew,
On our dryness pour Thy dew;
Wash the stains of guilt away;
Bend the stubborn heart and will,
Melt the frozen, warm the chill,
Guide the steps that go astray.
—(Hymn: Veni, Sancte Spiritus).

III. God the Holy Ghost sets up spiritual men in the Church: "And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints" etc. (Eph. iv. 11).

IV. God the Holy Ghost imparts the spiritual gifts by which the Church lives. "Now there are diversities of graces, but the same Spirit; to one indeed by the Spirit is given the word of wisdom, and to another the word of knowledge, etc.; to another the working of miracles; to another, prophecy, etc. But all these things, one and the same Spirit worketh, dividing to every one according as He will" (1 Cor. xii. 4).

V. God the Holy Ghost gives to us the spirit of adoption of songs, whereby we are able to cry, "Abba, Father" (Rom.).

PRAYER.—(Ant.) Come, O Holy Ghost, fill the hearts of Thy faithful, and enkindle in them the fire of Thy love.

V. Send forth Thy spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

O God, Who didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit, grant us always to have a right mind by the same Spirit, and ever to rejoice in His consolations, through Christ our Lord. Amen.

THE FOURTH GLORIOUS MYSTERY.

The Assumption of the Blessed Virgin Mary.

Let us contemplate in the fourth glorious mystery how the most Holy Virgin, twelve years after the Resurrection of Our Lord Jesus Christ, passed from this life, and was assumed by angels into heaven.

IV.

See the Virgin Mother rise,
Angels bear her to the skies;
Mount aloft, Imperial Queen,
Mount, and plead the cause of men.

CHORUS.

Son of Mary, etc.

LESSON FROM THE ROMAN BREVIARY.

St. John Damascene II., Sermon on the Death of the Blessed Virgin.

To-day the sacred and living ark of the God of life, which conceived the Creator of all in the womb, rests in the temple of the Lord, which is not built with hands. David, her father, rejoices, and with him the Angels sing in choirs, the Archangels praise her, the Hosts of Heaven glorify her, the Principalities exult, the Powers rejoice, the Dominions wish her joy, the Thrones keep high festival, the Cherubim extol her, the Seraphim proclaim her glory. To-day Eden receives the living Paradise of the new Adam, in whom condemnation ends, in whom the tree of life hath been planted, and in whom our nakedness is covered.

Short Helps to Meditation.

I. "As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God. When shall I come and appear before the face of God?" (Psalm xli. 1). Such were the earnest longings of the soul of the Blessed Virgin Mother for the bliss of heaven, as the time of her death drew near.

II. "In peace, in the self-same will I sleep, and I will rest, for Thou, O Lord, singularly hast settled me in hope" (Psalm 4). Such was the sweet heavenly calm with which the Blessed Mother of God saw death approach. O Blessed Mother, stand by me and pray for me in the hour of my death.

III. Mary is assumed into heaven, the angels rejoicing ascribe glory and benediction to God.—The Virgin Mary is assumed to the heavenly bride chamber, where the King of kings is seated on His starry throne.—This day the Virgin Mary went up to the heavens. Rejoice, for she reigneth with Christ for ever (Antiphons of the Church, in the Office of the Assumption).

IV. The Blessed Mary is the glory of the Church triumphant and militant. Thus the High Priest and the Elders of the people came to Judith, in Bethulia, and saluted her, saying: "Thou art the glory of Jerusalem: Thou art the joy of Israel; Thou art the honor of thy people. By thee hath the Lord brought down our enemies to naught."

V. The Blessed Mary is the intercessor with her Divine Son, for the Church militant on earth. Thus Mardocheus said to Queen Esther, "Who knoweth that thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this?" "I beseech thee," said Queen Esther to the king, "that the former letter of Aman the traitor and enemy of the Jews be reversed, for how can I endure the slaughter of my people?" So pleadeth our merciful Mother in heaven, in behalf of her erring children. "How can I endure," says Mary, interceding for us, "the death of my children?"

VI. "In the Incarnation of God," writes St. Bernard, "Heaven has condescended to come down to the earth: in the assumption of the Blessed Virgin, earth is raised to heaven. In the one case Christ was received into the earthly tabernacle of a pure Virgin; in the other the Virgin was brought into the glory of the King's palace; in the former, Christ was clothed with the robe of our mortality: in the second, the Virgin was clothed with the garment of immortality." "The Holy Mother of God," sings the Church, "is exalted above all the choirs of the angels."

The Fifth Glorious Mystery.

The Coronation of the Blessed Virgin Mary..

Let us contemplate in the fifth glorious mystery how the blessed Virgin Mary was crowned in heaven by her Divine Son, and how the saints rejoiced in glory round her throne.

V.

Mary reigns upon the throne,
Foreordained for her alone;
Saints and angels round her sing,
Mother of her God and King.

CHORUS.

Son of Mary, etc.

Salve Regina.

Hail! holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished sons of Eve. To thee do we send our sighs, weeping and mourning in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us: and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus, O most clement! O most pious, most sweet Virgin Mary.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life: grant, we

beseech Thee, that meditating upon these mysteries, in the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and receive what they promise. Through the same Christ our Lord. Amen.

HOLY SCRIPTURE NARRATIVE.

After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come, and his wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints. And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true (Apoc. xix.).

Short Helps to Meditation.

I. Consider the inestimable value of humility in the sight of God. *Quia um cessem parvula placui Altissimo*, "Seeing that I was a little one, I pleased the Most High." "I, who am now exalted above all the choirs of angels," says the Virgin Queen, "who sit at the right hand of the Eternal Son of God, and say to him, 'Son'—I, who now reign for all eternity Queen of Patriarchs, of Prophets, of Martyrs, of Confessors, of Virgins, and all Saints, I pleased God because I was a little one." "O my children!" says this gracious Queen, "do you be converted, and become as little children, that you may be received into this glorious kingdom."

II. Consider the joys of the Holy Court of the Queen of Heaven. Here is no death, for no serpent enters this paradise, to tempt Eve to take forbidden fruit. Here is no sorrow, for there is no sin. Here is no strife of tongues, for the Lamb is the light of the city; and all follow the Lamb whithersoever He goeth. Here is no toil after perishing things, for here is the kingdom of Him who hath no end. Here is no war or conflict, for all with one voice ascribe glory, and power, and honor, and benediction to Him who sitteth upon the throne—to the Lamb. Here is no toil and weariness, for their strength is renewed as the strength of an eagle. Here all is joy surpassing the heart of man to conceive. Thus St. Paul says, quoting the prophet Isaias, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what things God hath prepared for them that love Him" (1 Cor. ii.). "They shall

be inebriated," says the Psalmist, "with the plenty of Thy house, and Thou shalt make them drink of the torrent of Thy pleasure, for with Thee is the fountain of life, and in Thy light we shall see light" (Psalm xxxv. 9).

III. The Christian must treasure within him the hope of joining this blessed company. "What will it profit thee, O Christian soul, if thou gain the whole world, and art afterward thrust out into the exterior darkness, where their worm dieth not, and their fire is not quenched! where there is weeping and gnashing of teeth, world without end?" "He that hath this hope in himself," writes St. John, "purifies himself even as God is pure." O Christian soul, cherish this hope deep in thy inmost soul, and ever more and more seek to purify thy life by abounding in prayer, and all good works, and walking in the light of the doctrines and the life-giving sacraments of Holy Mother Church.

THE LITANY OF THE BLESSED VIRGIN.

Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	*Lord, have mercy on us.*
Christe eleison.	Christ, have mercy on us.
Christe eleison.	*Christ, have mercy on us.*
Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	*Lord, have mercy on us.*
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	*Christ, graciously hear us.*
Pater de cœlis Deus, *miserere nobis.*	God, the Father of Heaven, *Have mercy on us.*
Fili Redemptor mundi Deus, *miserere nobis.*	God, the Son, Redeemer of the world, *Have mercy on us.*
Spiritus Sancte Deus, *miserere nobis.*	God, the Holy Ghost, *Have mercy on us.*
Sancta Trinitas, unus Deus, *miserere nobis.*	Holy Trinity, one God, *Have mercy on us.*
Sancta Maria, *ora pro nobis.*	Holy Mary, *Pray for us.*
Sancta Dei genitrix,	Holy Mother of God,
Sancta Virgo Virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of Divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,

Ora pro nobis. *Pray for us.*

Speculum justitiæ,	Mirror of Justice,
Sedes sapientiæ,	Seat of Wisdom,
Causa nostræ lætitiæ,	Cause of our Joy,
Vas spirituale,	Spiritual Vessel,
Vas honorabile,	Vessel of honor,
Vas insigne devotionis,	Vessel of singular devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the Covenant,
Janua Cœli,	Gate of Heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina angelorum,	Queen of angels,
Regina patriarcharum,	Queen of patriarchs,
Regina prophetarum,	Queen of prophets,
Regina apostolorum,	Queen of apostles,
Regina martyrum,	Queen of martyrs,
Regina confessorum,	Queen of confessors,
Regina virginum,	Queen of virgins,
Regina sanctorum omnium,	Queen of all saints,
Regina sine labe originale concepta,	Queen conceived without original sin,
Regina sanctissimi rosarii,	Queen of the Most Holy Rosary,

Ora pro nobis. — *Pray for us.*

Ora pro nobis. — *Pray for us.*

Agnus Dei, qui tollis peccata mundi, *parce nobis Domine.*

Agnus Dei, qui tollis peccata mundi, *exaudi nos, Domine.*

Agnus Dei, qui tollis peccata mundi, *miserere nobis.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Ant. Sub tuum Præsidium confugimus, sancta Dei genitrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos, semper Virgo gloriosa et benedicta.

Ant. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

Let us pray.

GRATIAM tuam, quæsumus Domine, mentibus nostris infunde, ut qui Angelo nuntiante, Christi Filii Tui Incarnationem cognovimus, per passionem ejus et crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum, Amen.

POUR forth, we beseech Thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Christ our Lord. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Indulgences Attached to the Recital of the Litany of the Blessed Virgin.

The Sovereign Pontiff, Pius VII., by a decree of the Sacred Congregation of Indulgences, September 30th, 1817, not only confirmed the indulgences of two hundred days, granted by Sixtus V. and Benedict XIII., but extended it to

Three Hundred Days, every time that, with at least contrite heart and devotion, the Litany of the Blessed Virgin is said.

He granted, moreover, to all who shall say it daily, as directed above:

A Plenary Indulgence on the five feasts of obligation of our Blessed Lady, viz., the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, on condition that, on each of these five days, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there for the intention of His Holiness."—Translated from the *Raccolta delle Indulgenze.*

The Twelve Mysteries of the Holy Childhood

Translated from the "Raccolta delle Indulgenze"

BY

THE REV. HENRY FORMBY

In order that Christian people may be continually encouraged to meditate upon the Mysteries of the Incarnation, the Nativity, and all the other Mysteries which relate to the Holy Childhood of our Divine Redeemer Jesus Christ, and that they may be brought both to render to Him the thanks that are His due, and to imitate the virtues of which He sets an example in His Sacred Infancy,—Pius VII., by the decree (*Urbis et Orbis*) of the Sacred Congregation of Indulgences, dated the 23d of November, 1819, grants in perpetuity a plenary Indulgence on the 25th of each month, to all who having with due dispositions made their confession and communion, shall assist at any Church or public Oratory in which this devotion is practised, in honor of the Holy Child Jesus, and shall there venerate the twelve Mysteries of His Sacred Infancy, and recite the following prayers, which have been approved by the Sacred Congregation of Rites, in any language, praying according to the intention of the Supreme Pontiff. And Pius VII. aforesaid also grants in perpetuity an Indulgence of three hundred days, to be gained once in each day, by all who in private shall devoutly and with a contrite heart practise the aforesaid devotional exercise, which Indulgences may be also applied to the souls in Purgatory.

The above exercise of devotion was first set on foot in France, by the Fathers of the Oratory. It is now generally practised in Palermo, and Messina, and in Naples, especially by the enclosed Nuns of the Order of St. Elizabeth, in the Church of their Convent of St. Antony; as also in other religious houses and parishes of the kingdom of the Two Sicilies. Moreover, in answer to the supplication of a great number of Bishops, Vicars-general, and Parish Priests, Pius VII. aforesaid granted the above-mentioned Indulgences for the intention specified (Rome, 1841).

I.—Mystery.

The Archangel Gabriel is sent to Nazareth to announce to the Blessed Mary the Incarnation by the Holy Ghost.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.
Amen.

Pater Noster, etc.

Jesu Infans dulcissime, e sinu Patris propter nostram salutem descendens, de Spiritu Sancto conceptus, Virginis uterum non horrens, et Verbum caro factum formam servi accipiens, miserere nostri.

R. Miserere nostri, Jesu Infans, miserere nostri.

Ave Maria, etc.

V. O God, come speedily to aid me.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end.
Amen.

Our Father, etc.

O sweetest Child Jesus, coming down from the bosom of the Father for our salvation, conceived of the Holy Ghost, and not abhorring the womb of a Virgin, Word that was made flesh and took the form of a servant, have mercy upon us.

R. Have mercy upon us, Holy Child Jesus, have mercy upon us.

Hail Mary, etc.

THE HOLY SCRIPTURE NARRATIVE.

And the Angel being come in said unto her: Hail, full of grace, the Lord is with thee, blessed art thou among women. Mary hearing these words was troubled at his saying, and thought within herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shall call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shalt give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said to the Angel: How shall this be done. because I know not man? And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall over-

shadow thee: And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the Angel departed from her.—St. Luke i.

Prophecy of Isaias.

Behold a Virgin shall conceive, and bear a Son, and His name shall be called Immanuel (Isaias vii. 14).

II.—Mystery.

The Blessed Mary goes to visit her cousin Elizabeth.

Jesu Infans dulcissime, per virginem matrem tuam visitans Elizabeth, Joannem Baptistam præcursorem tuum Spiritu Sancto replens, et adhuc in utero Matris suæ sanctificans, miserere nostri.

R. Miserere, etc.

Ave Maria.

O sweetest Child Jesus, who in the womb of Thy Virgin Mother didst visit Elizabeth, filling John the Baptist Thy forerunner with the Holy Ghost, and sanctifying him while yet in his mother's womb, have mercy upon us.

R. Have mercy, etc.

Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid; for behold from henceforth

all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name. And His mercy is from generation unto generations, to them that fear Him. He hath shewed might in His arm: He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy. As He spoke to our fathers, to Abraham and to his seed for ever. And Mary abode with her about three months; and she returned to her own house (St. Luke i. 39).

Passage from the Canticle of Canticles, applied by the Church to the Visit paid by the Blessed Virgin to St. Elizabeth.

The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the cliffs of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.—Canticle ii. 8, 14.

III.—Mystery.

The expectation of the Blessed Mary and St. Joseph is at length fulfilled by the birth of the Holy Child.

Jesu Infans dulcissime, novem mensibus in utero clausus, summis votis a Maria Virgine et Sancto Joseph expectatus, et Deo Patri pro salute mundi oblatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

O sweetest Child Jesus, for nine months hidden in the womb, expected most anxiously by the Blessed Virgin Mary and St. Joseph, and offered to God the Father for the salvation of the world, have mercy upon us.

R. Have mercy, etc.

Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

Now the generation of Christ was in this wise: when as His mother Mary was espoused to Joseph before they came together, she was found to be with child, of the Holy Ghost. Whereupon Joseph her husband being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold, the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost; and she shall bring forth a Son and thou shalt call His name Jesus, for He shall save His people from their sins.—St. Matthew i. 18–21.

And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.

And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered; and she brought forth her first-born Son and wrapped Him up in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.—St. Luke ii. 1–8.

Prophecy of Isaias of the Birth of the Messias.

For a Child is born to us, and a Son is given to us, and the government is upon His shoulder: and His name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. His empire shall be multiplied, and there shall be no end of peace: He shall sit upon the throne of David, and upon his kingdom: to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.—Isaias ix. 6, 7.

IV.—Mystery.

The Holy Child is adored by the Shepherds of Bethlehem.

Jesu Infans dulcissime, in Bethlehem ex Maria Virgine natus, pannis involutus, in

O sweetest Child Jesus, born of the Virgin Mary in Bethlehem, wrapped in swaddling clothes, laid

præsepio reclinatus, ab angelis annuntiatus, et a pastoribus visitatus, miserere nostri.

R. Miserere nostri, etc.

Ave Maria.

in a manger, announced by Angels, and visited by the shepherds, have mercy on us.

R. Have mercy upon us.

Hail Mary.

Jesu tibi sit gloria,
Qui natus es de virgine,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula.

O Jesu! born of Virgin bright,
Immortal glory be to Thee,
Praise to the Father infinite,
And Holy Ghost eternally.

R. Christus prope est nobis.

R. Venite adoremus

Pater Noster.

R. Christ is nigh unto us.

R. Come, let us adore

Our Father.

THE HOLY SCRIPTURE NARRATIVE.

And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will. And it came to pass, after the Angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.—St. Luke ii. 8–20.

The Prophecy of Jeremias.

The Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN. Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda: Not according to the covenant which I made with their fathers, in the day I took them by the hand, to bring them out of the land of Egypt; the covenant which they made void, and I had dominion over them, saith the Lord. But this shall be the covenant, that I will make the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord: for all shall know Me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. —Jeremias xxxi. 22, 31–34.

V.—MYSTERY.

The Holy Child is circumcised on the eighth day, and receives the name of Jesus.

Jesu Infans dulcissime, in circumcisione post dies octo vulneratus, glorioso nomine Jesu vocatus, et in nomine simul et sanguine salvatoris officio præsignatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

O sweetest Child Jesus, wounded in Thy circumcision eight days after Thy birth, called by the glorious name of Jesus, and sealed both in Thy name and Thy blood to the office of Saviour, have mercy on us.

R. Have mercy, etc.

Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And after eight days were accomplished that the child should be circumcised, His name was called Jesus, which was so called by the Angel before He was conceived in the womb.—St. Luke.

Narrative from the Visions of Sister Emmerich of Dulmen.

The angel had told St. Joseph that the child was to be called Jesus: but the priest at first did not agree to the name, and began to pray in order to know what he was to do. I then saw an angel appear to him and show him the name of Jesus written on a tablet similar to the one placed over the cross on Mount Calvary. I do not

know whether he or some other priest saw the angel, but I noticed that he seemed quite agitated as he wrote the name Jesus on the parchment, as if he were moved by some impulse from above. The Holy Child shed many tears after the ceremony. I saw St. Joseph take Him, and place Him again in the arms of the Holy Virgin, who had remained with two women in the farther end of the grotto. She was in tears as she took Him, and, retiring to the corner where the manger stood, she covered herself with her veil and sat down, trying to soothe the Holy Child by giving Him the breast.*

VI.—Mystery.

The Wise Men come from the East to adore the Holy Child, who is then manifested to the Gentiles.

Jesu Infans dulcissime, stella duce tribus Magis demonstratus, in sinu Matris adoratus, et mysticis muneribus auro thure et myrrha donatus, miserere nostri.

R. Miserere nostri.

Ave Maria.

O sweetest Child Jesus, shown unto the three Wise Men by the guiding of a star, adored by them in Thy Mother's bosom, and presented with mystical gifts, gold, frankincense, and myrrh, have mercy on us.

R. Have mercy on us.

Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to adore Him. And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: And thou Bethlehem, land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the Child, and when you have found Him, bring me

*Note.—Permission has been given in Germany and Belgium to publish the visions of Sister Emmerich, as useful to promote the devotion of the faithful, but the Church does not attach any authority whatsoever to them as history.

word again that I also may come and adore Him. Who having heard the king went their way; and behold the star which they had seen in the East went before them, until it came and stood over where the Child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house they found the Child with Mary His mother, and falling down they adored Him; and opening their treasures, they offered Him gifts—gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.—St. Matthew ii. 1–12.

The Prophecy of Isaias that Christ should be Prophet of the Gentiles.

Behold my servant, I will uphold Him: my elect, my soul delighteth in Him: I have given my spirit upon Him, He shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall His voice be heard abroad. The bruised reed He shall not break, and smoking flax He shall not quench: He shall bring forth judgment in truth: He shall not be sad, nor troublesome, till He set judgment in the earth: and the islands shall wait for His law. Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called Thee in justice, and taken Thee by the hand, and preserved Thee. And I have given Thee for a covenant of the people, for a light of the Gentiles. That Thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.—Isaias xlii. 1–7.

VII.—Mystery.

The Holy Child is presented in the Temple at Jerusalem.

Jesu Infans dulcissime, in Templo a Matre Virgine presentatus, inter brachia a Simeone amplexatus, et ab Anna prophetissa Israeli revelatus, miserere nostri.

℟ Miserere, etc.

Ave Maria.

O sweetest Child Jesus, presented in the Temple by Thy Virgin Mother, taken up in his arms by holy Simeon, and declared to Israel by Anna the prophetess, have mercy upon us.

℟. Have mercy, etc.

Hail Mary

THE HOLY SCRIPTURE NARRATIVE.

And after the days of her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord, and to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves and two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the CHRIST of the Lord. And he came by the Spirit into the temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him in his arms, and blessed God, and said: Now thou dost dismiss Thy servant, O Lord, according to Thy word in peace: because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of Thy people Israel. And His father and mother were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years, who departed not from the temple by fastings and prayers, serving night and day. Now she at the same hour coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. —St. Luke ii. 22–39.

Prophecy of Isaias.

And He shall be a sanctification to you. But for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem. And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.—Isaias viii. 14, 15.

VIII.—Mystery.

King Herod, seeking the life of the Holy Child, murders the Innocents of Bethlehem.

Jesu Infans dulcissime, ab iniquo Herode ad mortem quæsitus, a Sancto Joseph in Egyptum cum Matre deportatus, a crudeli cæde sublatus, et præconiis Martyrum Innocentium glorificatus, miserere nostri.

R. Miserere nostri.
Ave Maria.

O sweetest Child Jesus, sought for to be put to death by the wicked Herod, taken down with Thy Mother by Saint Joseph into Egypt, saved from being cruelly murdered, and glorified by the praises of the Holy Innocents, have mercy upon us.

R. Have mercy on us.
Hail Mary.

Jesu, tibi sit gloria,
Qui natus es de Virgine
Cum Patre et almo Spiritu,
In sempiterna sæcula.

O Jesu, born of Virgin bright,
Immortal glory be to Thee.
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christus prope est nobis.

R. Venite, adoremus
Pater Noster.

V. Christ is nigh unto us.

R. Come, let us adore
Our Father.

THE HOLY SCRIPTURE NARRATIVE.

And after the wise men were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. Who arose, and took the Child and His mother by night, and retired into Egypt: and He was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my Son. Then Herod perceiving that he was deluded by the wise men, was exceedingly angry: and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.—St. Matthew ii. 13–19.

Narrative from the Visions of Sister Emmerich of Dulmen.

To-day, toward noon, I saw the mothers coming with their children of two years old and under to Jerusalem, from Hebron, Bethlehem, and a third place, where Herod had sent his soldiers. Several had two children, and were riding on asses; they came in high spirits, expecting to receive the prizes which had been promised them.

At the entrance of the lower court the soldiers took their children from them, and carried them into the yard, where about twenty were engaged in killing them, by cutting their throats, and running them through the heart with their spears. They did not undress them, but murdered them as they were, and then, taking them by a leg or an arm, they threw them in a heap. It was a horrible sight.

IX.—Mystery.

The Sojourn in Egypt.

Jesu Infans dulcissime, in Egypto cum Maria Sanctissima et Patriarcha Sancto Joseph usque ad obitum Herodis commoratus, miserere nostri.

R. Miserere, etc.

Ave Maria.

O sweetest Child Jesus, who stayedst in Egypt with Thy most Holy Mother Mary and the Holy Patriarch Joseph, until the death of Herod, have mercy upon us.

R. Have mercy, etc.

Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

Joseph arose and took the Holy Child and His mother by night, and retired into Egypt, and He was there till the death of Herod. —St. Matthew ii. 14.

From the Visions of Sister Emmerich of Dulmen.

After a stay of about eighteen months, Jesus being then two years old, the Holy Family quitted Heliopolis, owing to the scarcity of employment for St. Joseph, and the many persecutions they had to endure. They directed their course to Memphis. As they were passing by a little town no great distance from Heliopolis, an idol fell down and broke in pieces: a violent hubbub ensued among the idolatrous priests, who surrounded the Holy Family and threatened them. One of the number, however, remonstrated, and said to the rest, that they would be doing better if they were to recommend themselves to the God of these good people. He reminded them of the

plagues that had come upon their ancestors at the time that they persecuted the people to whom the Holy Family belonged; specially mentioning the death of the first-born in each family the night that they left the country. After hearing what he said, they allowed the Holy Family to pass on unharmed.

X.—Mystery.

The Holy Child is brought back to Nazareth.

Jesu Infans dulcissime, ex Egypto cum parentibus in terram Israel reversus, multos labores in itinere perpessus et in civitatem Nazareth ingressus, miserere nostri.

R. Miserere, etc.

Ave Maria.

O sweetest Child Jesus, who didst return with Thy parents out of Egypt into the land of Israel, and enduring many hardships by the way, didst enter the township of Nazareth, have mercy on us.

R. Have mercy, etc.

Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise and take the Child and His mother, and go into the land of Israel, for they are dead that sought the life of the Child. Who arose, and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarite.—St. Matthew ii. 19–23.

From Dr. Sepp's Life of Christ.

After the death of Herod the Great, Herod Archelaus, who succeeded him, massacred three thousand Jews; so that the people petitioned the Emperor of Rome to be rid of him. St. Joseph left Egypt by the direct route, and came to Gaza, where he remained some time. Fearing from all that he heard of the cruelty of the new Herod to pass direct through Hebron and Jerusalem, he took the Holy Child along the road by the seacoast as far as Tyre; from thence, turning to the right over the plains of Megiddo, he reached Nazareth after an absence of two years and a half.

XI.—Mystery.

***The Holy Child is** subject to Mary His Mother and St. Joseph, in the Holy House at Nazareth.*

Jesu Infans dulcissime, in sancta Nazarena domo subditus parentibus sanctissime commoratus, paupertate et laboribus fatigatus, in sapienciæ ætatis et gratiæ profectu confortatus, miserere nostri.

R. Miserere, etc.

Ave Maria.

O sweetest Child Jesus, who didst live most holily in the sacred house at Nazareth, subject to Thy parents, wearied with poverty and labor, and daily growing in years, wisdom, and grace, have mercy upon us.

R. Have mercy, etc.

Hail Mary.

HISTORICAL NARRATIVE.

St. Joseph and the Blessed Mary, being returned from the land of Egypt to Nazareth, suffer extreme poverty, and St. Joseph for the support of the Holy Family resumes his trade of carpenter. The Holy Child Jesus also begins to assist St. Joseph in his workshop, and thus helps to earn a support for His mother. The Holy Child is not sent to school, for His parents are too poor, and He must work; but He grows both in age and wisdom, and is in favor with God and man, setting an example of most holy obedience to His Blessed Mother and St. Joseph.

Prophecy of Isaias that the Peace and Joy of the Holy Family in Nazareth should be Multiplied in the Families of the Church.

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon Him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And He shall be filled with the spirit of the fear of the Lord: He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But He shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And justice shall be the girdle of His loins: and faith the girdle of His reins. The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf, and the lion, and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the

asp: and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.—Isaias xi. 1–9.

XII.—Mystery.

The Holy Child is found among the Doctors in the Temple.

Jesu Infans dulcissime, in Jerusalem duodennis ductus, a parentibus cum dolore quæsitus, et post triduum cum gaudio inter Doctores inventus, miserere nostri.

R. Miserere, etc.

Ave Maria.

O sweetest Child Jesus, who at the age of twelve years wast brought to Jerusalem, sought for by Thy sorrowing parents, and after three days, to their great joy, found among the Doctors in the Temple, have mercy on us.

R. Have mercy, etc.

Hail Mary.

During the Octave of the Nativity.

Et verbum caro factum est. Alleluia.
Et habitavit in nobis. Alleluia.

And the word was made flesh. Alleluia.
And dwelt among us. Alleluia.

N. B.—During the rest of the year Alleluia is omitted.

During the Octave of the Epiphany.

Christus manifestavit se nobis. Alleluia.
Venite, adoremus. Alleluia.

Christ hath manifested himself to us. Alleluia.
Come, let us adore. Alleluia.

Oremus.

Omnipotens sempiterne Deus, Domine cœli et terræ, qui te revelas parvulis, concede, quæsumus, ut nos sacrosancta Filii tui Infantis Jesu mysteria digno honore recolentes, et digna imitatione sectantes, ad regnum cœlorum promissum parvulis pervenire valeamus, per eum dem Dominum nostrum Jesum Christum Filium tuum qui tecum vivit, etc.

R. Amen.

Let us Pray.

Almighty and everlasting God, Lord of Heaven and Earth, who revealest Thyself to little ones, grant, we beseech Thee, that we, duly meditating these most sacred mysteries of Thy Son the Holy Child Jesus, and worthily following the same, may be brought to the kingdom of heaven that is promised unto little ones, through the same Jesus Christ Thy Son Our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God for evermore, world without end.

R. Amen.

THE HOLY SCRIPTURE NARRATIVE.

And His parents went every year to Jerusalem, at the solemn day of the pasch. And when He was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them: How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the words that He spoke unto them. And He went down with them, and came into Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age, and in grace with God and men.—St. Luke ii. 41–52.

The Devotion of the Seven Dolors of the Blessed Virgin

TRANSLATED BY

THE REV. HENRY FORMBY

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INDULGENCES ATTACHED TO THE DEVOTION OF THE SEVEN DOLORS.

By a rescript of Pius VII., dated 14th January, 1815, three hundred days of indulgence, applicable to the faithful departed, are granted to all Christians who devoutly recite the Devotion to the Seven Dolors, in any approved translation.

N. B.—The Devotion to which these indulgences is attached is merely the prayer in honor of each Dolor, and the single Hail Mary following it. The Holy Scripture Narrative and the Meditation form no part either of it or the Rosary, as regards gaining the Indulgences.

The First Dolor of the Blessed Virgin.

The Prophecy of Holy Simeon.

PRAYER.*

O Mary, Mother of Sorrows, I grieve for the affliction which thy tender heart endured in the prophecy of the aged Simeon. O dearest Mother, by the bitter grief of thy most afflicted heart, I pray thee, obtain for me the virtue of humility, and the gift of the spirit of a holy fear of God. Hail Mary, etc.

If it be wished to combine the Rosary of the Seven Dolors with this devotion, here will follow one Our Father and seven times Hail Mary. The following act of contrition may be said in the way of preparation:

ACT OF CONTRITION.

O my Lord Jesus Christ, the only object of my love, behold me prostrate before Thee, all confounded with the remembrance of the

many grievous injuries I have done Thee. I repent, for the love of Thee, from the depth of my heart. I implore Thy forgiveness for my sins; moved by the thought of Thy most infinite goodness, I hate and detest them above all things. O that I had died a thousand times, rather than that I should have offended Thee! and from henceforward I resolve to part with life in a thousand ways rather than offend Thee any more. O my crucified Jesus, I firmly purpose, as early as I can, to cleanse my soul in Thy Blood through Thy Sacrament of Penance. And thou most loving Virgin, Mother of Mercy and refuge of sinners, by thy most bitter sorrows, I beg of thee to obtain for me the pardon of my sins; and while now about to pray, according to the intention of the Sovereign Pontiffs, to gain the indulgences granted to this your Holy Rosary, I will firmly hope with them to obtain the remission of the punishment justly due to my sins.

The Prophecy of the Holy Simeon.

And Simeon blessed them, and said to Mary His Mother: Behold, this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.—St. Luke ii.

MEDITATION.

O my soul, place thyself in spirit with the Blessed Mary in the courts of the House of her God. Behold this sweet Virgin Mother, watching her Divine and first-born Son in the arms of the holy Simeon; see her drinking in his prophetic words—"A light for the revelation of the Gentiles, and the glory of His people Israel." Yet, sweetest Mother, what is this that the aged seer goes on to say? "This Child is set for the falling of many in Israel, and for a sign that shall be contradicted." "A sword shall pierce through thine own soul, that the thoughts of many hearts may be revealed."

Ah, what is this the holy prophet foretells?—the "Glory of Israel contradicted," "thine own soul pierced through." Most blessed of women, can this be the joy which the man of God wishes thee for being chosen among all the fellows to be the Mother of Him, whom to have once seen is to be "let depart in peace"? "My son," said the wise man, "when thou drawest near to God, prepare thy soul for temptation." But, O sweetest of mothers, surely and of a truth "this law must be for others, not thee." The Lord of all will be to

thee, His Mother, thy shield and buckler, and as it were the shadow of a great rock in a weary land—He will surely keep thee as the apple of His eye; thousands shall fall beside thee and ten thousand at thy right hand, but no suffering shall come nigh thee.

Ah, no! it is the holy will of God, that the cup of suffering should come even to thee, His Mother, and in the midst of thy joy. O Mother of Sorrows, whensoever it may seem good to my God to show to me what He wills me also to suffer for His sake, obtain for me, I pray thee, the grace to follow thy blest example of meek and perfect resignation to His most holy and blessed will.

The Second Dolor of the Blessed Virgin.

The Flight into Egypt.

PRAYER.

O Mary, Mother of Sorrows, I grieve for the pains which thy most tender heart endured in thy flight and sojourn in Egypt. O dearest Mother, by this bitter grief of thy most sorrowing heart, I pray thee, obtain for me the virtue of generosity, especially to the poor, and the gift of the spirit of piety. Hail Mary, etc.

If the Rosary is said, Our Father and seven times Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And after the wise men were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His Mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. Who arose, and took the Child and His Mother by night, and retired into Egypt; and He was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my Son. Then Herod, perceiving that he was deluded by the wise men, was exceedingly angry: and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.—St. Matthew ii. 13–19.

MEDITATION.

O my God, enable me to place myself in company with the Blessed Mary and her Divine Son, as they are journeying under the care of the holy Joseph down to the land of Egypt.

O God, what a change from the gladness and exultation of the song of the Magnificat, which filled the heart of the holy Elizabeth with joy! "He hath taken up Israel His Son, remembering His mercy: as He spake unto our forefathers, Abraham, and his seed for ever." Thou art the Lord our God, who broughtest Thy people Israel out of the land of Egypt and out of the house of bondage. Thou leddest Thy people Israel through the Red Sea, that they might never return to that basest of kingdoms. Thou forbadest the king of Thy people ever to lead them back to Egypt. Thou saidst by Thy prophet Isaias, "Woe to them that go down to Egypt for help." And now, when Herod seeks the life of the young Child to destroy Him, Thou commandest the holy Joseph, saying: "Arise, and take the Child and His Mother, and fly into Egypt, and be there until I shall tell thee." O my God, send not the Blessed Mary and Thy Son to this accursed land of shameful diseases, which Thou Thyself visited with plagues of lice and ulcerous sores. Thou heardest the prayer of Thy servant Lot, fleeing from out of Sodom, and gavest him the place of refuge which he begged for. O, if there must needs be a flight from the power of cruel Herod, still send not the lily flower of Israel, whose fragrance is sweeter than balsam or cinnamon, to the land of the slave and the accursed. Some city of the Gentiles will open its gates in honor, to welcome the Mother of their long-expected Prophet and Redeemer. Yet, O my God, Thy holy will be done. If Thou art pleased of Thy great wisdom that the sweet flower of Israel should be the Mother of Sorrows, make me, I beseech Thee, to share her sorrow. Let me go down with her in meekness and patience to the land of shame and misery, and let me, like her, wait, calm and resigned, until it shall please Thee in Thy mercy to call Thy Child out of His sorrow and affliction.

The Third Dolor of the Blessed Virgin.

The Loss of the Child Jesus for Three Days.

PRAYER.

O Mary, Mother of Sorrows, I grieve for the anguish which thine anxious heart endured for the loss of thy beloved Son, Jesus. O

dearest Mother, I pray thee by the pains of thy so deeply agitated heart, obtain for me the virtue of charity, and the gift of the spirit of knowledge. Hail Mary, etc.

Or if the Rosary is said, Our Father and seven times Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And His parents went every year to Jerusalem, at the solemn day of the pasch. An when He was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them: How is it that you sought Me? did you not know that I must be about My Father's business? And they understood not the words that He spoke unto them. And He went down with them and came into Nazareth, and was subject to them. And Jesus advanced in wisdom and age, and in grace with God and men.—St. Luke ii. 41–52.

MEDITATION.

O my soul, betake thyself in spirit into the companionship of the Blessed Mary, as she has turned from her journey homeward and is now going about the streets of Jerusalem seeking from house to house among her kinsfolk to hear tidings of her lost Jesus. "I sought Him whom my soul loveth, I sought Him and found Him not: I will rise and will go about the city. In the streets and in the broad-ways I will seek Him whom my soul loveth: I sought Him and I found Him not. The watchmen who kept the city found me: Have you seen Him whom my soul loveth?"

"If Thou withdraw Thyself, as very often Thou art wont," says the "Imitation of Christ," "Thy servant shall not be able to run the way of Thy commandments, but he shall bow the knee and beat his

breast, for it is not now with him as it was yesterday and the day before, when Thy lamp shone over his head, and he was safe from trial under the shadow of Thy wings."

"O Father of Justice, and ever to be praised, the hour is come when Thy servant must be tried. O ever to be loved Father, it is fitting that at this hour Thy servant should suffer something for Thy sake."

O most afflicted Mother, whensoever this hour of suffering may come to me, obtain for me, I pray thee, the grace to think of thy most sorrowing search for thy lost Jesus, and to resign myself with thee and the blessed Joseph into the hands of my God, till it shall please Him, in His own good time, to turn my hour of temptation, sorrow, and dryness of spirit into joy and gladness.

The Fourth Dolor of the Blessed Virgin.

Jesus carries His Cross to Mount Calvary.

PRAYER.

O Mary, Mother of Sorrows, I grieve for the anguish which thy maternal heart suffered on meeting Jesus bearing His cross. Dearest Mother, by thy most loving heart, thus borne down with misery, I pray thee obtain for me the virtue of patience, and the gift of the spirit of fortitude. Hail Mary, etc.

Or if the Rosary is said, Our Father and seven times Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha; and there followed Him a great multitude of people, and of women, who bewailed and lamented Him; but Jesus, turning to them, said, Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children; for behold the days shall come wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?

MEDITATION.

O my God, enable me to place myself, in spirit, by the side of the Blessed Virgin as she is standing at the corner of some street in the

city of Jerusalem, waiting the issue of the trial of her Jesus before the supreme court of Pilate. A rude rabble are pouring forth from the governor's palace; sounds of deep hatred and malignant triumph break upon her ear; there is the confused noise of a multitude sweeping by, as they are making for the high ground to the west of the city, known as the "Tyburn Hill" of Jerusalem, the Mount Calvary, or place of execution. What at length does this most afflicted Mother see? Her Divine Son Jesus carrying the heavy cross, on which she knew at a glance that He was shortly to be nailed! Her gentle Jesus driven on between two thieves, who were about to suffer their death for murder and highway robbery!

"Ah," thinks this sorrowing Mother, "my Son Jesus! because Thou leddest Thy people through the wilderness for forty years, because Thou didst feed them with manna and broughtest them into this goodly land, is it for this that they have made ready a cross for Thee, their Redeemer?

"O my Son Jesus, because Thou broughtest them out of the land of Egypt, and drownedst Pharaoh for them in the Red Sea, is it for this that they have delivered Thee over to the will of the chief priests?"

O Mother of Sorrows, by this moment of bitter agony when thou first sawest thy Son Jesus carrying His heavy cross, I pray thee obtain for me the grace, that these His divine words may be stored up in my heart: "Whoso will be My disciple, let him take up his cross and follow Me."

The Fifth Dolor of the Blessed Virgin.

Jesus is nailed to the Cross.

PRAYER.

O Mary, Mother of Sorrows, I grieve for the agony which thy generous heart endured, when thou stoodest by thine own Son in the hands of His executioners. O dearest Mother, by the sorrows of thy agonized heart, I pray thee obtain for me the virtue of temperance and the gift of the spirit of counsel. Hail Mary, etc.

Or if the Rosary is said, Our Father and seven times Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And they came to the place that is called Golgotha, which is the place of Calvary, and they gave Him wine to drink mingled with

gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched Him; and they put over His head His cause written: THIS IS JESUS, THE KING OF THE JEWS.

MEDITATION.

O my God, enable me to be present in spirit with the Blessed Mother of Thy Son, as she stands on Mount Calvary, having followed her own Jesus on His dolorous way, that she might see Him nailed to His cross, and behold Him give His life for the sins of the world which He had made. This most sorrowing Mother now beholds Him stripped of His garments, stretched upon the cross; she hears the blows of the hammer driving the nails through His hands and feet, she sees the cross reared aloft and hears it quiver under the weight of its beloved burden as it falls into the hole in the rock made ready to receive it; she notices malice, satisfaction, and triumph stamped on the faces of the high priests and elders of the people; she sees them sitting down to wag their heads, while they taunt her Son, and say: "He saved others, himself he cannot save. Let him come down now from the cross, and we will believe upon him." And then she thinks:

"O my Son Jesus, because Thou didst choose this people and made them Thy most beautiful vineyard, is it for this that they have made themselves bitter against Thee, and have given Thee vinegar to drink in Thy thirst, and have pierced Thy side through with a spear?

"O my Son Jesus, because Thou gavest to them water to drink from the rock of salvation, is it for this that they have given Thee to drink vinegar mingled with gall?

"O my Son Jesus, because Thou hast raised up this people with Thy strong might, and hast exalted them to great honor, is it for this that they have lifted Thee up upon the tree of the cross?"

O most sorrowing Mother, obtain for me the grace ever to remember this warning of thy Divine Son: "Whoso shall be ashamed of Me and of My words, in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when He shall come in the glory of His Father with the holy angels" (Mark viii. 38).

The Sixth Dolor of the Blessed Virgin.

Jesus, having been pierced with a Spear, is taken down from the Cross and anointed for Burial.

PRAYER.

O Mary, Mother of Sorrows, I grieve for the blow which thy affectionate heart endured when the spear pierced the side of thy Jesus, and transfixed at the same time thy own most tender heart. Dearest Mother, by thy heart thus pierced through, I pray thee obtain for me the virtue of brotherly charity, and the gift of the spirit of understanding. Hail Mary, etc.

Or if the Rosary is said, Our Father and seven times Hail Mary.

THE HOLY SCRIPTURE NARRATIVE.

And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and doings), of Arimathea, a city of Judea; who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus, and taking Him down, he wrapped Him in fine linen, and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

MEDITATION.

O my God, enable me to place myself in spirit with the Blessed Mother of Thy Son, as she is bending in company with the holy women over the dead body of her Jesus, taken down from the cross. It is finished! The life of the Good Shepherd has been taken away, as the ransom for that of His sinful people: the just has died for the unjust. He hath been offered because He Himself willed it.

"O all ye that pass by," thinks this most afflicted Mother, "attend, and see if there be any sorrow like unto my sorrow, for the Lord hath made a vintage of me, as He spoke in the day of His fierce anger: from above He hath sent fire into my bones and hath chastised me; He hath spread a net for my feet, He hath turned me back, He hath made me desolate, wasted with sorrow, all the day long. Therefore do I weep, mine eyes run down with water, because the comforter, the relief of my soul, is taken from me, my Son is desolate before me, for the enemy hath prevailed!"

O most sorrowful Mother, obtain for me, I pray thee, the grace ever to bear in mind those words of thy Divine Son in which He says: "He that loveth his life shall lose it, and he that hateth his life in this world keepeth it unto life eternal" (John vi. 95).

The Seventh Dolor of the Blessed Virgin.

Jesus is laid in the Tomb.

PRAYER.

O Mary, Mother of Sorrows, I grieve for the misery which thy most loving heart endured in the burial of thy dear Son. Dearest Mother, by the dolor of thy most sacred heart, as thou drainedst to the very dregs thy cup of bitterness, I pray thee obtain for me the virtue of diligence, and the gift of the spirit of wisdom. Hail Mary, etc.

V. Pray for us, O Virgin Mother of Sorrows.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O Lord Jesus Christ, we beseech Thee that the Blessed Virgin Mary, Thy Mother, whose most sacred soul was pierced by the sword of grief in the hour of Thy Passion, may ever intercede for us both now and in the hour of our death; for Thine own sake, O Jesus Christ, Saviour of the world, who with the Father and the Holy Ghost liveth and reigneth ever one God, world without end.

R. Amen.

Or if the Rosary is said, Our Father and seven times Hail Mary.

Then say three Hail Mary, etc., in honor of the tears shed by the Blessed Virgin in her dolors, to obtain a true sorrow for our sins, and for the better gaining of the holy indulgences; then add the *V.* and Collect as above.

MEDITATION.

O my God, enable me to place myself in spirit beside the Blessed Mother of Thy Son, as she kneels to give a last kiss to the lips of her Jesus while the holy company are preparing to lay Him in the tomb. The chief priests and elders are gone to their homes to make ready for the Passover, not knowing that the true "Paschal Lamb," a bone of whom has not been broken, has been slain by their consent; the crowd is dispersed, the soldiers have withdrawn to their station

in the city, and the holy company of the few friends of Jesus is gathered round the tomb in the rock wherein never man was laid, busy with their spices and fine linen.

"Ah," thinks this most sorrowing Mother, "my Son is dead; an evil beast hath devoured him: I will go down with my Son mourning to the grave. Call me no longer Noemi, 'beautiful;' but call me Mara, 'bitterness;' for the Lord Almighty hath quite filled me with bitterness. I went out full, and the Lord hath brought me back empty; wherefore then do you call me 'beautiful' whom the Lord hath humbled and the Almighty hath afflicted?"

O most afflicted Mother, obtain for me the grace, that as this thy beloved Son Jesus became obedient unto death, even the death of the Cross, for my sake, so for His sake, O most Blessed Mother, I may rise with Him to newness of life, and so faithfully conform in this evil world to His most blessed will, that I may be found worthy to obtain a place with thee and Him in that world where there shall be no more sorrow, but He shall Himself wipe away the tears from every eye. Amen.

SOME OF THE INDULGENCES ATTACHED TO THE ROSARY OF THE SEVEN DOLORS.

In order that all the faithful may be encouraged to bear the sorrows of the Blessed Virgin in continual remembrance, and to live in a manner conformable thereto, Clement XII., in the Bull *Unigeniti*, 12th December, 1734, besides confirming all the special indulgences granted by his predecessors, confers other indulgences in perpetuity, as follows: (1) To whoever shall recite the said Rosary each day without intermission for the space of one month, and having confessed and communicated, shall pray for Holy Church, etc., a plenary indulgence and remission of all sins. (2) For whoever, after having duly repented and confessed, or at least having the full purpose of confessing, shall recite the aforesaid Rosary, one hundred years of indulgence for each time. (3) For those who are in the habit of carrying about one of these rosaries, and of reciting it frequently in addition to going to their confession and communion, ten years of indulgence for every time that they assist at mass or a sermon, accompany the Blessed Sacrament, reconcile enemies, bring sinners to repentance, or, who, reciting seven Paters and Aves, do

at the same time any spiritual or temporal work in honor of our Lord Jesus Christ, or the Blessed Virgin, or any patron saint.

The above indulgences may be applied in behalf of the faithful departed, and have been confirmed by Benedict XIV. and Clement XIII.

N. B.—In order to obtain them it is necessary that the Rosaries be blessed by Superiors of the Order of the Servants of Mary, or others having faculties, and after being blessed they cannot be sold nor lent to any other person with the intention of communicating the indulgences to them, in which case they immediately forfeit the indulgences, according to the brief of Benedict XIV. (See the *Raccolta delle Indulgenze*).

THE HYMN, "STABAT MATER."

Stabat Mater dolorosa
Juxta crucem lacrymosa
Dum pendebat Filius.

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

Through her heart His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had passed.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Oh, how sad and sore distressed
Was that Mother highly blest
Of the sole-begotten One!

Quæ mœrebat et dolebat
Pia Mater dum videbat
Nati pœnas incliti.

Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?

Is there one who would not weep,
Whelm'd in miseries so deep
Christ's dear Mother to behold?

Quis non posset contristari,
Christi Matrem contemplari,
Dolentem cum Filio?

Can the human heart refrain
From partaking in her pain,—
In that Mother's pain untold?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent:

Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

For the sins of His own nation
Saw Him hang in desolation,
Till His spirit forth He sent.

Eia Mater, fons amoris,
Me sentire vim doloris,
Fac ut tecum lugeam.

O thou Mother, fount of love!
Touch my spirit from above,
Make my heart with thine accord.

Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Make me feel as thou hast felt—
Make my soul to glow and melt
With the love of Christ my Lord.

Sancta Mater, istud agas,
Crucifixi fige plagas
Corde meo valide.

Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

Juxta crucem tecum stare,
Et me tecum sociare
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari
Et cruore Filii.

Flammis ne urar succensus,
Per te, Virgo, sim defensus,
In die judicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.

Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria. Amen.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.

Let me mingle tears with thee,
Mourning Him who mourned for me
All the days that I may live.

By the Cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.

Virgin of all virgins best,
Listen to my fond request,
Let me share thy grief divine.

Let me to my latest breath
In my body bear the death
Of that dying Son of thine.

Wounded with His every wound,
Steep my soul till it have swooned
In His very blood away.

Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful judgment-day.

Christ, when Thou shalt call me hence,
Be Thy Mother my defence,
Be Thy Cross my victory.

While my body here decays,
May my soul Thy goodness praise
Safe in Paradise with Thee.

ST. VERONICA AND THE HOLY FACE.

THE LITANY OF THE HOLY FACE

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

O divine Face first adored by Mary and Joseph,

Have mercy on us! (After each exclamation.)

O adorable Face, which in the stable of Bethlehem enraptured the angels, the shepherds, and the Wise Men,

O adorable Face, which in the temple filled the hearts of Simeon and Anna with love,

O adorable Face, in Thine infancy bathed with tears,

O adorable Face, which in the temple astonished the doctors of the law,

O adorable Face, more glorious than the sun, more lovely than the moon, more brilliant than the stars,

O adorable Face, sweeter than flowers of spring,

O adorable Face, more precious than silver or gold or diamonds,

O adorable Face, whose expression was all divine,

O adorable Face, noble in every feature,

O adorable Face, delight of saints and angels,

O adorable Face, masterpiece of the Holy Spirit, with which the Father was well pleased,

O adorable Face, delight of Mary and Joseph,

O adorable Face, mirror of the divine perfections,

O adorable Face, whose beauty is ever old and ever new,

O adorable Face, appeasing the anger of God,

O adorable Face, making the devils to tremble,

O adorable Face, treasure of grace and benediction,

O adorable Face, exposed to the heat and cold, and bathed with sweat and the dust of the road,

O adorable Face, attracting just and sinners by Thy modesty and sweetness,

O adorable Face, embracing little children with the kiss of love,

O adorable Face, mournful and weeping at the tomb of Lazarus,

O adorable Face, brilliant as the sun, and shining with glory on Mt. Thabor,

O adorable Face, sorrowing over Jerusalem,

O adorable Face, prostrate in the dust in the Garden of Olives,

O adorable Face, covered with sweat and blood,

O adorable Face, kissed by the traitor Judas,

O adorable Face, struck by a servant, blindfolded, and profaned by sacrilegious hands,

O adorable Face, soiled with spittle and bruised with buffets and blows,

O adorable Face, whose glance wounded the heart of St. Peter with repentant love,

O adorable Face, maintaining Thy serenity under the sentence of death,

O adorable Face, falling under the heavy weight of the cross,

O adorable Face, worthy of supreme adoration,

O adorable Face, wiped with a veil by Veronica on the way to Calvary,

O adorable Face, hanging on the cross,

O adorable Face, crowned with thorns,

O adorable Face, with eyes filled with tears and blood,

O adorable Face, whose lips were touched with vinegar and gall,

O adorable Face, oppressed with the weight of the sins of the world,

O adorable Face, covered with the sad shades of death,

O adorable Face, washed, anointed, and bound in a linen cloth,

O adorable Face, inclosed in the sepulchre,

O adorable Face, resplendent with glory and beauty on the day of the resurrection,

O adorable Face, radiant with light in Thine ascension,

O adorable Face, hidden in the divine Eucharist,

O adorable Face, which in the latter day shall come in great power and majesty,

O adorable Face, which shall fill the just with joy for all eternity,

Have mercy on us!

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
Have mercy on us, O Lord.

I adore Thee, I love Thee, O Jesus, my Saviour, outraged anew by blasphemies, and I offer Thee, through the heart of Thy ever-blessed Mother, the sweet incense of the adorations of angels and of saints. I pray Thee by Thy Holy Face to repair in me and in all men Thine image disfigured by sin. Amen.

THE LOVE AND PASSION

OF

OUR LORD AND SAVIOUR JESUS CHRIST

INCLUDING

DEVOUT REFLECTIONS ON THE SEVEN WORDS ON THE CROSS
AND THE FIVE SACRED WOUNDS

BY

SAINT ALPHONSUS

With an Introduction by

HIS EMINENCE CARDINAL VAUGHAN

DEARLY BELOVED CHILDREN:—I affectionately and earnestly commend to you this little Book on the Love and Sufferings of our Blessed Lord, by St. Alphonsus. It will help you to love God.

Love moves and governs all things. Tell me what you love, and I will tell you what you are. If your love is for the world, you are its slave. If your love is for Jesus Christ, you are free; you are becoming conformed to His Image: your conversation, that is your life and conduct even here below, are continually in heaven.

Jesus Christ is alone worthy of your whole heart. But you cannot love Him, if you do not know Him. It is not enough to know that "God so loved the world as to give His only-begotten Son," that "He emptied Himself out," and that "He laid down His life for His flock." We must know the details of His sufferings, if we would know the excess of His love.

To the Jews these details were a stumbling-block, and to the Greeks they appeared sheer nonsense—for they could not understand the love of a God atoning for sin by death, and enduring by choice shame and dishonor in order to win our love. But for us, our Faith, Hope, and Love are centred in Jesus Crucified.

I.—DEVOTION TO THE LOVE AND PASSION WAS THE DEVOTION OF THE SAINTS.

1. To think over the sufferings and Passion of her beloved Son was the constant occupation of the Blessed Virgin Mary from the moment

Simeon foretold the sword of sorrow which should transfix her Immaculate Heart until she was assumed unto Heaven. Tradition assures us that after His Ascension, she frequently visited all the scenes of Our Lord's Passion. How could the thought of the Dolors and of that Passion in which she had shared so fully ever depart from her mind and heart?

2. It was the great devotion of St. Peter, who never could think of it without weeping. He had been taught to contemplate it by Our Lord Himself, who frequently spoke of what He was to suffer, and once rebuked him for putting away the thought. He had heard Him commune on Thabor with Moses and Elias on "the Excess"—the excess of love and suffering "He was to accomplish in Jerusalem." He had heard Him declare how He longed for His Passion, and how He was straitened with a desire for this baptism of blood. St. Peter constantly preached the sufferings of Our Lord, as may be seen in the Book of Acts, in his Epistles, and still more in the details of his Gospel, as written by St. Mark.

3. It was the great devotion of St. Paul, who said: "I judge not myself to know anything among you but Jesus Christ, and Him crucified" (1 Cor. ii. 2). "I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord" (Phil. iii. 8). "With Christ I am nailed to the Cross; and I live, now not I, but Christ liveth in me, who loved me and delivered Himself for me" (Gal. ii. 19).

The Passion was the great devotion of all the Evangelists and Apostles, and of all the great servants of God.

4. "Nothing," says St. Augustine, "conduces more certainly to our salvation than to be continually turning over in our mind all that the Son of God suffered for us. In all my trials and necessities I have never found a better remedy than the Wounds of Jesus Christ." And he adds "that the Cross was not only the bed on which Christ died, but the pulpit from which He taught us to follow His example; and that a single tear shed over the Passion is worth more than a pilgrimage to Jerusalem or a year of fasting on bread and water." "I owe," cries out St. Ambrose, "far more to Thy Passion, by which Thou has redeemed me, than to Thy Omnipotence, by which Thou hast created me."

5. St. Charles Borromeo could never preach a sermon without seasoning it in some way or other with reference to the sufferings of Jesus Christ. He ordained that the Passion should be preached every Friday in the Cathedral, and twice a week in the Church of

San Sepulcro. "The sorrows and sufferings of Christ," he said, "are the medicine for all our infirmities. But of what avail to have medicines in the pharmacy if we do not use them? And so the Passion of Our Lord will profit us little, will cure no sickness, and expel no disease, unless we apply it to our souls. The Lord commanded that the "spices" should be "beaten all into very small powder" (Exod. 30) in order to bring out their virtue; and the heat of the mustard seed is not felt until it is bruised and broken. So no one can taste the fragrance, the sweetness, and the heat that are to be found in the Passion unless he carefully break it up into details by meditation. The tepidity and coldness which we witness in these unhappy days is the consequence of forgetfulness of the Passion (Hom. 101).

6. St. Ignatius became almost blind with weeping over the sufferings and love of our blessed Lord. The sight of a Crucifix used to send St. John of the Cross into a rapture of love. The Passion was his usual subject of meditation, and he was always recommending it to others. He used to say that "to suffer for God is the true characteristic of love for God," so that when Our Lord said to him, "What reward askest thou for all thou hast suffered for me?" he replied, "*Pati et contemni pro Te.*" No Cross, no Crown. St. Teresa used to think with horror of the advice once given her not to meditate on the Passion but on the Divinity instead. And St. Francis of Sales used to say that love not based on the sufferings of Our Lord is feeble and uncertain.

7. St. Thomas Aquinas, when calling one day upon St. Bonaventure in his cell, asked him what was the secret of his talent in writing such beautiful lessons? Bonaventure pointed to his Crucifix, black with the kisses he had given it, and said: "This is the Book that has taught me all I know and all I write."

8. The Crucifix was the continual object of the contemplations of St. Francis of Assisi. It was the knowledge and love of his Crucifix that made him equal to a Seraph in Divine love. One day they found him crying, moaning, and shedding tears, and they asked him what was the matter. "What ails me?" replied the Saint; "I weep over the sorrows and insults inflicted on my Lord, and my sorrow increases as I think of the ingratitude of men, who neither love Him nor give Him a thought." He bore the stigmata of Our Lord's wounds in his hands and feet and side, and was in perpetual pain. When he heard a lamb bleat, he was touched with pity and sorrow as he thought of the death of the Lamb of God, and he was con-

stantly preaching on the Passion, and urging his brethren never to tire of meditating on the love and sufferings of the Son of God.

9. "The devotions of all devotions," says St. Alphonsus, "are the love of Jesus Christ and the frequent thought of the love which this most amiable Redeemer has borne and still bears to us." And elsewhere he says (Life, vol. ii., p. 67): "I implore each of you to ask from Jesus Christ His holy love, because without that all your resolutions will be useless; and to obtain this holy love think continually on the Passion of Our Lord, meditate upon it every day, and practise the Way of the Cross whenever you can. It gives great pleasure to Jesus Christ when we meditate on His sorrows and sufferings. If we do this often, it will be impossible not to be filled with His love."

II.—This Little Book on the Love and Passion.

I have chosen the following Considerations and Affections on the Passion, and offer them to you for three reasons:

1. Because they are the Considerations and Affections of a Saint.*

2. Because St. Alphonsus wrote them for the people as well as for himself, and they are exceedingly practical and simple.

3. Because they will teach you how to pray, and how to love our blessed Saviour. Many people are frightened at the word "meditation," and think it something dry, difficult, and scientific. This is because they do not know that meditation consists simply in sweetly employing the mind and heart upon the truths of revelation. St. Alphonsus teaches us by example how to use our mind and heart in prayer, and he has made it easy to meditate on the Love and Passion of Our Lord.

He says: "While I am writing this book [his "Reflections on the Passion"], I am in my seventy-seventh year, and near my death. I make my poor meditations upon them, reading some part of them, that when the last hour of my life shall have arrived, I may find myself carefully keeping my crucified Jesus before my eyes, for He is all my hope." As the Saint tells us, he drew these Reflections from the Gospels.

"The contemplations which devout authors," he says in his preface, "have made and written on the Passion, are useful and beautiful; but certainly a single word from the sacred Scriptures makes a greater impression on a Christian than a hundred and a thousand contemplations and revelations ascribed to certain holy souls; for the

* A few little omissions and additions have been made.

ST. FRANCIS OF ASSISI.

Legend of St. Francis of Assisi

THE blessed St. Francis was born at Assisi in Umbria, in 1182. He early resolved to aim at Christian perfection. He renounced all legal claim to his rich inheritance and even divested himself of his clothing, saying to his father: "Hitherto I have called you father on earth; but now I say with more confidence, 'Our Father, who art in heaven,' in whom I place my hope and treasure."

It is related by St. Bonaventure that on September 15th, 1224, in a most secret place, with Brother Leo of his Order, on Mount Alverno, St. Francis had a vision of a seraph with six wings, between which appeared the figure of a man crucified, with hands stretched out and nailed to a cross. Two wings of the seraph covered his head, two concealed his body, and with two he could fly. The familiar presence of his Lord under the figure of a seraph gave him excessive joy, but the sorrowful sight of his crucifixion pierced his soul with a sword of compassion. After a secret and intimate conversation the vision retired. His own body appeared to have received exteriorly the image of the crucifix. His hands and feet seemed to have been bored through with four wounds, pierced with nails of hard flesh; they were seen in the palms of his hands and the upper part of his insteps. A red wound, as if made with a lance, appeared in his right side, and this often threw out blood which stained his tunic.

St. Francis, with great humility, always tried to conceal these stigmata from sight, but they were disclosed after his death, and Pope Alexander IV. declared that he himself had seen them. Fifty friars, St. Clare, and all her sisters saw and kissed the five wounds after his death, which occurred October 4th, 1226. He was canonized by Pope Gregory IX. in 1228, after the attestation of this event and of many miracles performed by him.

CHAPLET OF THE FIVE WOUNDS

This chaplet consists of five sets of beads, each set containing five beads. On each of these beads the *Glory be to the Father* is to be said, in memory of the five wounds of Our Lord Jesus Christ. At the end of each set one *Hail Mary* is to be added, in honor of Our Lady of Sorrows.

The Sovereign Pontiff, Leo XII., by a decree of the S. Cong. of Indulgences, December 20th, 1823, granted to all the faithful who shall say this chaplet with at least contrite heart and devotion:

AN INDULGENCE OF ONE YEAR, once a day.

A PLENARY INDULGENCE, on one of the Fridays in March, and on the feasts of the finding and of the exaltation of the holy cross, or on one day during the octaves of the feasts, to all those who shall say this chaplet as directed above, at least ten times in each month, if, being truly penitent, after confession and communion, they shall pray for the intention of His Holiness.

To gain these indulgences the chaplets must be blessed by the Father-General of the Passionists, or by some priest of the same Congregation appointed for that purpose.—*Raccolta, p. 119.*

Scriptures assure us that whatever they attest is certain with the certainty of Divine faith. Hence, I have resolved, for the benefit and consolation of souls enamored of Jesus Christ, to arrange in order, and to relate in simple language (adding a few brief reflections and affections), what the holy evangelists say of the Passion of Jesus Christ. They supply abundant matter for the meditations of a hundred and a thousand years, and at the same time the most powerful motives to inflame us with holy charity toward our most loving Redeemer."

III.—How and When to Use this Little Book on the Love and Passion.

In order to use this little book with profit you must remember that the Catechism teaches us as to whom it was that suffered and died for us.

It was the Person of God the Son who died for us, because in Jesus Christ there is only one Person, viz., the Person of the Eternal Son of God. He suffered in His human, not in His Divine nature, for in Jesus Christ there are two natures—the human, which has a body and soul like ours, and was fashioned in its creation to suffer, and the Divine, which is Self-existent, Eternal, and in every perfection Infinite. His human nature, from the moment of the Incarnation, was absolutely and inseparably united to the Divine nature, so that no union can be conceived more intimate, unless it be the union of the Three Divine Persons of the Blessed Trinity. God died for us in His human nature.

1. First then, before you begin to meditate, reflect who it was that loved and suffered, and for whom. It was "the Son of God who loved me and delivered Himself for me" (Gal. ii. 19).

2. Next reflect that you are in His presence, and that He is looking at you.

3. Tell Him you are sorry for your sins, and ask Him for light and grace.

4. Beg of the Blessed Virgin to pray for you, so that you may sympathize with her in the sufferings of her Son and love Him with her.

5. Introduce into your reflections and prayers the thought of your predominant or besetting sin or failing, or of the virtue you particularly require.

Then read a chapter, or part of a chapter, leisurely through,

pausing on each thought or affection, like the bee, so long as you find food in it for heart or mind. You can do this in the morning, or when you come home from work at night. Perhaps a chapter might be read aloud to all the family every night in Lent. . . .

IV.—Use of Your Crucifix.

Keep a Crucifix, and kiss and adore every day the Five Precious Wounds. Let your kisses and your prayers be like pearls and precious stones, which you never tire of setting in each of the Five Wounds of your Saviour—in the Wounds of the Feet, for having so long and so wearily followed after you; in the Wound of the Left Hand, for having so often lifted you up and carried you; in the Wound of the Right Hand, for having so often blessed and absolved you; in the Wound of the Sacred Heart, for being a Furnace of Love, always open to receive you with love and forgiveness.

Finally, do not forget to pray for the Conversion of Sinners, and of non-Catholics to the Faith. "He hath spread forth His hands to them all the day long" (Is.). Our Lord pleads with His Father for grace that they may be reconciled to the Church which He established in His Blood, and become subject to His Vicar, whom He commissioned to feed the Sheep and the Lambs of the entire Flock.

Take, then, this little book on the Love and Passion of Jesus. It will teach you the hatred of sin and the love of God. "Father Camillus," said a poor workman one day to Saint Camillus de Lellis, "you are a Saint, teach me to become a Saint." "Are you really in earnest?" replied the Saint. "Indeed, I am," said Bernardino; "indeed, I am." "Then take this little book on the Life and Sufferings of Jesus, read a chapter of it every day, and try to imitate what you read." Bernardino took the book, read a chapter every day, and advanced to such great sanctity that both St. Camillus and St. Ignatius thought that miracles might easily be wrought at his tomb, and he was buried in the Gesù in Rome. May this little book be of similar use to you.

Wishing you every grace, I am

Your faithful and devoted Servant and Father,

✠ Herbert, Bishop of Salford.

Jesus in His Passion, as Foreseen by the Prophet Isaias.

"Who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before him,

and as a root out of a thirsty ground; there is no beauty in Him nor comeliness; and we have seen Him, and there was no sightliness that we should be desirous of Him. Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity; and His look was as it were hidden and despised, whereupon we esteemed Him not. Surely He hath borne our infirmities, and carried our sorrows, and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities; He was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed. But we like sheep have gone astray, every one hath turned aside into his own way; and the Lord hath laid on Him the iniquity of us all. He was offered because it was His own will, and He opened not His mouth. He was led as a sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth; for the wickedness of my people have I struck Him. He hath done no iniquity, neither was there deceit in His mouth. The Lord was pleased to bruise Him in iniquity. If He shall lay down His life for sins, He shall see a long-lived seed. I will distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and He was reputed with the wicked; and He hath borne the sins of many, and hath prayed for His transgressors."—Isaias liii.

CONSIDERATIONS:

By S. Alphonsus.

CHAPTER I.

Jesus Enters Jerusalem.

1. "Behold thy King cometh to thee, meek, and sitting on an ass, and a colt, the foal of her that is used to the yoke" (Mat. xxi. 5). Our Redeemer, at the approach of the time of His passion, sets out from Bethania for Jerusalem. Let us here consider the humility of Jesus Christ, who is the King of heaven, in condescending to enter that city sitting on an ass. O Jerusalem, behold thy King comes to thee in humility and meekness. Be not afraid that He

comes to rule over thee, and to take possession of thy riches; for He comes all love and mercy to save thee, and to purchase life for thee by His own death. The people, who, for some time, entertained a veneration for Him on account of His miracles, and particularly of the last which He wrought, in raising Lazarus from the dead, go out to meet Him. Some strew their garments on the way before Him, others spread out branches of trees to do Him honor. Oh! who would have ever imagined that that Lord who was received with so many honors should have to appear in a few days with a cross on His shoulders, as a criminal condemned to death?

Didst Thou then, my dear Jesus, wish to make this glorious entry, that the greater the honor with which Thou wast received, the more ignominicus might be Thy Passion and Death? The praises which this ungrateful city now gives Thee will be changed into insults and maledictions. They now say: "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord" (Mat. xxi. 9). Glory to Thee, O Son of David; be forever blessed, since Thou comest for our welfare in the name of the Lord. And afterward they will raise their voice and exclaim: "Away with Him, away with Him, crucify Him, crucify Him." Pilate (they will say), take away this miscreant from before our eyes: crucify Him, and do not leave Him any longer in our view. Now they spread their garments before Thee, but they will afterward strip Thee of Thy clothes in order to scourge and crucify Thee. They now take branches of palm to spread them under Thy feet, but afterward they will take branches of thorns to pierce Thy head. Now they pour so many benedictions upon Thee, and afterward they will load Thee with contumely and blasphemies. Go then, my soul, and say to Him with love and gratitude: "Blessed is He that cometh in the name of the Lord." My beloved Redeemer, be forever blessed, since Thou art come to save us: if Thou hadst not come, we should be all lost.

2. "And when He drew near the city, He wept over it" (Luke xix. 41). When Jesus approached the unhappy city of Jerusalem, He looked at it, and wept over its ingratitude and destruction. Ah, my Lord, in weeping over the ingratitude of Jerusalem, Thou didst also weep over my ingratitude and the destruction of my soul. My beloved Redeemer, Thou didst weep at the sight of the injury I have done myself in banishing Thee from my soul, and in constraining Thee to condemn me to hell after Thou hadst died for my salvation. Ah, leave weeping to me, for I alone should weep at the thought of

the injury I have offered to Thee, in offending Thee and separating myself from Thee after Thou hadst loved me so tenderly. Eternal Father, for the sake of the tears which Thy Son then shed over me, give me sorrow for my sins. And Thou, O loving and tender heart of my Jesus, have mercy on me, for I detest above all things the offences I have given Thee, and I resolve to love nothing but Thee.

3. After this entry into Jerusalem, Jesus labored the entire day in preaching and curing the sick: but in the evening there was no one to invite Him to sleep in his house: and therefore He was obliged to return to Bethania. My sweet Lord, if others banish Thee, I will not banish Thee. There was once an unhappy time when I ungratefully banished Thee from my soul: but now I set a greater value on being united with Thee than on the possession of all the kingdoms of the earth. Ah, my God, who shall be able ever again to separate me from Thy love?

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER II.

The Council of the Jews and the Treachery of Judas.

1. "The chief priests, therefore, and the Pharisees gathered a council, and said: What do we, for this man doth many miracles?" (John xi. 47). Behold how, at the very time that Jesus Christ was employed in working miracles for the benefit of all, the first personages of the city assembled to plan the death of the Author of life. Behold what the impious Caiphas said: "It is expedient for you that one man should die for the people, and that the whole nation perish not" (John xi. 50). From that day, says St. John, they sought a means of putting Jesus to death. Ah, Jews, fear not; this your Redeemer does not fly away; no, He has come on earth to die, and by His Death to deliver you and all men from eternal death!

2. But behold Judas presents himself to the chief priests, and says: "What will you give me, and I will deliver Him unto you?" (Matt. xxvi. 15). Oh, how great was the joy with which the Jews exulted through the hatred they bore to Jesus Christ, when they saw that one of His own disciples offered to betray Him, and to deliver Him into their hands! Let us here consider the exultation of hell

when a soul that has served Jesus Christ for several years betrays Him for some miserable good, or some vile pleasure.

But, O Judas, since you wish to sell your God, at least demand the price which He is worth. He is an Infinite God, and is therefore worth an infinite price. But, O God! you conclude the sale for thirty pieces of silver. "But they appointed him thirty pieces of silver" (*ibid.*). Ah, my unhappy soul, leave Judas, and turn thy thoughts on thyself. Tell me for what price hast thou so often sold the grace of God to the devil? Ah, my Jesus, I am ashamed to appear before Thee, when I think of the injuries I have done Thee. How very often have I turned my back upon Thee, and preferred to Thee some temporal interest, the indulgence of some caprice, or a momentary and vile pleasure? I knew that by such a sin I should lose Thy friendship, and I voluntarily exchanged Thy friendship for nothing. Oh, that I had died rather than offered Thee so great an outrage! My Jesus, I repent with my whole heart; I could wish to die of sorrow for it.

3. Let us here consider the benignity of Jesus Christ, who, though He knew the appointment which Judas had made, does not banish him from His presence when He saw him, nor look at him with an unfriendly eye, but admits him into His society, and even to His table, and reminds him of his treachery, for the sole purpose of making him enter into himself. When He saw him obstinate, He even prostrated Himself before him, and washed his feet in order to soften his heart. Ah, my Jesus, I see that Thou dost treat me in the same manner. I have despised and betrayed Thee, and Thou dost not cast me off. Thou dost regard me with love, Thou dost admit me even to the table of the Holy Communion. My dear Saviour, oh, that I had always loved Thee. How shall I be ever again able to depart from Thy feet, and renounce Thy love and friendship for a vile pleasure, or any earthly gain?

If you love Him, harden not your heart, like Judas, to the Divine inspiration; confess and receive Him.

CHAPTER III.

The Last Supper of Jesus with His Disciples.

1. "Jesus knowing that His hour was come to pass out of this world to the Father; having loved His own who were in the world, He loved them unto the end" (John xiii. 1). Knowing that the time

of His death and departure from this world was come, and having hitherto loved men even to excess, He wished then to give them the last and the greatest proof of His love. Behold Him seated at the table, all on fire with charity, turning to His disciples and saying: "With desire I have desired to eat this pasch with you" (Luke xxii. 15). My disciples (and He then said the same to us all), know that I have desired nothing during My whole life but to eat this last supper with you; for after it I shall go to sacrifice My life for your salvation.

Then, O my Jesus, dost Thou desire so ardently to give Thy life for us, thy miserable creatures? Ah! this Thy desire inflames our hearts with a desire to suffer and die for the love of Thee, since Thou dost condescend to suffer and die for the love of us. O beloved Redeemer, make known to us what Thou willest from us: we are willing to please Thee in all things. We sigh to give Thee pleasure, to correspond at least in part to Thy great love for us. Increase always more and more, this blessed flame within us: may it make us forget the world and ourselves, that from this day forward we may think only of pleasing Thy most affectionate heart.

2. Behold at table the Paschal lamb, the figure of our Saviour: as the former was consumed at supper, so, on the following day, the world was to behold on the altar of the cross, Jesus Christ, the Lamb of God, consumed by torments.

"He, therefore, leaning on the breast of Jesus" (John xiii. 25). Happy thou, O beloved John, who leaning thy head on the bosom of Jesus, didst there understand the tenderness of the love of this loving Redeemer for the souls that love Him! Ah, my sweet Lord, Thou has frequently favored me with a similar grace. Yes, I, too, have felt the tenderness of Thy affection for me, when Thou didst console me with heavenly lights and spiritual sweetness; but after all Thy favors I have not been faithful to Thee. Ah, permit me not to live any longer ungrateful to Thy goodness. I wish to be all Thine; accept me and assist me.

3. "He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded" (John xiii. 4, 5). My soul, behold Thy Jesus, rising from the table, laying aside His garments, taking a white cloth and girding Himself with it: He afterward puts water into a basin, kneels down before His disciples, and begins to wash their feet. Then the Sovereign of the universe, the Only-Begotten of God, humbled Himself so as to wash the feet of

His creatures. O angels, what do you say? It would have been a great favor if Jesus Christ had permitted them, as He did Magdalene, to wash His Divine feet with their tears. But no; He wished to place Himself at the feet of His servants in order to leave us at the end of His life this great example of humility, and this proof of the great love He bears to men. And, O Lord, shall we be always so proud as not to be able to bear a word of contempt, or the smallest inattention, without instantly feeling resentment, and thinking of seeking revenge, after we had by our sins deserved to be trampled on by the devils in hell? Ah, my Jesus, Thy example has rendered humiliations and insults, not only bearable, but acceptable to us. I purpose henceforth to bear every injury and affront for the love of Thee; to be charitably humble and readily to serve those who may be inferior to me in position.

If you love Him, let your Confessions be very humble and very contrite.

CHAPTER VI.

On the Institution of the Most Holy Sacrament.

1. "And while they were at supper, Jesus took bread, and blessed and broke it, and gave to His disciples, and said: Take ye and eat, this is My body" (Matt. xxvi. 26). After the washing of the feet, an act of humility, the practice of which Jesus recommended to His disciples, He took His garments, and sitting down again to table, wished to give men the last proof of the tender love He had for them, and that was the institution of the Most Holy Sacrament of the Altar. He took for that purpose, bread, consecrated it, broke it, and gave it to His disciples, saying: "Take and eat, this is My Body." He then recommended them, as often as they should communicate, to remember the death which He suffered for their sake. "As often as you shall eat this Bread, you shall show the death of the Lord" (1 Cor. xi. 26).

2. Jesus Christ did then what a dying prince, who tenderly loved his spouse, would do: He selects among all his gems and jewels the most beautiful and costly, he then calls his spouse and says to her: O my dear spouse, I am going to die, and that thou mayest not forget me, I leave thee this gem as a memorial of me and of my love; when thou dost look at it, remember me and the love I have borne thee. "No tongue," says St. Peter of Alcantara, in his meditations, "is able to express the greatness of the love which Jesus bears to

every soul. Hence, that His absence might not be an occasion of forgetting Him, He left, before His departure from this world, to His spouse, this Most Holy Sacrament, in which He Himself remained, wishing that between them there should be no other pledge than Himself to keep alive their remembrance of Him." We may then imagine how pleasing it is to Jesus Christ that we remember His Passion, since He has instituted the Sacrament of the Altar that we may preserve a continual remembrance of the immense love which He has shown us in His death.

O my Jesus, O God enamored of souls, has Thy affection for men enraptured Thee to such a degree as to make Thyself their food? Tell me what more remains for Thee to do in order to constrain us to love Thee? In the Holy Communion Thou givest Thyself to us entirely and without reserve: it is then but just that we give our whole being unreservedly to Thee. I wish to be all Thine, I wish to love nothing but Thee, my God. Thou hast said that he who eats Thy flesh lives only for Thee. "He that eateth me, the same also shall live by me" (John vi. 58). Since, then, Thou hast so often permitted me to eat Thy flesh, make me die to myself, that I may live only for Thee, only to serve Thee, and give Thee pleasure. My Jesus, I wish to fix all my affections in Thee: assist me to be faithful to Thee.

3. St. Paul remarks the time in which Jesus Christ instituted this great Sacrament, and says: "The Lord Jesus, the same night in which he was betrayed, took bread, and, giving thanks, broke, and said: Take ye and eat: this is My body" (1 Cor. xi. 23, 24). O God, on the very night in which men were preparing to put Him to death, the loving Redeemer prepared for us this Bread of life and of love to unite us entirely to Himself, as He declared when He said: "He that eateth My flesh abideth in Me, and I in Him." O love of my soul, worthy of infinite love! Thou canst not give greater proof of Thy affection and tender love for me. Ah, draw me entirely to Thyself: if I know not how to give Thee my whole heart, take it Thou to Thyself. Ah, my Jesus, when shall I be all Thine, as Thou dost make Thyself all mine when I receive Thee in this Sacrament of love? Ah, enlighten me, and unfold to me always more and more Thy sweet and lovely qualities, which render Thee so worthy of love, that I may be always more and more enamored of Thee, and may be wholly employed in serving and pleasing Thee. I love Thee, O my Sovereign good, my joy, my love, my all.

If you love Him, receive Him more frequently and more devoutly.

CHAPTER V.

Jesus Prays in the Garden and Sweats Blood.

1. "And a hymn being said, they went out unto Mount Olivet. Then Jesus came with them into a country place which is called Gethsemani" (Matt. xxvi. 30, 36). As soon as they had said grace, Jesus leaves the supper room with His disciples, goes into the garden of Gethsemani, and there under the olive trees and in the shadows cast by the full Paschal moon begins to pray: but, alas, at the commencement of His prayer He is assailed with a great fear, an oppressive weariness, and an overwhelming sadness. "He began to fear and to be heavy," says St. Mark (xiv. 33). St. Matthew adds: "He began to grow sorrowful and to be sad" (xxvi. 37). Hence, our Redeemer, overwhelmed with sadness, said that His blessed soul was sorrowful even unto death. "*Tristis est anima mea usque ad mortem*" (Mark xiv. 34.) Then was presented before Him the melancholy scene of all the torments and ignominies which were prepared for Him. In His Passion these afflicted Him one by one; but in the garden, the Buffets, the Spittle, the Scourges, the Thorns, the Nails, and the Reproaches which He was to suffer, came all together to torment Him. He there embraced them all, but in embracing them, He trembled, He agonized, and He prayed. "And being in agony, He prayed the longer" (Luke xxii. 43).

But my Jesus, who compels Thee to submit to such torments? The love, He answers, which I bear to men, constrains Me to endure them. Ah, how great must have been the astonishment of heaven at the sight of Omnipotence become weak, of the Joy of paradise oppressed with sadness! A God afflicted! And why? To save men, His own creatures. In the garden He offered the first sacrifice: Jesus was the victim, love was the priest, and the ardor of His affection for men was the blessed fire with which the sacrifice was consummated. "My Father, if it be possible, let this chalice pass from Me" (Matt. xxvi. 39). Thus Jesus prayed. My Father, He says, if it be possible, save Me from drinking this bitter chalice. But He prayed thus, not so much to be delivered from the torments He was to endure, as to make us understand the pain which He suffered and embraced for the love of us. He prayed thus, also, to teach us that in tribulations we may ask God to deliver us from them, but that we should, at the same time, conform entirely to His

Divine will, and say with Him: "Nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 39). And during the whole time of His prayer, He repeated the same petition. "Thy will be done; and He prayed the third time, saying the self-same word" (*ibid.* 42, 44). Yes, my Lord, for Thy sake I embrace all the crosses which Thou wilt send me. Thou, an innocent, hast suffered for my sake, and shall I, a sinner, after having so often deserved hell, refuse to suffer in order to please Thee, and to obtain from Thee the pardon of my sins and Thy grace? "Not as I will, but as Thou wilt: let not my will, but Thine, be always done."

2. "He fell flat on the ground" (Mark xvi. 35). In His prayer in the garden, Jesus fell prostrate on the ground, because, seeing himself clothed with the filthy garment of all our sins, He felt ashamed to raise His eyes to heaven. My dear Redeemer, I could not dare to ask pardon of so many insults which I have committed against Thee, if Thy sufferings did not give me confidence. Eternal Father, look on the face of Thy Christ: look not on my iniquities, behold this Thy beloved Son, trembling, agonizing, and sweating blood in order to obtain Thy pardon for me. "And His sweat became as drops of blood, trickling down upon the ground" (Luke xxii. 44). Behold Him, and have pity on me.

3. But, my Jesus, in this garden there are no blows, no spittle to dishonor Thee, no executioners to scourge Thee, no thorns, no nails to torture Thee: what then extracts so much blood from Thee? Ah! I understand Thee; it was not the foresight of Thy approaching sufferings that then afflicted Thee so grievously; for to suffer these pains Thou didst spontaneously offer Thyself. "He was offered because it was His own will" (Isa. liii. 7). It was the sight of my sins; these formed the cruel press which forced so much blood from Thy sacred veins. Hence, it was not the executioners, nor the nails, nor the thorns, that were cruel and barbarous toward Thee: no, my sins, which made Thee sorrowful in the garden, were Thy barbarous and cruel executioners, my sweet Redeemer.

Then, in Thy great affliction, I, too, have added to Thy sorrows, and have grievously afflicted Thee by the weight of my sins. Had I been guilty of fewer sins, Thou wouldst have suffered less. Behold then the return I have made for Thy love in dying for me. I have added to Thy great sufferings! My beloved Lord, I repent of having offended Thee, I am sorry for my sins, but my sorrow is not great; I could wish for sorrow that would take away my life. Ah! through the bitter agony which Thou didst suffer in the garden, give

me a portion of that abhorrence which Thou didst then feel for my sins. And if my ingratitude was then a cause of affliction to Thee, grant that I may now please Thee by my love. Yes, my Jesus, I love Thee with my whole heart. I love Thee more than myself, and for Thy love I renounce all the pleasures and goods of this earth. Thou alone art, and shall always be, my only good and my only love.

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER VI.

Jesus is Taken and Bound.

1. "Rise up, let us go. Behold he that will betray Me is at hand" (Mark xiv. 42). Knowing that Judas, along with the Jews and soldiers who came to capture Him, were at hand, the Redeemer, still bathed in the sweat of death, rises with a pallid countenance, but with a heart all on fire with love, and goes to meet His enemies, in order to deliver Himself into their hands. Judas, immediately going up to him, said: "Hail, Rabbi; and he kissed Him" (Mark xiv.); and Jesus called him, to touch his heart even then, *Friend.* "Friend, whereunto art thou come?" (Matt. xxvi. 50) and He added, "Judas, dost thou betray the Son of man with a kiss?" (Luke xxii.). Jesus was accustomed to treat His Apostles as most dear friends, and to let them salute Him with the affection of a kiss. Imagine, O my soul, that Jesus then said to thee: Tell Me whom dost thou seek? Ah! my Lord, I will seek only Thee, not to betray Thee with a kiss by ever receiving Thee in mortal sin: but to kiss Thy sacred feet, to wash them with very tears of sorrow, with very tears of love.

2. They "took Jesus and bound Him" (John xviii.). Alas, a God bound! What should we say if we saw a king taken and bound in chains by his own servants? And what do we say now that we see a God in the hands of the rabble? O blessed cords that bound my Redeemer, bind me also to Him; but bind me so that I can never more withdraw myself from His love; bind my heart to His most holy will, so that henceforth I may wish only what He wishes.

Behold, O my soul, how one seizes His hands, another binds Him, and others insult and strike Him: the innocent Lamb permits

them to bind and strike Him as they please. He makes no effort to escape from their hands, He does not call for aid, He does not complain of so many injuries, nor does He ask why He is so maltreated. Behold the prediction of Isaias verified: "He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter" (Isa. liii. 7). He neither speaks nor complains; for He offered Himself to the Divine Justice in order to make satisfaction and to die for us; and therefore He permits Himself to be led as a sheep to the slaughter, without opening His mouth.

3. Behold Him in chains, dragged from the garden, in the midst of a tumultuous crowd, and brought in haste before the High Priest. And where are His disciples? What do they do? If they are unable to liberate Him from the hands of enemies, they surely accompany Him in order to defend His innocence before the judges, or at least to console Him by their presence. But no, the Gospel says: "Then His disciples leaving Him all fled away" (Mark xiv. 50). How great was the pain which Jesus Christ felt at seeing Himself forsaken and abandoned by His beloved disciples. Alas! Jesus then saw all those who, after having been specially favored by Him, would afterward abandon Him, and ungratefully turn their back upon Him. Ah, my Lord, I have been one of these unhappy souls, who having received so many graces, lights, and calls, have ungratefully forgotten and forsaken Thee. Accept me for the sake of Thy mercy, now that I return to Thee with a penitent and sorrowful heart, never again to leave Thee. Jesus, permit me never again to fly from Thee, either through fear or human respect.

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER VII.

Jesus is Presented to the High Priest, and is Condemned to Death.

1. "But they holding Jesus, led Him to Caiphas, the High Priest, where the scribes and the ancients were assembled" (Matt. xxvi. 57). Bound as a malefactor, our Saviour enters Jerusalem, where He was received a few days before with so much honor and

applause. He passes, during the night, through the streets, amid torches and lanterns; and such was the noise and tumult that all the citizens were given to understand that some notorious malefactor was conducted in chains by the officers of justice. The people run to the windows, and ask who is the prisoner. They are told that He is Jesus of Nazareth, who has been proved to be a seducer, an impostor, and worthy of death. But what must have been the sentiments of contempt and indignation which all felt when they saw Jesus Christ, who was hailed before as the Messiah, now imprisoned as an impostor by order of the judges? Oh! how each person changed his veneration into hatred, and, through shame of having saluted a malefactor as the Messiah, repented of having treated Him with honor.

Behold the Redeemer presented, as if in triumph, before Caiphas, who waited for his arrival, and was filled with joy when he saw Him alone and abandoned by His disciples. Behold, now, my soul, Thy sweet Lord, bound as a criminal, standing with downcast countenance, all meekness and humility, before the haughty pontiff. Behold that beautiful countenance, which, in the midst of so much contempt, and so many injuries, has not lost its natural serenity and sweetness. Ah, my Jesus, what shall I do, now that I see Thee surrounded, not by angels praising Thee, but by a vile rabble that hates and despises Thee? Can I continue to despise Thee as I have hitherto done? Ah! no, during the remainder of my life I wish to love Thee as Thou dost deserve. Thou shalt be my only love, my good, my all. My God and my all.

The impious High Priest interrogates Jesus regarding His disciples and doctrine, in order to find some grounds of condemnation against Him. Jesus humbly answers: "I have spoken to the world. Behold, they know what things I have said" (John xviii. 20). I have not spoken in secret, I have spoken in public; they who are present can bear witness to what I have said. He appeals to the testimony of His very enemies.

After an answer so just and meek, an insolent servant rushes forward through the crowd, and, as if to chastise Him for insolence to Caiphas, gives him a severe blow on the cheek, saying: Is it thus thou answerest the High Priest? "And when he had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest thou the High Priest so?" (John xviii. 22). O God, how could an answer so humble and modest merit so gross an insult? The unworthy pontiff sees it, and instead of rebuking the guilty ser-

vant, remains silent, and by his silence approves of his conduct. On receiving the blow, Jesus, in order to show that He was not wanting in respect to the High Priest, said: "If I have spoken evil, give testimony of the evil: but if well, why strikest thou Me?" (John xviii. 23). Ah, my loving Redeemer, Thou dost submit to all these affronts in order to atone for the insults which I have offered to the Divine Majesty by my sins. Ah, pardon me through the merit of the insults Thou hast suffered for my sake.

2. They "sought false witness against Jesus, that they might put Him to death, and they found not" (Matt. xxvi. 59). They seek for false witnesses in order to condemn the Saviour, but find none; hence the High Priest endeavors again to discover in the words of Jesus grounds for declaring Him guilty, and therefore says: "I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God" (Matt. xxvi. 63). When asked in the name of God, He confessed the truth, saying: "I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven" (Mark xiv. 62). "Then the High Priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy. What think you?" (Matt. xxvi. 65, 66). All the other priests immediately answered that He certainly deserved death: "But they answering said, He is guilty of death" (*ibid.* 66). Ah, my Jesus, Thy eternal Father pronounced the same sentence when Thou didst offer Thyself to atone for our sins. He then said: My Son, since Thou dost wish to make satisfaction for men, Thou art guilty of death, and therefore Thou shalt die.

3. "Then did they spit in His face, and buffet Him, and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee" (Matt. xxvi. 67). Then they all begin to maltreat Him, as a criminal already condemned to death, and deserving of all kinds of reproaches. Some spit in His face, others buffet Him, and others strike Him with their hands, and, blindfolding Him, "some began to spit on Him, and to cover His face" (Mark xiv. 65). They mock Him as a false prophet, saying: Since Thou art a prophet, guess who it is that has struck Thee. St. Jerome says that the ignominies and cruelties which our Lord suffered on that night were so manifold that they will not be all known till the day of judgment.

Then, my Jesus, on that night Thou hadst no rest; Thou wast the object of the derision and cruelty of that ferocious rabble. Even

Thy chief apostle Peter had denied Thee publicly to Thy extreme dishonor. How can you behold your Redeemer suffering such torments for your sake, and not love Him? Oh, God! how can they who believe, and reflect on the ignominies which, according to the Evangelists, Jesus has suffered for our sake, live in utter heedlessness of His love and not burn with the love of gratitude?

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER VIII.

Jesus Brought before Pilate, afterward before Herod: Barabbas Preferred.

1. "And when the morning was come, the chief priests and the ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor" (Matt. xxvii. 1, 2). In the morning the chief priests again declare Him deserving of death, and then bring Him before Pilate, to get Him condemned to the death of the cross. After having asked many questions as well of the Jews as of our Redeemer, Pilate felt convinced that Jesus was innocent, and that the accusations of His enemies were all calumnies. Hence, he went out and told the Jews that he found no ground for a condemnation. "He went out again to the Jews and saith to them: I find no cause in Him" (John xviii. 38). But afterward, seeing that the Jews were bent on the death of Jesus, and hearing that He was from Galilee, Pilate, to get rid of his embarrassment, "sent Him away to Herod" (Luke xxiii. 7).

Herod was delighted to see Jesus Christ in his court; he hoped that He would perform some miracles in his presence. Hence, he put many questions to Him; but Jesus remained silent, and gave no answer, thus reproving the vain curiosity of the haughty ruler. "And he questioned Him in many words. But He answered him nothing" (Luke xxiii. 9). Miserable the soul to whom the Lord speaks no longer. My Jesus, this I have deserved, because I have been deaf to Thy merciful inspirations, by which Thou hast so often called me to Thy love. I have deserved that Thou shouldst speak to me no longer, and that Thou shouldst abandon me: but no, my dear Redeemer, have pity on me and speak to me. "Speak, Lord, for

Thy servant heareth." Tell me what Thou willest from me; I wish to obey Thee, and to please Thee in all things.

2. But Herod felt indignant at the silence of Jesus. Regarding Him as a fool, he ordered Him to be clothed like a fool, through derision, in a white garment; and he despised Him with all his court; and after having thus treated Him with contempt and mockery, he sent Him back to Pilate. "And Herod with his army set Him at nought; and mocked Him, putting on Him a white garment, and sent Him back to Pilate" (Luke xxiii. 11). Behold how Jesus, clothed with that mock garment, is led through the streets of Jerusalem. O my despised Saviour, Thou wouldst submit even to the ignominy of being treated as a fool. O Christians, behold how the world treats the Eternal Wisdom. Happy the man who, treated by the world as a fool, wishes to know nothing but Jesus crucified, and says with St. Paul: "I judge not myself to know anything among you but Jesus Christ, and Him crucified" (1 Cor. ii. 2).

3. The Jews had a right to demand of the Roman governor the liberation of a criminal at the Paschal solemnity. Hence Pilate proposed to them Jesus and Barabbas, saying: "Whom will you that I release to you, Barabbas or Jesus?" (Matt. xxvii. 17). He felt certain that the people would prefer Jesus to Barabbas, who was a wicked man, a murderer, a public robber, and an object of universal abhorrence. But the people, instigated by the heads of the synagogue, instantly and without deliberation, demanded Barabbas. "But they said, Barabbas" (Matt. xxvii. 21). Being astonished, and at the same time indignant at seeing so great a miscreant preferred to an innocent man, Pilate said: "What shall I do with Jesus? They say all: Let Him be crucified. Pilate then said: What evil hath He done? But they cried out the more, saying: Let Him be crucified" (Matt. xxvii. 22, 23). This I have done when I have committed sin. I had then the choice of loving Thee or a vile pleasure; and I have answered, I wish for the pleasure and not for God. Thus I spoke, indeed, when I sinned; but I now say that I prefer Thee, my Jesus, to all the pleasures and riches of the world. O my Jesus, I love Thee above every other good. Teach me always to prefer Thee.

As Jesus and Barabbas were proposed to the people, so it was proposed to the Eternal Father to save His Son or sinful man. The Eternal Father answered: Let My Son die, and let sinful man be saved. This the Apostle has declared: "He spared not even His own Son, but delivered Him up for us all" (Rom. viii. 32). The Father

would not spare His own Son, but consigned Him to death for us all. Yes, God has so loved the world that for its salvation He delivered His only begotten Son to torments and death. "God so loved the world as to give His only-begotten Son" (John iii. 16). Hence, Holy Church exclaims: "O wonderful condescension of Thy mercy in our regard! O inestimable love of charity! To redeem a slave Thou hast delivered up Thy Son" (*In Exultet*, on H. Sat.). O admirable condescension of Thy mercy, O my God! O inconceivable tenderness of love! To ransom a slave, Thou has condemned Thy Son! O holy faith! How is it possible for him who believes this not to be all fire with love of a God who loves men so tenderly! O that we had always before our eyes this infinite charity of God.

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER IX.

Jesus is Scourged at the Pillar.

1. "Then therefore Pilate took Jesus and scourged Him" (John xix. 1). Seeing that the two means He had taken of saving the innocent Jesus from the Jews, viz.: sending Him to Herod, and proposing Him along with Barabbas, had failed, he tried another—he ordered Him to be scourged, intending afterward to release Him. "You have," he said, "presented unto me this man, and behold, I, having examined Him before you, find no cause in this man. No, nor Herod either. I will chastise Him, therefore, and release Him" (Luke xxiii.). Yet, to satisfy you, I will punish Him, and will afterward release Him. O God! what an injustice! He declares Him perfectly innocent: I find no cause in this man, but I condemn Him to be chastised! O my Jesus, Thou art innocent, but I am guilty; and since Thou dost wish to make satisfaction to the Divine Justice for my sins, it is not unjust; no, it is just that Thou be punished.

What, O Pilate, is the chastisement to which Thou dost condemn this innocent? Dost Thou condemn Him to be scourged? Dost thou sentence an innocent man to a punishment so cruel and so shameful? Yes, he commanded Him to be scourged: "Then, therefore, Pilate took Jesus and scourged Him" (John xix. 1). Behold, O my soul, how, after this most iniquitous order, the officers of justice seize

with fury the meek Lamb, conduct Him amid shouts and yells of triumph to the hall, and bind Him to the pillar. And what does Jesus do? With humble submission He accepts this painful and ignominious punishment in satisfaction for our sins. Behold how they take the lash in their hands, and, when the signal is given, raise their arms, and begin to scourge every part of His sacred body. O executioners, you have erred; this man is not guilty; it is I, it is I, by my sins of the flesh, it is I that have deserved these scourges.

The virginal body of Jesus first appears all livid, and then begins to send forth blood from every member. Alas! the executioners, after having lacerated the whole body, continue without mercy to lash the wounds already inflicted, and to add pain to pain. "They have added to the grief of my wounds" (Ps. lxviii. 27). O my soul, wilt thou be one of those who look with indifference on thy God torn with scourges? Reflect on His sufferings, but still more on the love with which thy sweet Lord submits to such excruciating torture for thy sake.

In His scourging Jesus certainly thought of thee. O God! had He borne but a single stripe for thy sake, thou shouldst burn with love for Him, and say: A God has suffered Himself to be struck for my sake! In atonement for my sins He has permitted His flesh to be mangled. "He was wounded for our iniquities, He was bruised for our sins" (Is. liii. 5). Alas! says the same Prophet, the most beautiful of men has been entirely disfigured by my sins: "There is no beauty in Him, nor comeliness; and we have seen Him, and there was no sightliness" (*ibid.* liii. 2). The scourges have so deformed Him that He can be no longer recognized: "His look was as it were hidden and despised, whereupon we esteemed Him not" (Is. liii. 3). He is reduced to such misery that He appears like a leper covered with wounds from head to foot: "And we thought Him as it were a leper, and as one struck by God and afflicted" (v. 4). And why all this? Because this loving Redeemer wished to suffer the pains that were due to our sins. "Surely He hath borne our infirmities, and carried our sorrows" (v. 4). Blessed for ever be Thy mercy, O my Jesus, who didst voluntarily submit Thyself to torments in order to deliver me from eternal torment. Oh! miserable and unhappy the soul that does not repent of the sins of the flesh; that will not live for a God who has thus proved His love of man.

3. But how does our Saviour act while the executioners scourge Him? He neither speaks, nor complains; but He interiorly weeps and laments over our many and grievous crimes, and offers His

scourging to His Father to satisfy His justice outraged by our sins. "Like a lamb without voice before his shearer, so openeth He not His mouth" (Is. liii. 7). Innocent Lamb, these barbarians shear Thee not of wool, but of Thy flesh. Behold Thy baptism of blood: "I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?" (Luke xii. 50). Go my soul and wash thyself in the Precious Blood with which that floor is bathed. Every wound in Thy body is a testimony of the affection Thou hast for me. Every wound demands my love. A single drop was sufficient to save me: but Thou hast given me all without reserve, that I might give myself to Thee without reserve. Yes, my Jesus, I give my whole being to Thee without any reserve: help me to be faithful to Thee.

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER X.

Jesus is Crowned with Thorns and Treated as a Mock King.

1. "Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band, and stripping Him, they put a scarlet cloak about Him: and platting a crown of thorns, they put it on His head, and a reed in His right hand" (Matt. xxvii. 27, etc.). Let us now consider the other torments which the soldiers inflicted on our tortured Lord. The entire band is assembled, they put on His shoulders a scarlet cloak (which was an old mantle worn by soldiers over their armor), as the emblem of royalty; they place in His hand a reed for a sceptre, and for a crown they intertwined branches of long, sharp, hard thorns, and pressed them down like a helmet or hat over the entire head. And, because by the pressure of their hands the thorns did not enter deep enough into His sacred head, which was already wounded by the scourges, they took a reed, and spitting in His face, beat with all their might the cruel crown into the head of Jesus. "And spitting on Him, they took the reed and struck His head" (Matt. xxvii. 30).

O thorns, O ungrateful creatures, what is it you do? Do you thus torment your Creator? But why reprove the thorns? O sinful thoughts of men, O thoughts of pride, O thoughts of ambition, O

thoughts of impurity, O sinful thoughts, it was you that pierced the head of my Redeemer. It was you that formed His crown of thorns. I now detest these sinful thoughts, and abhor them more than death or any other evil. To you, O thorns, consecrated with the blood of the Son of God, I again turn with humble heart: ah, pierce this soul of mine with sorrow for having offended so good a God. And since Thou, O Jesus my love, hast suffered so much for me, detach me from creatures and from myself, so that I may be able to say with truth that I am no longer mine, that I belong to Thee alone, and am all Thine.

2. O afflicted Saviour, O king of the world, to what do I see Thee reduced? I behold Thee a king of mockery and sorrow! the laughing-stock of all Jerusalem! From the wounded head of our Lord streams of blood flow down His face and breast. His beautiful head and hair are clotted with blood. His heavenly face, His eyes, His beard, are covered and filled with blood. He frequently breathes forth deep sighs and compresses His eyes through anguish, but without a word, suffering and accepting all with patience for the love of us. "Who, when He was reviled, did not revile: when He suffered, He threatened not; but delivered Himself to him that judged Him unjustly" (1 Peter ii. 23). The prediction of Jeremias is verified. "He shall give His cheek to him that striketh Him, He shall be filled with reproaches" (Lam. iii. 30).

3. But, O soldiers, you are not yet satisfied; or rather we sinners are not satisfied, for "bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews" (Matt. xxvii. 29). St. John adds: "They gave Him blows" (xix. 3). After having thus tormented Him and clothed Him as a mock king, they kneel before Him in derision, and say: We salute Thee, O king of the Jews. Then, rising up, they laugh at Him, mock Him, and buffet Him. O God! the sacred head of Jesus is all wounded by the punctures of the thorns, so that every motion produces the pangs of death. Thus every buffet and blow and the horrid noise they make, the shouts and curses they salute Him with, increase every moment the agony of the pain in His head, and still more the agony He endures in His soul for the cursing and bad language used by so many of the creatures He was redeeming. Go my soul, and do thou at least confess thy Saviour to be what He really is, the Lord of the universe: see how thou canst mend thy life, if it be only to prove thy gratitude.

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER XI.

Pilate shows Jesus to the People, saying: "Behold the Man."

1. "Pilate, therefore, went forth again, and saith to them: Behold the man" (John xix. 4, 5). When Jesus was brought before Pilate, after the scourging and crowning with thorns, Pilate looked at Him, and, seeing Him so mangled and deformed, felt persuaded that he could move the people to pity by merely exposing Him to their view. Hence, he went forth to the balcony, bringing with him our afflicted Saviour, and said to the people: "Behold the man:" as if he said: O Jews, be content with what this innocent man has already suffered: Behold the man, behold the man whom you suspected of wishing to become your king: behold Him, see the miserable condition to which He is reduced. What fear can you now have? It is impossible for Him to recover from His wounds. Let Him go and die in His own house: He has but a short time to live.

"Jesus, therefore, came forth, bearing the crown of thorns, and the purple garment" (John xix. 5). Behold, O my soul, on that balcony, thy Lord bound and dragged out by a soldier: behold Him half naked, covered with wounds and blood, His flesh all torn and hanging in pieces: behold Him clothed with a rag of purple which only excites derision, and carrying that barbarous crown which continues to torment Him. Behold the state to which thy Pastor is reduced, in order to find thee, his lost sheep. My Jesus, in how many characters do men exhibit Thee, but all in order to add to Thy pain and ignominy! Ah, my sweet Redeemer, Thou dost excite the compassion of the beasts of the forest, and still Thou dost not find mercy. Behold the answer of the people: "When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him" (John xix. 6). But what shall they say on the day of judgment when they shall see Him gloriously seated as Judge on a throne of light? But, alas, my Jesus, I, too, once said: Crucify Him, crucify Him, when I offended Thee by my sins. But, O God of my soul, I now am sorry for them above all things, and I love Thee above every good. Pardon me through the merits of Thy Passion, and grant that on the last day I may see Thee appeased, and not enraged against me.

While Pilate showed Jesus to the Jews, saying, "Behold the man," the Eternal Father from heaven invited us to look on Jesus in the miserable state to which He was reduced, and said: Behold the man. O men, the Man whom you see tormented and despised is My beloved Son, who, for the love of you, and to atone for your sins, submits to such torments: look at Him, thank Him, and love Him. My God and my Father, thou dost tell me to look at this Thy Son: but I pray Thee to look at Him Thyself for me: look at Him, and for the love of Him have mercy on me.

2. Seeing that Pilate, in spite of all their clamor, sought to save Jesus ("Pilate sought to release Him" John xix. 12), the Jews, by exclaiming that, were he to release Him, he would declare himself the enemy of Cæsar, endeavored to force him to condemn our Saviour. "The Jews cried out, saying: If thou release that man, thou art not Cæsar's friend; for whosoever maketh himself a king speaketh against Cæsar" (John xix. 12). Their efforts were successful. Pilate, afraid of losing the friendship of Cæsar, brings Jesus Christ to the hall, and sits down in the judgment seat in order to pass the sentence of condemnation upon Him. "When Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat" (John xix. 13). But stung with remorse of conscience at the thought of condemning an innocent man, he again turns to the Jews, and says to them: "Behold your king." Shall I condemn your king? "But they cried out: Away with Him, away with Him, crucify Him" (John xix. 14, 15). The Jews exclaim with greater fury than before: What king? What king? Ah, Pilate, you always keep Him before our eyes. Away with Him, away with Him; take Him out of sight, and condemn Him to die on a cross. Ah, my Lord, incarnate Word, Thou art come from heaven to converse with men, and to save them; but they cannot bear to see Thee any longer among them. They labor with all their might to put Thee to death, and to get rid of Thee out of their sight.

3. Pilate still resists, and says: "Shall I crucify your King? The chief priests answered: We have no king but Cæsar" (John xix. 15). Ah, my adorable Jesus, they are unwilling to acknowledge Thee for their king who are the slaves of the world, of money, of pleasure, of their passions. But I now say to Thee: "Thy kingdom come," into my heart. I acknowledge Thee for my King and my God, and I protest that I wish for no other king of my heart than Thee, my Redeemer. Unhappy me! I once submitted to the dominion of my passions, and banished Thee, my Divine King, from

my soul. I will say to Thee, with St. Teresa: "O lover, who lovest me more than I am able to conceive, grant that my soul may serve Thee more in conformity with Thy pleasure than her own. May this self die, and may another live in me. May He live and give me life. May He reign, and may I be His faithful servant. May my soul wish for no other liberty." Oh, happy the soul that can say with sincerity: My Jesus, Thou art my only King, my only good, my only love.

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER XII.

Jesus is Condemned by Pilate.

1. "Then therefore he delivered Him to them to be crucified" (John xix. 16). Behold how Pilate, after having so often declared the innocence of Jesus, declared it again by washing his hands, and protested also his own innocence of His blood, saying that the Jews must render an account of His death. "Pilate, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it" (Matt. xxvii. 24). He then pronounces sentence, and condemns Jesus to death. The judge condemns the accused, and at the same time declares him innocent! St. Luke says that Pilate delivered Jesus into the hands of the Jews that they might treat him as they pleased. "Jesus he delivered up to their will" (Luke xxiii. 25). This is what really happens when an innocent man is condemned. He is given over to the hands of his enemies, that they may take away his life. Unhappy Jews! you then said: "His blood be upon us and upon our children" (Matt. xxvii. 25). You have prayed for the chastisement; it has already come. Your nation bears, and will bear to the end of the world, the punishment due to the shedding of that innocent blood.

2. Behold, the unjust sentence of death is read in the presence of our condemned Lord. He listens to it with entire resignation as to the just decree of His Eternal Father, who condemns Him to the death of the cross. He humbly accepts it, not for the crimes falsely imputed to Him by the Jews, but in atonement for our real sins. Pilate says on earth: Let Jesus die. And the Eternal Father from heaven confirms the sentence, saying: Let my Son die. The Son

himself answers: Here I am; I obey; I accept death, be it even the shameful death of the cross. "He humbled Himself, becoming obedient unto death, even to the death of the cross" (Phil. ii. 8). My beloved Redeemer, Thou dost accept the death due to me, and by Thy death dost obtain life for me. I thank Thee for it, O my love, and I hope to go one day to praise Thy mercies for ever in heaven. "The mercies of the Lord I will sing for ever" (Ps. xxxvii. 2). But now, behold, since Thou, an innocent, dost accept the death of the cross, I, a sinner, cheerfully accept the death Thou dost appoint for me. I accept it with all the pains which shall accompany it. From this moment I offer it to Thy Eternal Father in union with Thy holy death. Thou hast died for the love of me; I wish to die for the love of Thee. Ah, through the merits of Thy bitter death, grant me, O my Jesus, the happy lot of dying in Thy grace and burning with Thy holy love.

If you love Him, deny yourself, and have patience if you are unjustly accused.

CHAPTER XIII.

Jesus laden with the Cross.

1. As soon as the sentence is proclaimed, the unhappy people raise a shout of exultation, and say: Well done, well done; He is condemned. Make haste, lose no time; prepare the Cross, and put Him to death before to-morrow, which will be the Pasch. They instantly seize Him; they tear off the scarlet cloak, and put on Him His own clothes, that He might be more easily recognized by the people (for His beautiful face was entirely disfigured by weals and blood) as the impostor whom they had a few days before hailed as the Messiah. "They took off the cloak from Him, and put on His own garments, and led Him away to crucify Him" (Matt. xxvii. 31). What horrible torture the most delicate body of Jesus then endured as they tore off His mangled and bleeding flesh with the cloak which was adhering to it! It seemed as though He could not suffer too much for men's sins of the flesh. They then make a cross, and command Him to carry it on His shoulders to the place of execution. So heavy a burden on a man who has been tortured and exhausted His strength! O cruelty!

2. Jesus lovingly embraces the cross. "And bearing His own cross, He went forth to that place which is called Calvary" (John

xix. 17). Behold the officers of justice set out along with the criminals, and among these walks the Saviour, laden with the very altar on which He is to sacrifice His life. The sight of Jesus covered with wounds only increased the rage of the Jews, and their desire to see Him crucified. What tyrant ever made a criminal carry his own gibbet after he had been consumed by torments? Think of the accumulation of cruelties Jesus suffered in less than half a day, from His capture till His death. The fetters, the buffets, the spittle, the mockery, the scourges, the thorns, the nails, the agony and death, succeed one after another without interruption. In a word, the Jews and Gentiles, the priests and the people, all united to crush Jesus Christ, to make Him "a worm and no man, the rejected and the outcast of the people," as foretold by the Prophet.

If you love Him, deny yourself, take up your cross daily, and follow Him" Luke ix. 23).

CHAPTER XIV.

Jesus carries the Cross.

1. The appearance of Jesus in the journey to Calvary was so pitiable that the women wept bitterly over Him. "And there followed Him a great multitude of people and of women who bewailed and lamented Him" (Luke xxiii. 27). But He said: "Weep not over Me but over your children: For if in the green wood they do these things, what shall be done in the dry?" By these words He taught the greatness of the punishment which our sins deserve: for if He who was innocent and the Son of God, merely because He had offered to make satisfaction for our transgressions, was treated in this manner, how shall men be treated for their own sins?

Look at Him. O my soul, see Him moving along with His flesh all torn, carrying a crown of thorns on His head, and a heavy cross on His shoulders, surrounded by enemies who load Him with insults and maledictions. O God! His sacred body is all mangled, so that at every step the pain of His wounds is renewed. The cross torments Him before He is fastened to it by its pressing on His wounded shoulder, and cruelly beats into His head the thorns of that barbarous crown. Alas, how great and manifold His pain at every step! But Jesus leaves not the cross; no, He does not leave it because through it He wishes, as Isaias foretold, to reign in the hearts of

men: "And the government is on His shoulders" (ix. 6). Ah, my Jesus, with what sentiments of love for me didst Thou then go to Calvary, where Thou wast to consummate the great sacrifice of Thy life!

My soul, do thou also embrace the cross for the love of Jesus, who suffers so much for thy sake. See how He goes before with His cross and invites thee to follow Him with thine. "If any man will come after Me, let him take up his cross and follow Me" (Matt. xvi. 24). My Jesus, I do not wish to leave Thee; I wish to follow Thee till death; through the merits of this painful journey, give me strength to carry with patience the crosses which Thou dost send me. Ah, Thou hast rendered sorrows and insults sweet by embracing them with so much love for our sake.

2. "They found a man of Cyrene, named Simon: him they forced to take up His cross" (Matt. xxvii. 32). "And they laid the cross on him to carry after Jesus" (Luke xxiii. 26). Was it through compassion that they unburdened Jesus of the cross, and placed it on the Cyrenean? No, it was through wickedness and hatred. Seeing that our Lord almost breathed forth His soul at every step, they began to fear that He would not reach Calvary alive: they wished not only that He should die, but also that He should die on the cross, that His memory might be forever infamous; for to die on a cross was the same as to be the object of universal malediction. "For he is accursed that hangeth on a tree" (Deut. xxi. 23). Hence, in seeking the death of Jesus, they not only called on Pilate to put Him to death, but always demanded His crucifixion: "Let Him be crucified: crucify Him, crucify Him," that His name might be so infamous on earth that it would be no longer mentioned. "Let us cut Him off from the land of the living, and let His name be remembered no more" (Jer. xi. 19). Hence, they took the cross off His shoulders that He might reach Calvary alive; thus they gained their object, and saw Him dying the shameful death of the cross. Ah, my despised Jesus, Thou art my hope, and all my love.

If you love Him, deny yourself, take up your cross daily, and follow Him (Luke ix. 23).

CHAPTER XV.

Jesus is Crucified.

1. As soon as Jesus arrived on Calvary, oppressed with pain and fatigue, they gave Him to drink wine mixed with gall, which was

ordinarily given to persons condemned to the death of the cross, in order to diminish their sensibility to pain. But because Jesus wished to die in the greatest pain and to suffer for men's sins of drink, He tasted the bitterness, but would not drink it. "And they gave Him wine to drink mingled with gall. And when He had tasted, He would not drink" (Matt. xxvii. 34). The people, therefore, formed a circle round Him: the rude soldiers pulled off His garments, which were adhering to His wounded and mangled body, and with the garments quantities of the flesh, opening every wound again. They then threw Him on the cross. Jesus stretched out His sacred hands, and offered to the Eternal Father the great sacrifice of Himself for our salvation.

Behold, they took the nails and hammers, and piercing the Hands and Feet of our Saviour, they fastened Him to the cross. O sacred Hands, which by your touch have healed so many afflicted, why are you now pierced on the cross? O sacred Feet, which were so often wearied in seeking after lost sheep, why are you transfixed with nails? How great must have been the pain which Jesus suffered when His Hands and Feet—parts of the body which are full of bones and nerves—were pierced with the nails! O my sweet Saviour, how dearly has my salvation, and Thy desire of gaining my love, cost Thee! And I have so often ungratefully refused Thee my love, and have turned my back upon Thee!

2. Behold the cross is raised with Jesus Christ fastened to it. It falls heavily into the hole prepared for it, the exhausted body ripping violently by its weight the sacred wounds in His Hands and Feet. It is made fast in its place, and Jesus hangs between two thieves. "They crucified Him, and with Him two others, one on each side, and Jesus in the midst" (John xix. 18). This Isaias had foretold: "He was reputed with the wicked" (liii. 12). To the cross was affixed a paper, on which was written: "Jesus of Nazareth, King of the Jews." The priests wanted Pilate to change the title, but he refused. God wished that all should know that the Jews put to death their true King and Messiah, whom they themselves had so long expected and sighed for.

Jesus on the cross! Behold the proof of the love of a God. Behold the last appearance of the incarnate Word on earth. The first was in a stable; the last is on a cross; both display His infinite charity for men. Contemplating one day the love of Jesus in dying for us, St. Francis of Paul, wrapt in ecstasy, exclaimed three times with a loud voice: "O God, charity! O God, charity! O God, charity!" by

which he meant that this charity was like God Himself, infinite. My soul, approach with an humbled and penitent heart to that cross: kiss the altar on which thy loving Lord dies. Place thyself under His Feet, that His Divine Blood may flow upon thee, and say to the Eternal Father (but in a sense different from that which the Jews intended), "His Blood be upon us" (Matt. xxvii. 2). "You are come to Jesus, the Mediator of the New Testament, and to the sprinkling of blood, which speaketh better than that of Abel" (Heb. xii. 24).

3. O God, how great the torture of our dying Saviour on the cross! Every member suffers pain; one member cannot assist another, for the Hands and Feet are fastened with nails. On that bed of pain, our afflicted Lord had not a moment of ease or repose. He at one time rested on the Hands, and at another on the Feet; but both were so torn and inflamed that wherever He rested His sufferings augmented. The Sacred Body hung from the gaping wounds in the Hands and Feet, which sustained His entire weight. O Sacred Wounds, how I honor you! how I love you! O Feet, that have followed after me in sin, I adore you! O Hands that have created, pardoned, blessed me, and lifted me up, I adore you most profoundly.

But from the cross Jesus seeks not so much our compassion as our love. And if He seeks pity, He asks it only that it may induce us to love Him. "And I, if I be lifted up from the earth, will draw all things to Myself" (John xii. 32). Permit me to say to thee: Justly, O, my Lord, have they caused Thee to die between two thieves, since by Thy love Thou has snatched from Lucifer so many Christians who justly belonged to him on account of their sins. One of these I hope to be. O Wounds of my Jesus, O blessed furnaces of love, receive me, that I may burn not in the fire of hell, as I have deserved, but with the holy flames of love for that God who has condescended to die consumed by torments for my salvation.

If you love Him, often kiss His Precious Wounds, fill them with your prayers.

CHAPTER XVI.

The First and Second Words of Jesus on the Cross.

1. The prophet said: "He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth" (Isa. liii.). And so He never spoke a word to obtain His release, nor did He plead His cause; but while hanging three

hours on the cross He spoke seven times. Three times He addressed Himself to His Father, and twice with cries and a loud voice. And four times He spoke to men: once to absolve a great sinner and to promise him Paradise; once to console and provide for His Blessed Mother and for His Church in the person of St. John; once to the whole human race, when He said that He thirsted for the salvation of all men; and once to His Church, when He assured her that He had accomplished His work.

What is His first prayer while His sacred heart is deluged with sorrow and sadness at the sight of the outrages committed against God, not at that moment only but during all time? "Father, forgive them, for they know not what they do" (Luke xxiii.). Let us then turn to the Eternal Father and say to Him with confidence: Father, hear the prayer of Thy beloved Son, who implores Thee to pardon us our sins. We indeed never knew the full malice of our sins. It is an act of mercy to us to grant us pardon; but it is an act of justice to Jesus Christ, who has abundantly atoned for our sins. Thou hast bound Thyself to pardon us through His merits, and to receive into favor all who repent of their sins. My Father, I repent of all my sins. I am sorry that I have ever offended Thee.

2. And now I turn to Thee, O Saviour of the world, and like the penitent thief I say to Thee: "Lord remember me when Thou shalt come into Thy kingdom" (Luke xxiii.). And the reply of this most merciful Jesus is: "Amen, I say to thee; this day thou shalt be with Me in Paradise." When this day of mortal life is over, when I have atoned by temporal suffering and contrition, at the end of this day of life I shall be with Him in Paradise. This is what He promised by the mouth of His Prophet: "If the wicked do penance for all his sins I will not remember all his iniquities that he hath done" (Ez. xviii.). O infinite goodness of my God, who will not love Thee? And while Jesus thus prays aloud to His Father, He speaks likewise to the heart of His Mother, and she prays with Him, and will always pray to the Eternal Father for the forgiveness of our sins. O good Jesus, through Thy prayer and the merits of Thy agony on the cross, bring me, a sinner, into the eternal kingdom.

Hasten, if in sin, to the tribunal of Penance. It is the condition of pardon.

CHAPTER XVII.

The Third Word of Jesus on the Cross.

1. "And there stood by the Cross of Jesus, His Mother" (John xix.). There she stood upright by the side of her Son. O, courageous soul! O Mother, like unto Thy Son. He hangs in agony while the sun is eclipsed, the earth darkened, the rocks cleft asunder, and the very heavens shaken, and the Mother stands beside Him, uniting her spotless soul in prayer with His. Her thoughts were conformed to His, her heart beat in unison with His. The Holy Ghost who filled her soul gave her a superhuman strength.

The sight of His Mother standing under His Cross, her face pale and worn, her heart pierced with the sword of sorrow, which had been foretold, and tears falling heavily and abundantly from her eyes, caused a suffering of sorrow and sympathy to Jesus, which was according to the measure of His love for her. Had He not wept with Magdalen tears of sympathy over the death of Lazarus? Then what tears of sympathy and tenderness had He not for His blessed Mother! His tears and sobs of compassion for Mary were alone enough to break His Sacred Heart.

2. "When Jesus had seen His Mother and the disciple standing whom He loved, He said to His Mother: Woman, behold thy Son. And after that, to the disciple: Behold Thy Mother" (John xix.). His eyes were filled with the blood that flowed from His head so that He could hardly see out of them, yet "when He had seen His Mother" standing by His side, and associated with Himself in the great work of man's redemption, He looked upon her with an inexpressible depth of tenderness and love. He thanked her; He bestowed upon her the richest merits of His Passion; He made her Queen and Mother of His Church; He provided for her honor throughout ages and eternity; O woman, O lady, O second Eve, O Mother of God, behold in the redeemed thy children. And you, who are the fruits of the Passion and Death of Jesus, behold your Mother.

O Mary, Queen of Sorrows, listen to Jesus, who has committed my poor soul to thy care; pity me, love me, help me now and at the hour of my death.

If you love Him, endeavor to love Mary even as Jesus loved her.

CHAPTER XVIII.

The Fourth Word of Jesus on the Cross.

1. For three hours Jesus had now been on the Cross, and He had spoken only three words; but all this time He had been praying to His Father for us, poor sinners, and offering Himself as a Divine Victim. Then, "about the ninth hour, Jesus cried out with a loud voice, My God, my God, why had Thou forsaken Me?" (Matt. xvii.). He had begun His Passion by declaring that His soul was sorrowful even unto death, and the sorrow continued and increased like as a sea of sorrow running in upon high tide. "I looked for one that would comfort Me, and I found none" (Psalm lxviii.). His Blessed Mother, whose face He had gazed upon, added by her presence to the sorrow of His filial heart. He, therefore, to let the whole Church know the depth of the anguish He suffered in the atonement offered for us, "cried with a loud voice;" cried to God, and asked why had He forsaken Him.

2. But how was it possible for the Son to be forsaken by the Father, since He said: "He who hath sent Me is with Me, and He hath not left Me alone" (John viii.). In two ways. First by His not interfering, as He has so often done when His Saints and Martyrs have suffered, to deprive the creatures and instruments of justice of their power to torment Him. He would not even send angels to minister to Him, as He had done after His fast in the desert. Secondly, by restraining the sensible current of heavenly joy and glory, the soul of Jesus was filled with the extremest desolation, and a human sense of perfect dereliction, without a single little spark of consolation; so that to His human eye and imagination the heavens appeared of brass, and closed against one who was "a leper, a worm, and no man, an outcast of the people, bearing on Himself the iniquities of us all." And how is it just, O Jesus, that Thou shouldst suffer thus! It was through my sins. I deserved to be forsaken by God, and Thou hast endured the dereliction in my place, so that I may never be forsaken by Him if I repent. Thou hast endured this bitter dark sense of loss, to teach me to bear up under darkness and the want of all spiritual comfort, and to carry my complaint and my sorrow, not so much to creatures, as to my God Himself. O Jesus, my Lord and my love, by Thy desolation comfort me under every trial.

If you love Him, go to the Tabernacle, go to Holy Mass, never forsake His altar.

CHAPTER XIX.

The Fifth Word of Jesus on the Cross.

1. "Afterward, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, said: I thirst" (John xix.). He had said by the Prophet: "My strength is dried up like a potsherd and My tongue hath cleaved to My jaws" (Psalm lxviii.). And again: "In my thirst they gave me vinegar to drink" (Psalm lxviii). He suffered this thirst to atone for the sins of gluttony and of drunkenness which we commit. But the material thirst was but the outer tone of that deep spiritual thirst which He still endured at the close of His Passion, and which not even His torments had been able to slake, for the souls of men.

"Tell me, Lord," says Leo of Ostia, "for what dost Thou thirst? Thou makest no mention of those immense pains which Thou dost suffer upon the Cross; but Thou complainest only of thirst: Lord, what dost Thou thirst for? Thou art silent about the Cross, and criest out about the thirst." "My thirst is for your salvation," is the reply which St. Augustine makes for Him. O soul, says Jesus, this thirst of mine is nothing but the desire which I have for thy salvation. He, the loving Redeemer, with extremest ardor, desires our souls; and therefore He panted to give Himself wholly to us by His death. This was His thirst, wrote St. Laurence Justinian: "He thirsted for us, and desired to give Himself to us." St. Basil of Seleucia says, moreover, that Jesus Christ, in saying that He thirsted, would give us to understand that He, for the love which He bore us, was dying of the desire of suffering for us rather than of bodily suffering: O that desire, greater than the Passion!

2. O most lovely God, because Thou lovest us, Thou dost desire that we should desire Thee: "God thirsts to be thirsted for," St. Gregory teaches. Ah, my Lord, dost Thou thirst for me, most vile worm as I am? and shall I not thirst for Thee, my infinite God? Oh, by the merits of this thirst endured upon the Cross, give me a great thirst to love Thee, and to please Thee in all things. Thou hast promised to grant us whatever we seek from Thee: "Ask, and ye shall receive." I ask of Thee but this one gift—the gift of loving Thee. I am indeed unworthy of it; but this has to be the glory of Thy Blood—the turning of a heart, which at one time so greatly despised Thee, into a great lover of Thee; the making a perfect flame of charity out of a sinner who is altogether full of mire and of

of sins. Much more than this hast Thou done in dying for me. Would that I could love Thee, O Lord infinitely good, as much as Thou dost deserve. I delight in the love which is borne Thee by the souls that are enamored of Thee, and still more in the love Thou bearest toward Thyself. With this I unite my wretched love. I love Thee, O Eternal God; I love Thee, O infinite Loveliness! Make me ever increase in Thy love and repeat to Thee frequent acts of love, studying to please Thee in everything, without intermission and without reserve. Make me, wretched and insignificant as I may be, make me at least to be all Thine own.

If you love Him, be sober; keep the fasts and abstinences commanded by His Church. Thirst for His Kingdom.

CHAPTER XX.

The Last Words of Jesus on the Cross, and His Death.

1. My soul, behold those sweet and blessed eyes grow dim; that beautiful countenance becomes pale; that heart beats feebly; that sacred body dies. "Jesus, therefore, when He had taken the vinegar, said: It is consummated" (John xix. 30). When on the point of expiring, Jesus placed before His eyes all the sufferings of His life: the poverty, fatigues, pains, and injuries which He had suffered, and again offering them all to His Eternal Father He said, All is now accomplished—all is consummated. All that the prophets foretold of Me is consummated; in a word, the sacrifice of Propitiation is perfectly accomplished; full satisfaction is made to Divine Justice. "It is consummated," said Jesus, turning to His eternal Father: "It is consummated," He said, at the same time turning to us. As if He said: O men, I have done all that I could do in order to save your souls, and to gain your love. I have done My part: do you now do yours. Ah, my Jesus, may I, also, at the hour of my death, say at least for the part of my life which yet remains, It is consummated: Lord, I have accomplished Thy will.

2. "And Jesus crying with a loud voice said: Father, into Thy hands I commend My spirit" (Luke xxiii. 46). These were the last words which Jesus spoke on the Cross. Seeing His blessed soul about to separate from His mangled body, He said: My Father, I have no will, I do not wish either to live or to die; if it is pleasing to Thee that I continue to suffer on this Cross, behold I am ready:

into Thy hands I consign My spirit: do with Me what Thou wilt. Oh! that we also would say the same when we meet any cross; leaving ourselves to be guided by our Lord in all things, according to His pleasure. "This," says St. Francis de Sales, "is that holy abandonment to God which constitutes all perfection. We ought to act in this manner particularly at the hour of death; but in order to do it well then, we should practise it frequently during life." Yes, my Jesus, in Thy hands I place my life and my death; I recommend my soul to Thee now for the last moment of my life.

3. Behold, Jesus dies. O angels of heaven, come, come to assist at the death of your God; and thou, O sorrowful Mother of God, approach nearer to the Cross, raise thy eyes to behold thy Son; look at Him steadfastly, for He is about to expire. Behold the Redeemer already calls on death, and gives it permission to come and take His life. O death, He says, perform thy office; take My life, and save My sheep. The earth trembles, the graves are opened, the veil of the Temple is rent in two, the violence of pain deprives the dying Lord of strength, His heart breaks with anguish and sorrow, His jaw falls in the weakness of death, "And bowing down His head, He gave up the ghost" (John xix. 30).

He is dead. O God, who is dead? The Author of Life, the Only-Begotten of God, the Lord of the world. O death, the astonishment of heaven and of nature! A God to die for His creatures! O infinite charity! A God to sacrifice Himself. To sacrifice His honor, His blood, His life; and for whom? for ungrateful creatures; to die in a sea of sorrows and insults, to atone for our sins.

My soul, raise thy eyes, and behold that crucified man-God. Behold that Divine Lamb sacrificed on that altar of pain. He is the beloved Son of the Eternal Father, and He has died through the love He has borne thee. See His arms stretched out to embrace thee; His head bowed down to give thee the kiss of peace; His side opened to receive thee. Does a God so good and so loving deserve to be loved? Listen to what the Lord says to thee from the cross.

See if there is any one in this world who has loved thee more than I, thy God, have loved thee. Ah, my God and my Redeemer, how shall I be able to forget Thee? How shall I be able to love any thing but Thee, after having seen Thee dying on this cross, in order to atone for my sins, and to save my soul? Can I think that my sins have reduced Thee to this condition, and not weep always with intense sorrow for the offences I have committed against Thee?

O Eternal Father, behold Jesus dead for my sake, and through the

merits of this Son, show me mercy. My soul, be not diffident on account of the sins thou hast committed against God. It is the Father Himself that has given His Divine Son to the world for our salvation, and it is the Son that has voluntarily offered Himself to atone for our sins. I thank Thee for the light which Thou givest me, in making me see in these wounds and lacerated members, as through so many lattices, Thy great and tender affection for me.

If you love Him, assist at Mass—assist at Mass. It is the Great Living Memorial of His Passion and Death.

CHAPTER XXI.

The Desolation of Mary.

1. Before His death they had been talking of burying Him out of sight, because the next day was "a great Sabbath day;" they therefore now "besought Pilate that their legs might be broken" (John xix. 31). Mary in her deepest grief heard them break the legs of the thieves, but she knew the prophecy as to her beloved Son, "You shall not break a bone of Him," (John xix. 36). But "one of the soldiers came running with great fury," St. Bridget says, "and with a lance pierced the sacred heart and side right through."

This injury was offered to Jesus, but the pain was inflicted on the Mother standing by. "Christ divided the punishment of this wound with His Mother," says Lanspergius. This was the sword, think the holy Fathers, foretold by Simeon, a sword not of steel, but of sharpest grief, dividing the inmost heart of the sorrowful Virgin.

O my most sweet and sorrowful Mother, teach me to enter into that Sacred Heart now that it has been opened for my salvation. This is that Gate, called Beautiful, of the Divine Temple of God, where all poor, sick sinners can obtain health and mercy. "This is the Gate of the Lord, the just shall enter into it" (Psalm cxvii, 20). My sins pierced His heart through and through during His life. Now that He is dead let me enter into it and there abide.

2. He is taken down from the Cross. Behold, the afflicted Mother holds Him in her arms, closes his eyes and the great wounds on His sacred face. Behold, they carry Him to the grave. How readily would Mary have laid herself down and die and be buried with Him! But her heart is buried with Him, for "where your treasure is, there will your heart also be" (Luke xii.).

And where, O Blessed Mother, is our heart? Where can it be safe? in Jerusalem—with Pilate, with the soldiery and the executioners of Jesus? Where but with thee, O Mother, O Comfortress of the afflicted? I give thee, then, my poor heart, that thou mayest lay it with thine own by the side of Jesus, my Redeemer.

3. St. John then gently led her away to his own house. "On her way," says St. Bernard, "she moved many to tears against their will, and those who accompanied her mourned over her almost more than over Our Lord." Mary weeps, and all present weep with her. St. John weeps, Magdalen weeps, and they weep all through the night. "Permit me, O my Blessed Mother," says St. Bonaventure, "to weep with thee: thou art innocent, I am guilty." She weeps through love, we should weep through sorrow for sin. "*Fac ut tecum lugeam.*"

If you love Him, often visit Him in the Tabernacle and weep with Mary.

Indulgenced Prayers.

Say a Pater, Ave, and Credo, and "Sweet Heart of Jesus, I implore that I may love Thee more and more. Jesus, mercy; Mary, help."

Prayers to Jesus.

The merit of each particular pain which he suffered in His Passion.

O my Jesus, by that humiliation which Thou didst practise in washing the feet of Thy disciples, I pray Thee to bestow upon me the grace of true humility, that I may humble myself to all, especially to such as treat me with contempt.

My Jesus, by that sorrow which Thou didst suffer in the Garden, sufficient, as it was, to cause Thy death, I pray Thee to deliver me from the sorrow of hell, from living for evermore at a distance from Thee, and without the power of ever loving Thee again.

My Jesus, by that horror which Thou hadst of my sins, which were then present to Thy sight, give me a true sorrow for all the offences which I have committed against Thee.

My Jesus, by that pain which Thou didst experience at seeing Thyself betrayed by Judas with a kiss, give me the grace to be ever faithful unto Thee, and never more betray Thee, as I have done in time past.

My Jesus, by that pain which Thou didst feel at seeing Thyself bound like a culprit to be taken before the judges, I pray Thee to bind me to Thyself by the sweet chains of holy love, that so I may never more see myself separated from Thee, my only Good.

My Jesus, by all those insults, buffetings, and spittings which Thou didst on that night suffer in the house of Caiphas, give me the strength to suffer in peace, for love of Thee, all the affronts which I shall meet with from men.

My Jesus, by that ridicule which Thou didst receive from Herod in being treated as a fool, give me the grace to endure with patience all that men shall say of me, treating me as base, senseless, or wicked.

My Jesus, by that outrage which Thou didst receive from the Jews in seeing Thyself placed after Barabbas, give me the grace to suffer with patience the dishonor of seeing myself placed after others.

My Jesus, by that pain which Thou didst suffer in Thy most Holy Body when Thou wast so cruelly scourged, give me the grace to suffer with patience all the pains of my sickness, and especially those of my death.

My Jesus, by that pain which Thou didst suffer in Thy most sacred Head when it was pierced with the thorns, give me the grace never to consent to thoughts displeasing unto Thee.

My Jesus, by that act of Thine by which Thou didst accept of the death of the Cross, to which Pilate condemned Thee, give me the grace to accept of my death with resignation, together with all the other pains which shall accompany it.

My Jesus, by that pain which Thou didst suffer in carrying Thy Cross on Thy journey to Calvary, give me the grace to suffer with patience all my crosses in this life.

My Jesus, by that pain which Thou didst suffer in having the nails driven through Thy Hands and Thy Feet, I pray Thee to nail my will unto Thy Feet, that so I may will nothing save that which Thou dost will.

My Jesus, by the affliction which Thou didst suffer in having gall given Thee to drink, give me the grace not to offend Thee by intemperance in eating and drinking.

My Jesus, by that pain which Thou didst experience in taking leave of Thy Holy Mother upon the Cross, deliver me from an inordinate love of my relations, or of any other creature, that so my heart may be wholly and always Thine.

My Jesus, by that desolation which Thou didst suffer in Thy Death

in seeing Thyself abandoned by Thine Eternal Father, give me the grace to suffer all my desolations with patience, without ever losing my confidence in Thy goodness.

My Jesus, by those three hours of affliction and agony which Thou didst suffer when dying upon the Cross, give me the grace to suffer with resignation, for love of Thee, the pains of my agony at the hour of death.

My Jesus, by that great sorrow which Thou didst feel when Thy most holy Soul, on Thy expiring, separated itself from Thy most sacred Body, give me the grace to breathe forth my soul in the hour of my death, offering up my sorrow then to Thee, together with an act of perfect love, that so I may go to love Thee in heaven, face to face, with all my strength, and for all eternity.

Most holy Virgin, and my Mother Mary, by that sword which pierced thine heart when thou didst behold thy Son bow down His Head and expire, I pray Thee to assist me in the hour of my death, that so I may come to praise Thee and to thank Thee in Paradise for all the graces which thou hast obtained for me from God.—AMEN.

HYMN ON THE PASSION OF JESUS.

I.

My Jesus! say, what wretch has dared
Thy Sacred Hands to bind?
And who has dared to buffet so
Thy Face so meek and kind?
'Tis I have thus ungrateful been,
Yet, Jesus, pity take!
Oh, spare and pardon me, my Lord,
For Thy sweet mercy's sake!

II.

My Jesus! who with spittle vile
Profaned Thy Sacred Brow?
Or whose unpitying scourge has made
Thy Precious Blood to flow?
'Tis I have thus ungrateful been, etc.

III.

My Jesus! whose the hands that wove
That cruel thorny crown?
Who made that hard and heavy cross
That weighs Thy Shoulders down?
'Tis I have thus ungrateful been, etc.

IV.

My Jesus! who has mocked Thy thirst
With vinegar and gall?
Who held the nails that pierced Thy Hands,
And made the hammer fall?
'Tis I have thus ungrateful been, etc.

V.

My Jesus! say, who dared to nail
Those tender feet of Thine?
And whose the arm that raised the lance
To pierce that Heart Divine?
'Tis I have thus ungrateful been, etc.

VI.

And Mary! who has murdered thus
Thy loved and only One?
Canst thou forgive the blood-stained hand
That robbed thee of thy Son?
'Tis I have thus ungrateful been, etc.

INDULGENCED EXERCISES ON THE SEVEN WORDS AND THE SACRED WOUNDS, FROM AUTHENTIC SOURCES.

By a Rescript of the 25th of August, 1814, Pius VII., through his Eminence the Cardinal-Prefect of the Sacred Congregation of Rites, besides having approved of the following devout exercises in memory of the Agony of our Lord Jesus Christ, has granted to all the Faithful a perpetual Indulgence of 300 days, applicable to the souls in Purgatory every time that this exercise is devoutly practised.

The original Rescript is preserved in the Acts of the Sacred Congregation of Rites, and an authentic copy in the Office of the Sacred Congregation of Indulgences.

Pious Exercise in Memory of the Agony of Jesus Christ.

V. Incline unto my aid, O Lord.
R. O Lord, make haste to help me.
Glory be to the Father, etc.

The Words of Jesus on the Cross.

The First Word.

"Father, forgive them, for they know not what they do."

V. We adore Thee, O Christ, and we bless Thee.
R. Because by Thy Holy Cross Thou hast redeemed the world.

O my beloved Jesus, Who for the love of me didst agonize on the Cross that Thou mightest pay by Thy sufferings the debt due to my sins, and didst open Thy divine mouth to obtain my pardon from God's eternal justice; have mercy on all the faithful in their agony, and on myself when I shall be in that extremity; and, by the merits of Thy Most Precious Blood shed for our salvation, give us so lively

a sorrow for our sins, that we may breathe out our souls into the bosom of Thine infinite mercy.

Three Glorys.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Second Word.

"To-day thou shalt be with Me in Paradise."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the Cross, and with such readiness and bounty didst respond to the faith of the good thief, who, in the midst of Thy humiliation, acknowledged Thee to be the Son of God; O Thou who didst assure him of Paradise, have mercy on all the faithful in their agony, and on me when I shall be in that extremity; and through the merits of Thy Most Precious Blood, revive in our hearts a faith so firm and constant, that it may not waver at any suggestion of the devil, so that we also may obtain the holy reward of Paradise.

Three Glorys.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Third Word.

"Behold thy mother! Behold thy son!"

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the Cross, and forgetting Thy sufferings, didst leave us, as a pledge of Thy love, Thine own Most Holy Mother, that through her we might with confidence have recourse to Thee in our greatest need; have mercy on all the faithful in their agony, and on me also when I shall be in that extremity; and, through the interior martyrdom of this Thy dear Mother, awaken in our hearts a firm hope in the infinite merits of Thy Most Precious Blood, that we may avoid the eternal damnation which our sins have merited.

Three Glorys.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Fourth Word.

"My God! My God! why hast Thou forsaken Me?"

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the Cross, and, heaping suffering on suffering, didst endure with infinite patience not only Thy many bodily tortures, but the most heavy affliction of spirit through the dereliction of Thine Eternal Father; have mercy on all the faithful who are in their agony, and on me also when I shall be in that extremity; and, through the merits of Thy Most Precious Blood, give us grace to suffer with true patience all the pains and afflictions of our agony, that uniting them with Thine, we may be partakers of Thy glory in Paradise.

Three Glorys.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Fifth Word.

"I thirst."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O my beloved Jesus, who didst agonize on the Cross for the love of me, and who, not satisfied with all the ignominy and suffering, wouldst willingly have suffered yet more, so that all men might be saved, as was clearly proved when all the torrents of Thy Passion could not allay the thirst of Thy tender heart; have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity; and, through the merits of Thy Most Precious Blood, enkindle such a fire of charity in our hearts as may cause them to languish with the desire of uniting themselves to Thee for all eternity.

Three Glorys.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Sixth Word.

"It is consummated."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the Cross, and from that chair of truth didst announce the completion of the work of our Redemption, through which, from being the children of wrath and perdition, we are become the children of God and the heirs of Paradise; have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity; and through the merits of Thy Most Precious Blood, detach us entirely from the world and from ourselves, and at the moment of our agony give us grace sincerely to offer Thee the sacrifice of our life in expiation of our sins.

Three Glorys.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Seventh Word.

"Father, into Thy hands I commend My Spirit."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Holy Cross Thou hast redeemed the world.

O my beloved Jesus, who didst agonize on the Cross for the love of me, and who, to complete this great sacrifice, did accept the Will of Thine Eternal Father by resigning Thy Spirit into His hands, and then bowing Thine head and dying; have mercy on all the faithful who are in their agony, and on me also when I shall be in that extremity; and, through the merits of Thy Most Precious Blood, give us in our agony an entire conformity to the Divine Will, that we may be ready either to live or die according as it shall best please Thee, desiring nothing but the accomplishment of Thy Blessed Will in us.

Three Glorys.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

A Prayer to Our Blessed Lady of Dolors.

O Most Holy Mother, most afflicted by that intense martyrdom which thou didst endure at the foot of the Cross during the three hours' agony of Jesus; vouchsafe to assist all of us, the children of thy sorrows, in our last agony, that by thy aid we may pass from the bed of death to form thy crown in the heavenly Paradise.

Three Hail Marys.

O Mary, Mother of Grace,
Mother of Mercy,
Protect us from the enemy,
And receive us at the hour of death.

V. From sudden and unprovided death,
R. Deliver us, O Lord.
V. From the deceits of the devil,
R. Deliver us, O Lord.
V. From eternal death, deliver us, O Lord.

Let Us Pray.

O God, who for the salvation of mankind didst give us a pattern and a help in the most painful death of Thy Son; grant, we beseech Thee, that in the hour of death we may experience the effects of this Thy charity, and deserve to be partakers in the glory of Him our Redeemer; through the same Jesus Christ our Lord. *R.* Amen.

Jesus, Joseph, and Mary, I give you my heart and my soul.

Jesus, Joseph, and Mary, assist me in my last agony.

Jesus, Joseph, and Mary, may I breathe out my soul to you in peace.

Prayers to the Sacred Wounds of Jesus.

By a Rescript of the Sacred Congregation of Indulgences, September 29th, 1807, Pius VII. grants one hundred days' Indulgence daily to all the Faithful who shall devoutly recite the following Prayers to the Five Wounds of our Lord Jesus Christ.

To those who shall have recited them at least ten times a month, besides the above-named partial Indulgence, he grants a plenary Indulgence twice a year; namely, on the feast of the Invention of the Most Holy Cross (3d May), and of its Exaltation (14th September), they having confessed and communicated on those days. And fur-

ther, to those who shall recite it from Passion Sunday to the end of the Holy Week inclusive, he grants an Indulgence of seven years and seven quarantains on each of the said days, and a plenary Indulgence on Easter Sunday, they having confessed and communicated on that day, praying for Holy Church.

These Indulgences are perpetual, and applicable to the holy souls in Purgatory.

Collect.

O Most Lovely Redeemer of my soul, prostrate before Thee upon the Cross, my conscience reproaches me with having nailed Thee with my own hands to that Cross, as often as I have fallen into grievous sin, thus wounding Thee by my exceeding ingratitude. O my God, my Most Perfect and Sovereign Good, to whom are due all the affections of my heart for the blessings which Thou hast unceasingly bestowed upon me; I, miserable that I am, cannot undo my evil deeds as I would; but with deep sorrow I abhor them as offences against Thine Infinite Goodness; and, kneeling at Thy Feet, I will at least endeavor to compassionate Thee, to thank Thee, and to implore of Thee pardon and amendment of life, while with my heart upon my lips I thus say:

The Wound of the Left Foot.

O my Jesus, I adore the Most Sacred Wound of Thy Left Foot; I compassionate Thy bitter sufferings. I thank Thee for the love with which Thou didst labor to overtake me in the way of perdition, staining Thyself with the blood drawn forth by the thorns and briers of my sins. I offer to the Eternal Father the sorrow and the love of Thy Sacred Humanity, in expiation of my abominable transgressions, which I detest with bitter and sincere contrition.

Our Father, Hail Mary, Glory.

The Wound of the Right Foot.

O my Jesus, I adore the Most Sacred Wound of Thy Right Foot; I compassionate Thy bitter sufferings. I thank Thee for the love which transfixed Thee, convulsed and bleeding in punishment of my wanderings, and the guilty indulgence of my unbridled passions. I offer the sorrow and the love of Thy Most Sacred Humanity to the Eternal Father; and implore of Him the grace to bewail my transgressions with burning tears, and to persevere in the path of good-

ness entered upon, without ever withdrawing myself from obedience to Thy Divine Commandments.

Our Father, Hail Mary, Glory.

The Wound of the Left Hand.

O my Jesus, I adore the Most Sacred Wound of Thy Left Hand; I compassionate Thy bitter sufferings. I thank Thee for having averted with such love the scourges and the everlasting condemnation due to my sins. I offer to the Eternal Father the sorrow and the love of Thy Most Sacred Humanity; and entreat Him that I may spend the remainder of my life profitably, in bringing forth fruits worthy of penance, and thus disarming His irritated justice.

Our Father, Hail Mary, Glory.

The Wound of the Right Hand.

O my Jesus, I adore the Most Sacred Wound of Thy Right Hand; I compassionate Thy bitter sufferings. I thank Thee for having loaded me with ever-increasing benefits, notwithstanding my miserable want of correspondence with them. I offer to the Eternal Father the sorrow and the love of Thy Most Sacred Humanity, entreating Him to change my heart and affections, and to enable me to perform all my actions according to His good pleasure.

Our Father, Hail Mary, Glory.

The Wound of the Sacred Side.

O my Jesus, I adore the Most Holy Wound of Thy Sacred Side; I compassionate Thee for that bitter insult. I thank Thee for the love which presented Thy Breast and Heart to the thrust, and gave up the last drops of Blood and Water for my plentiful redemption. I offer to the Eternal Father the outrage and the love of Thy Most Sacred Humanity, that my soul having once entered into that Most Loving Heart, so ready and willing to receive the worst of sinners, may go out no more for ever.

Our Father, Hail Mary, Glory.

TO OUR BLESSED LADY OF DOLORS.

O Mary, Virgin Mother of God, who endurest a martyrdom of love and grief at beholding the sufferings and sorrows of Jesus, thou didst co-operate in the benefit of my redemption by thy innumerable

afflictions, and by offering to the Eternal Father His only-begotten Son and thine, as a Holocaust and Victim of propitiation for my sins. I compassionate thy bitter sufferings; I thank thee for the all but infinite love which led thee to deprive thyself of the fruit of thy womb, True God and True Man, to save me a sinner. Ah, interpose the ever-availing intercession of thy dolors with the Father and the Son, that I may steadfastly amend my life, and never again crucify my loving Redeemer by new sins; and that, persevering till death in His grace, I may obtain eternal life through the merits of His painful Cross and Passion.

Three Hail Marys.

Let us Pray.

O Lord Jesus Christ, who at the sixth hour didst ascend the gibbet of the Cross for the redemption of the world, and didst shed Thy Precious Blood for the remission of sins; we humbly beseech Thee to grant us after death the joy of entering the gates of Paradise.

Grant, we beseech Thee, O Lord Jesus Christ, that the Blessed Virgin Mary, Thy Mother, may intercede for us with Thy clemency now and at the hour of our death, who in the hour of Thy Passion was pierced in her most holy soul by the sword of sorrow; grant this, O Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

Exercise in Honor of the Sorrowful Heart of Mary.

At the request of the Priest of the Pious Union of the Sacred Heart of Jesus, otherwise of St. Paul, Pius VII., by a Rescript, January 14th, 1815, grants a perpetual Indulgence of three hundred days, applicable to the dead, to all Christians every time that they shall recite the following pious exercise in honor of the Sorrowful Heart of the Most Blessed Virgin. The exercise may be recited in any language, provided the version be faithful, as may be seen in another rescript, September 26th, 1817, existing in the Archives of the Pious Union named above.

The Exercise.

V. Incline unto my aid, O Lord.

R. O Lord, make haste to help me.

Glory be to the Father.

I. O most sorrowful Mary, I compassionate the grief of thy tender heart at the prophecy of the holy old man Simeon. O beloved

Mother, through that afflicted heart obtain for me the virtue of humility and the gift of the holy fear of God.

Hail Mary.

II. O most sorrowful Mary, I compassionate those afflictions which thy most sensitive heart endured during the flight into Egypt and thy dwelling there. O beloved Mother, by that afflicted heart obtain for me the virtue of liberality, specially toward the poor, and the gift of piety.

Hail Mary.

THE WAY OF THE CROSS

JESUS CRUCIFIED

THIS devotion, continued in an unbroken tradition from the time Jesus Christ ascended into heaven, arose first in Jerusalem, among the Christians who dwelt there, out of veneration for those sacred spots which were sanctified by the sufferings of our divine Redeemer. From that time, as we learn from St. Jerome, Christians were wont to visit the holy places in crowds; and the gathering of the faithful, he says, from the farthest corners of the earth, to visit the holy places, continued to his own times.

From Jerusalem this devout exercise began to be introduced into Europe by various pious and holy persons who had travelled to the Holy Land to satisfy their devotion. Among others, we read of the Blessed Alverez, of the Order of Friars Preachers, who, after he returned to his own convent of St. Dominic, in Cordova, built several little chapels, in which he represented, station by station, the principal events which took place on Our Lord's way to Mount Calvary. Afterward, more formally, the Fathers Minorite Observants of the Order of St. Francis, as soon as ever, on the foundation of their Order, they were introduced into the Holy Land, and more especially from the time when, in the year 1343, they had their house in Jerusalem, and the custody of the sacred places began, both in Italy and elsewhere, in short throughout the whole Catholic world, to spread the devotion of the Way of the Cross. This they effected by erecting, in all their own churches, fourteen separate stations, in visiting which the faithful, like the devout pilgrims who go in person to visit the holy places in Jerusalem, do themselves also make this journey in spirit, while they meditate on all that our Lord Jesus Christ vouchsafed to suffer, for our eternal salvation, at those holy places in the last hours of His life.

Those who perform devoutly the Way of the Cross may gain all the indulgences granted by the popes to the faithful who visit in person the sacred places in Jerusalem.

All, however, who are sick, all who are in prison, or at sea, or *in partibus infidelium*, or are prevented in any other way from visiting the stations on the Way of the Cross erected in churches or public oratories, may gain these indulgences by saying, with at least devout heart and devotion, the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each fourteen times; and at the end of these the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times; and again one *Our Father*, one *Hail Mary*, and one *Glory be to the Father*, for the Sovereign Pontiff, holding in their hands the while a crucifix of brass, or of any other solid substance, which has been blessed by the proper authorities of the Order of the Friar Minor Observants.—*Raccolta, p. 102.*

THE WAY OF THE CROSS.

The Way of the Cross

These Prayers are Translated from those Composed by

ST. ALPHONSUS.

✠

Indulgences.

Any person in a state of grace, devoutly performing the Way of the Cross, may gain all the Indulgences ever granted by Popes to the faithful who visit in person the sacred places in Jerusalem. It is necessary, in order to gain these Indulgences, to meditate on the Passion of our Lord; and if the space where the Stations are erected, and the number of persons engaged, will admit, to go from Station to Station. But no particular form of prayer is required to gain the Indulgences.

Prayer before the High Altar.

O Jesus Christ, my Lord, with what great love didst Thou pass over the painful road which led Thee to death; and I, how often have I abandoned Thee! But now I love Thee with my whole soul, and because I love Thee, I am sincerely sorry for having offended Thee. My Jesus, pardon me, and permit me to accompany Thee in this journey. Thou art going to die for love of me, and it is my wish also, O my dearest Redeemer, to die for love of Thee. O yes, my Jesus, in Thy love I wish to live, in Thy love I wish to die.

First Station.

Jesus is condemned to death.

V. [*Genuflecting*]. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross.

My loving Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful

journey, to assist my soul in her journey toward eternity. I love Thee, my beloved Jesus; I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

[*The Priest kneels.*]

Our Father. Hail Mary. Glory be to the Father, **etc.**

O Jesus! who for love of me
Didst bear Thy cross to Calvary;
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Instead of the aforesaid, the following may be said or sung; or any other verse of the Stabat Mater, in Latin or English.

Holy Mother, pierce me through,
In my heart each wound renew,
Of my Saviour crucified.

Second Station.

Jesus is made to bear His Cross.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, in making this journey with the Cross on His shoulders, thought of us, and offered for us to His Father the death He was about to undergo.

My most beloved Jesus: I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus, my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, Hail Mary, Glory be to the Father, **etc.**

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Or, as above, Holy Mother.

Third Station.

Jesus falls the first time under His Cross.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider this first fall of Jesus under His cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times.

My Jesus, it is the weight, not of the cross, but of my sins, which has made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Fourth Station.

Jesus meets His afflicted Mother.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider the meeting of the Son and the Mother, which took place on this journey. Their looks became like so many arrows to wound those hearts which loved each other so tenderly.

My sweet Jesus, by the sorrow Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thine intercession, a continual and tender remembrance of the passion of thy Son. I love Thee, Jesus, my love, above all things; I repent of ever having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Fifth Station.

The Cyrenean helps Jesus to carry His Cross.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing He would die on the way, whereas they wished Him to die the ignominious death of the cross, constrained Simon the Cyrenean to carry the cross behind our Lord.

My most beloved Jesus, by Thy grace I will not refuse to carry the cross; I accept it, I embrace it. I accept in particular the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death, I offer it to Thee. Thou hast died for love of me; I will die for love of Thee. Help me by Thy grace. I love Thee, Jesus, my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Sixth Station.

Veronica wipes the face of Jesus,

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how the holy woman named Veronica, seeing Jesus so ill used, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped his adorable face, leaving on it the impression of His holy countenance.

My most beloved Jesus! Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it re-

ceived Thy grace in baptism; but I have disfigured it since by my sins; Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy passion, O Jesus! I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Seventh Station.

Jesus falls the second time.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider the second fall of Jesus under the cross; a fall which renews the pain of all the wounds of His head and members.

My most sweet Jesus, how many times hast Thou pardoned me, and how many times have I fallen again, and begun again to offend Thee. Oh! by the merits of this second fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus, my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Eighth Station.

Jesus speaks to the daughters of Jerusalem.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how these women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood as He walked along.

"My children," said He, "weep not for Me, but for yourselves and for your children."

My Jesus, laden with sorrows! I weep for the offences I have committed against Thee because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast loved me so much. It is Thy love more than the fear of hell which causes me to weep for my sins. My Jesus! I love Thee more than myself; I repent with my whole heart of having offended Thee Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Ninth Station.

Jesus falls the third time.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He could scarcely move.

Ah, mine outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus, my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Tenth Station.

Jesus is stripped of His garments.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider the violence with which Jesus was stripped by the execu-

tioners. As His inner garments adhered to His torn flesh, they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated.

My most innocent Jesus! by the merits of the torment Thou hast felt, help me to strip myself of all affection to things of earth, that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus! above all things: I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Eleventh Station.

Jesus is nailed to the Cross.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross thou hast redeemed the world.

Consider how Jesus, having been placed upon the cross, extended His hands, and offered to His Eternal Father the sacrifice of His life for our salvation. Those barbarians fastened Him with nails, and then, securing the cross, allowed Him to die with anguish on this infamous gibbet.

My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee and never quit Thee again. I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Twelfth Station.

Jesus dies on the Cross.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, after three hours' agony on the cross, being consumed with anguish, abandoned Himself to the weight of His body, bowed His head and died.

O my dying Jesus! I kiss devoutly the cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah! by the merits of Thy death, give me grace to die embracing Thy feet, and burning with love for Thee. I commit my soul into Thy hands. I love Thee, O Jesus! above all things; I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Thirteenth Station.

Jesus is taken down from the Cross.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how, after Our Lord had expired, two of His disciples, Joseph and Nicodemus, took Him down from the cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of Sorrow, for the love of this Son, accept me for thy servant, and pray for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, above all things; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Fourteenth Station.

Jesus is placed in the sepulchre.

R. We adore Thee, O Christ, and praise Thee.

V. Because by Thy holy Cross Thou hast redeemed the world.

Consider how the disciples carried the body of Jesus to bury it accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

Ah, my buried Jesus! I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee, by Thy resurrection, to make me rise in glory with Thee at the last day, to be always united with Thee in heaven, to praise Thee and love Thee for ever. O Jesus! I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

O Jesus! who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

Lastly, say one Our Father, Hail Mary, and Glory be to the Father, for the intention of the Sovereign Pontiff.

The Parental Blessing in a Christian Home

BY

A MONK OF THE HOLY ORDER OF ST. BENEDICT

ENDORSEMENT OF ARCHBISHOP ULLATHORNE.

My Dear Father van Volckxsom:

I thank you for your interesting little essay and instruction on Parental blessings. It is a subject on which I have preached all my life, and especially at visitations. If parents would but consider the sanctity of their office, and sanctify themselves for it, the houses of Catholic families would be like chapels.

I pray God to bless you, and am, Rev. and dear Father,

Your devoted servant in Christ,

✠ W. B. ULLATHORNE.

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CAN anything in a Christian family equal in beauty the sight of children who, from the youngest to the oldest, present themselves each night with reverence before their father and mother to receive their blessing before retiring to rest? This touching ceremony ennobles a family, and consecrates authority; natural affection ignites a spark of the love of God, and the domestic hearth becomes a threshold of Heaven! God grant that this pious custom may be ever maintained where it already exists, and be adopted where, either through neglect, or the chilling effect of a Protestant atmosphere, it has hitherto not been practised!

A blessing imparted in the name of God is more than a good wish: it is also a prayer. Such a solemn invocation of the authority of God, made by a parent for his children, cannot fail to be efficacious. The Holy Ghost Himself makes Ecclesiasticus say: The father's blessing establisheth the houses of the children (ch. ii. 11).

The sign of the Cross was still unknown in the time of the Patriarchs.

The day had not yet dawned when the Man-God, by dying the ignominious death on the Cross, was thereby to change that sign of foolishness into one in which the great St. Paul, and all Christians after him, were to glory. The Patriarchs of old, in blessing their children, extended their hands over their heads. With such a rite

did Abraham bless Isaac, and Isaac his son Jacob, and Jacob his twelve sons. Under the Old Law, only the fathers had seemingly the privilege of giving their blessing to their children; but under the New Law,—ever since, through Mary, women have been raised to a loftier condition; and ever since one of their sex "blessed among all women" (Luke i. 28) was found worthy to become the Mother of God, the right of blessing their children has been conferred also upon mothers.

The history of parental blessings presents many edifying examples, for our admiration and imitation.

The fathers and mothers of the Martyrs used to give their blessings to their sons and daughters as they lay in chains in their prisons; and these blessings filled them with a renewed courage to suffer more for Christ.

In the history of the Fathers of the Church, we read that the saintly Macrina daily blessed her grandsons: one lived to become the great St. Basil, and the other St. Gregory of Nyssa. Nonna, the mother of St. Gregory of Nazianzus, also blessed her son; and from a child she consecrated him to Jesus Christ, by placing his little hands on the sacred Scriptures.

St. Louis, King of France, when about to die on the African coast, addressed the following words to his son, who stood by his deathbed: "My dear son, I give you all the blessings which a good father can give to his son."

The young John Gerson, one of the claimants to the authorship of "The Following of Christ," who in after-life became the Chancellor of the University of Paris, daily headed his eleven brothers and sisters to receive the blessing of their father and mother.

St. Francis of Sales reverently knelt every night at the feet of his parents to receive their blessing; until the day, when, having received the episcopal consecration, these Christian parents knelt in their turn before their son, to receive his blessing.

The historian of St. Jane Frances of Chantal, speaking about the manner in which she educated her children, proceeds thus: "Shortly after supper, this pious mother used to withdraw with her children to make them say their night prayers, of which a De Profundis for the soul of the late Baron, their father, formed a part that was never omitted. After a few moments devoted to the examination of conscience, she made them say aloud and all together the short prayer: '*In manus tuas commendo spiritum meum*'—Into thy hands I commend my spirit (Luke xxiii. 46)—after which she

blessed each with Holy Water and the sign of the Cross, and made them undress with modesty."

The writer of the life of Blessed Sir Thomas More makes the following remark: "In our country, children are wont to ask on their knees, at morning and at night, the blessing of their fathers and mothers. This is the common usage in England. But I must confess that when grown up, married, or raised to some high dignity in the Church or in the State, children generally give up this pious practice, or at least it is retained by but few." The more remarkable in this respect was the faithfulness of Sir Thomas himself. During the whole of his father's lifetime, and even when he was holding the office of Chancellor of England, Sir Thomas never failed to come every night to ask him reverently for his blessing.

In monasteries, at night at the hour of Compline, ere the monks are dismissed to their cells, the Abbot, who stands to his subjects as a true father, making the sign of the Cross over them, pronounces the words: "May the Almighty and merciful God, Father, Son, and Holy Ghost, bless and guard us." And in like manner, in the morning at the hour of Prime: "May the Lord bless us and defend us from all evil and lead us to eternal life."

This parental blessing instils into the hearts of children a greater and purer love for their parents. Their filial affection daily grows by this impressive rite, in which the parent stands before the eyes of his children as the representative of God, and as the minister of His Divine Blessing. He performs essentially an act of authority. This cross which you have traced on the forehead of your children, O fathers and mothers! changes their natural love for you into a more spiritual dutifulness, and helps to insure forever their respect and veneration for you.

Under the influence of your blessing, the child will also learn to treat his body with respect. May it not suggest, in a critical moment of temptation, that it would ill become this brow, which but this morning, or this night, was blessed with the sign of the cross, to have reason to blush under the silent, but scrutinizing look of a father or a mother, when the time for the next blessing has come round? The time of this blessing is also a most favorable time for acknowledgment of faults, for pardon, for solemn and serious advice; the blessing should be withheld in case no signs of repentance are shown for some fault committed in the course of the day.

Finally, this blessing is not without its beneficial effects upon him who confers it, for it must needs make him better, more Chris-

tian-like, more holy. When a parent sees his children bowing down before him, it brings home to him the great fact that he, also, as well as the Bishop of his diocese, or the Priest of his parish, has in a certain sense the care of souls, and that he owes his family the good example of a lively and practical Faith, and that he must be to them the pattern of all Christian virtues; for it is written: "The Just that walketh in his simplicity shall leave behind him blessed children" (Prov. xx. 7).

Let, then, this blessing recover the place of honor it held in all Christian times! Fathers and mothers! confer it in the simplicity of the rite of old, and of better days. When after night prayers, or before retiring to their rest, your children are come to you to wish you a good night, place for an instant your left hand upon their heads, and with the thumb of the right hand trace the sign of the Cross upon each forehead either silently, or saying: "May God bless you, my child;" or, "In the name of the Father, and of the Son, and of the Holy Ghost."

It is the "Good-night" of the Christian, a good-night eminently religious, which brings to their minds the wholesome thought of Eternity!

Perhaps you are not rich; it may be you have no great fortune to bequeath to your children; but what you have at least to bestow upon them is the inheritance of your blessing: and far more profitable than riches is eternal salvation.

FOR MARY IS OUR QUEEN

How fast, at Mary's first command,
The angel bands are seen
To work her will by sea and land,
For Mary is their Queen!

And well they pay their debt of love,
And pleased they are to know—
This Queen, whom they obey above,
Their God obeyed below.

The angel bands, the angel bands,
How fast they may be seen
Winging their flight as she commands,
For Mary is their Queen!

Oh, high o'er every angel choir
Is Mary's seat of love!
And sweet the sound of Mary's lyre
The angel harps above.

And glad the angels are to go
Where Mary's mandates call,
And hear her voice, because they know
She loves above them all.

The angel choirs, the angel choirs,
How swift they may be seen
To move as Mary's heart desires,
For Mary is their Queen!

Now let us learn on earth to live
As angels live above,
And still new proofs of homage give
To this great Queen of love:

For right through Mary's heart the way
To Christ's dear heart is found,
And they who Mary's word obey
By Mary's Son are crowned.

Dear angel choirs, dear angel choirs,
May we, like you, be seen
To live as Mary's heart desires,
For Mary is our Queen!

—*Sister Mary Alphonsus, O. P., in Rosary Magazine*

HEAVEN'S GLORIOUS QUEEN.

Heaven's Glorious Queen

The Queen stood upon Thy right hand in clothing of gold.—*Psalm xliv. 10.*

MARY was, by her perfect and unfailing conformity to the will of God throughout her life, raised to a pre-eminence to which none other of the saints could attain. By her co-operation in the Passion of her Son she had a dignity beyond the reach even of the highest of the archangels. Mary was to be crowned Queen of Heaven by the Eternal Father; she was to have a throne at her Son's right hand.

Mary enjoyed a happiness different from that of all the other saints. All others knew that if they had been more faithful they might have been more full of happiness. Though their happiness is perfect, it is not perfect with the same perfection as Mary's. She possesses all that it was possible for God in the present order to bestow upon her. What must be her happiness now! short only of the infinite happiness of the Infinite God!

But Mary is not Queen of Heaven only for her own sake, but also for ours. Day by day, hour by hour, she is praying for us, obtaining graces for us, preserving us from danger, shielding us from temptation, showering down blessings upon us. She is our dear Mother as well as Queen of Heaven. How she loves us! What confidence we should have in her!

HYMN

By the first bright Easter day
When the stone was roll'd away;
By the glory round Thee shed,
At Thy rising from the dead.

CHORUS:

Son of Mary, hear our cry,
Thou wert suffering, once as we;
Now enthroned in majesty,
Countless angels sing to Thee.

By Thy parting blessing, given
As Thou didst ascend to heaven;
By the cloud of living light
That receiv'd Thee out of sight.
Son of Mary, etc.

By that rushing sound of might
Coming down from heav'n's height;
By the cloven tongues of fire,
Holy Ghost, our souls inspire.
Son of Mary, etc.

See the Virgin Mother rise,
Angels bear her to the skies;
Mount aloft, Imperial Queen,
Mount, and plead the cause of men.
Son of Mary, etc.

Mary reigns upon the throne,
Foreordained for her alone;
Saints and angels round her sing,
Mother of her God and King.
Son of Mary, etc.

The Seven Words of Mary

DERIVED FROM ST. BERNARDINE OF SIENA

BY

HENRY JAMES COLERIDGE

Of the Society of Jesus

PREFACE.

THE substance of the following considerations on the Words of the Blessed Virgin is taken from the Sermons on our Lady by St. Bernardine of Siena, which will be found in the fourth volume of his works.* We do not possess any full transcript of these sermons, but St. Bernardine is said to have put together the notes from which he preached, and even to have revised them. It is easy to see that they are exactly the kind of notes we should expect to find in the case of a copious and most successful preacher whose sermons were not written out. Indeed, these notes are all in Latin. The substance, therefore, of what he preached may be preserved, but not the words in which he preached it.

It must also be noticed that the following pages are not to be considered as by any means a complete translation of what remains to us of St. Bernardine. The matter is "derived" from him, but it has been used with great freedom, more as a store of thought than an original which it has been designed to reproduce. The great preachers of St. Bernardine's time, like others since, used most freely the materials collected for them by their predecessors, and would themselves probably not consider that those who in later times avail themselves of their labors would act prudently in doing otherwise.

H. J. C.

* The edition used is that of De la Haye, Paris, 1635.

CHAPTER I.

The Words of Mary.

"How sweet are thy words unto my palate, more than honey unto my mouth!" * Thus the tender-hearted St. Bernardine of Siena begins his discourse on the words of Mary,† which will furnish us with so large a portion of the thoughts which we hope to set forth in the pages which are to follow. And then he breaks out into the prayer of the Church, *Dignare me laudare te, Virgo Sacrata*, and he begs her not to despise the slight service which he offers her, considering that the devotion with which it is offered to her is not slight. He begs her in her pity to assist him with some heavenly breeze, as he is about to set sail on a great deep. He desires to endeavor to explain, with faltering tongue, the sublime meaning of her words, he relies on her assistance and favor, and implores her to help him. "For what mortal is there who would venture, unless he could feel safe under some divine instruction, to say anything, either small or great, with uncircumcised and polluted lips, about her whom God the Father predestined before all ages to be that chosen and most worthy Virgin, whom the Son chose for His Mother, and whom the Holy Spirit chose to be the home of all grace? With what words shall a poor child of Adam like himself speak of the sublime thoughts of the heart of the Blessed Virgin, which her most holy mouth uttered, words for which the tongues of men and angels would not suffice?"

He goes on to remind us that Our Lord has said, "A good man out of the good treasure of his heart bringeth forth good things,"‡ and who among men could be better than she, who found grace to become the Mother of God, who received for nine months, in her heart and her womb, God Himself? What heart can have a treasure like that divine love with which the Heart of the Blessed Virgin burnt as a furnace? It was out of that Heart, the furnace of divine love, that the good words of the Blessed Virgin came forth, all glowing with the love of God. Nothing but the best of wine can proceed from a vessel full of what is best, and from a furnace of intense heat nothing can come forth but the hottest fire. So from the Blessed

* Psalm cxviii. 103.

† *De Visitatione et Septem Verbis B.M.V.* Serm. ix. (Op. tom. iv.).

‡ St. Matt. xii. 35.

Mother of Our Lord there can come forth no word but of the highest and most divine love.

Any most wise and prudent lady is sparing of her words, but they are full of solidity and meaning. There are Seven Words recorded of the most Blessed Mother of Christ, but they are words of wonderful depth and virtue, and they show how full she was of sevenfold grace. She spoke twice to the angel, saying the first time, "How shall this be done, because I know not man?" and the second time, "Behold, the handmaid of the Lord, be it done to me according to thy word." She spoke twice also to St. Elizabeth, the first time to salute her, and again when she sang her Magnificat. She spoke twice also to her Son, once in the Temple when she said, "Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing," and again at the marriage feast at Cana, when she said, "They have no wine." Once also she spoke to the servants in the feast, when she said, "Whatsoever He shall say to you, do ye." In all these words she spoke very little, but once, when God was to be praised and thanked, then she allowed herself greater latitude, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and her Canticle then tells us much more about her heart than all her other words besides.

These words, says St. Bernardine, were uttered in wonderful order, following seven acts or processes of love, as if they were so many flames proceeding from the furnace of her heart, and the most devout student of them may well say, "How sweet are thy words to my lips," to all my affections and feelings. And he then distinguishes them in order, according to what he calls the seven flames of love of the heart of the most Blessed Virgin. The first comes of the love that separates, the second of the love that transforms, the third of the love that communicates, the fourth of the love that rejoices, the fifth of the love that savors, the sixth of the love that pities, and the seventh of the love that consummates. These are the titles which the Saint of Siena gives to these seven flames of love, and we shall see how it is that they are to be explained. We may add that these Seven Words are not distributed throughout the life of Our Blessed Lady according to any plan that lies on the surface, although we cannot doubt that their places in the Gospel records are divinely ordered for our instruction. The Gospel records do not relate for us the life of Our Blessed Lady, except so far as it is important that what she said or did should be told us, that we may understand the life of Our Lord and her position toward Him on particular occasions.

Four of these Words of Mary belong to the period before our Lord's birth. The two first belong to the mystery of the Annunciation, the two next to that of the Visitation. The fifth Word was spoken during what we term the hidden life, and the two last belong to the very beginning of His public preaching, having been uttered at the marriage feast in Cana of Galilee.

All the seven Words of Mary are connected, therefore, with most marvellous mysteries, for the first four throw an immense light on the Annunciation and the Visitation, the accomplishment of the Incarnation itself in her chaste womb, and the first spiritual miracle of Our Lord of which we have any knowledge, the sanctification of the blessed Baptist while yet unborn, in the womb of St. Elizabeth. The two last Words are necessary for the intelligence of His first external miracle, the change of the water into wine. The fifth word of Mary stands by itself, in the history of the mystery which contains the first recorded Word spoken by our blessed Lord Himself, on the first occasion on which, at the age of twelve, He took upon Himself, in a certain sense, the great office of the Teacher of mankind, as the work which His father had given Him to do. The lesson which He taught, so to speak, to the doctors in the Temple is not recorded for us, but the lesson contained in the short conversation with His Blessed Mother is fruitful in instruction, and we owe that lesson, after Him, to Mary, while at the same time it reveals to us in a wonderful manner her position in regard to Him. The same may be said also of the power which she exerted in the marriage feast of Cana, the beginning of signs, which, as we shall see, St. Bernardine considers as representing to us Our Lord's design as to what we may expect from her intercession at all times.

We shall have occasion as we proceed to notice, especially, the marvellous consequences which followed on each of these Words of our Blessed Mother. Isaias sings of the word of God, "As the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall My word be which shall go forth from my Mouth; it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it."* No words but the words of God have in them this divine power. Yet it seems as if Our Lord had ordained that the words of His saints and servants, speaking in His name, have in them often a marvellous force and fecundity, and we

* Isaias lv. 10, 11.

may notice this power in these seven recorded Words of His Blessed Mother.

The first Word spoken by Mary brought down upon her the revelation, which seems to have been given then for the first time, of the operation of the divine Person of the Holy Ghost in the Conception of Our Lord. The second Word was her *Fiat*, which brought about the Incarnation itself. The third was fraught with the sanctification of St. John in the womb of St. Elizabeth, and the filling of St. Elizabeth herself with the Holy Ghost and the spirit of prophecy. The fourth Word of Mary summed up the thanksgivings of angels and men for the gift of the Incarnation. The fifth Word was followed by the eighteen years of Our Lord's subjection to His parents, and prepared our Lady for her part in the sufferings of her Son. Her sixth Word brought about the beginning of signs, and made her take her place as our great intercessor with Him. And the seventh laid down the law according to which we are to reap the full benefits of her intercession—the condition of fulfilling His commandments.

CHAPTER II.

The First Word.

The First Word of our Blessed Lady was spoken at the time of her Annunciation, when the Angel entered the room in which she was engaged in prayer, probably about that very mystery which was soon to be accomplished in her own person. We are all familiar with the story. The words of Gabriel and of Mary are on our lips several times a day: "And the Angel being come in, said unto her, Hail, full of grace, the Lord is with thee, Blessed art thou among women."

But we are to remember that, before our Lady made any answer, she remained silent, and her first use of speech, if we may so say, was not to use it. For the virtue of prudence in speech, as we all know, consists as much in not speaking as in speaking at the right time. Before the word of speech comes the word of silence, as we shall see. "And when she had heard she was troubled at his saying, and thought within herself what manner of salutation this should be." The words of St. Luke do not so much signify that she pondered in herself what the meaning of the salutation was, as how great it was, and whence it came.

We know that the message sent by God to our Blessed Lady was not sent till the fulness of time had come, that is, till the long preparation which was to precede the Incarnation in the counsels of God in the providential government of the world was accomplished. It is not likely that there was no analogous preparation made in the chosen Virgin who was to be the conscious and intelligent instrument of God in the execution of the great mystery. As a matter of fact, Catholics believe that the process of the divine preparation of Mary for her position in the Kingdom of her Son began at the very instant of the dawn of her intelligent life, and continued from that moment without interruption till the time came for the message of the Annunciation to be delivered to her. The intelligent life of Mary began with her use of the spiritual gifts with which she was so largely endowed at the time of her Immaculate Conception, the graces and virtues, the knowledge of God and His works, which she then received, and this was met on her part by so perfect and faithful a correspondence as to win her an ever-continuing increase from His bounty of the gifts with which she began.

Although the few words which conveyed to Mary the first part of the message of God did not fully unfold the whole of that divine message, as it was afterward drawn out by St. Gabriel, still they conveyed to her enlightened mind, so fully versed in the knowledge of the Sacred Scriptures and of the ways of God, the whole truth at least in germ and in essence. There was only one point in the whole divine counsel of the Incarnation which was kept back for later revelation, namely, the manner in which the mystery was to be brought about by the agency of the Holy Ghost Himself. The words she now heard conveyed to her mind the intimation that she was the chosen Woman by whose means God was to be born into the world, in order to redeem it. This would be a natural conclusion to form concerning the thoughts of Mary at any ordinary time. We mean that, if she had known that the very same salutation had been made to another virgin, she would have thought that it meant to announce to that virgin that she was to be the Mother of God according to the promises made to mankind from the very first.

But, more than this, it is certainly most natural to suppose that according to the usual ways in which God deals with His chosen instruments, she would have had an extraordinary internal illumination as to the meaning of the message delivered to her, corresponding to the extraordinary external grace of the visit and words of the Archangel. We may therefore fairly conclude that she understood

the message, and that her trouble was not so much as to what it meant, as on account of the greatness of the dignity to which, as it implied, she was about to be raised. We must take this into account in considering what we are told of her trouble.

Mary was full of grace, and her humility was the choicest of all her virtues, and that in which she was most like Our Lord Himself. Moreover, it is believed that she had been guided by a special instinct of the Holy Ghost to desire and even to pray that, if her wish was granted, she might live in the times of the advent of the Messias, she might be the handmaid of the peerless Virgin who was to be chosen to be His Mother. It is not therefore wonderful that she should be troubled at the words of the Angel. It was not trouble of that sort with which we are ourselves familiar, an emotion interfering with the calm rule of reason in the soul or turning away its gaze from the presence of God. There are theologians who think that she may have shared in degree the privilege of Our Lord in His Sacred Humanity, according to which He was never troubled, except when He deliberately took the trouble to Himself for His own reasons, as the Scripture says of Him that He "troubled Himself" or "began to grow sorrowful."* Mary's trouble, even if involuntary, did not disturb the perfect dominion of reason in her soul.

It may be that the Blessed Virgin felt troubled at the appearance of an angel, though she was probably not unaccustomed to such visitations. At all events her humility must have been alarmed at the greatness of the Salutation, and perhaps also for the cause which St. Bernardine assigns, and which makes him call her Word in answer to the Angel, a "flame of separating love." We shall speak of this presently. But the fear and awe of the Angel's presence, added to her intense humility, is enough to account for her silence, on which we have already remarked. The saints of God are silent when they are praised, and are more inclined not to speak at all than to be loquacious after commendation. Thus, as has been said, the first lesson which we learn from the words of Mary is that our words should be very few and not at all in our own praise. There is a tradition about the Holy Home of Nazareth that, of the three persons who lived therein, forming what has sometimes been called "the earthly Trinity," the One who spoke the least was Jesus, next to Him Mary, and after her Joseph, who was the ruler and head of the house, and thus had more occasion to speak, while Our Lord, as the Child, had the least.

*St. John xi. 33; St. Matt. xxvi. 37.

St. Bernardine, when he speaks of the flame of "separating" love, as manifesting itself in Our Lady on this occasion, does not of course refer to her silence, but to the answer which she gave to the further speech of St. Gabriel, which was itself a kind of answer to her silence. "And the Angel said to her, Fear not, Mary, for thou hast found grace with God: Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His Father, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end." It is not a part of our business here to draw out the full meaning of these great words, which Mary must have understood in their full sense, and which, together with the appellation which Gabriel had first used when he saluted her as full of grace and blessed among women, called to her mind the whole magnificent range of the prophecies concerning the Incarnation, which had been the precious possession of the holy nation, ever increasing in fulness and clearness of detail as the ages rolled on. It is enough to say that Our Lady must have perfectly understood the meaning of the language of the Angel, hardly any word of which was not taken from the prophecies preserved in Sacred Scripture, while at the same time, as has been said, the manner in which the mystery was to be carried out had not been explicitly declared as yet, either in the predictions of the prophets or in the words of the Archangel.

"But Mary said to the Angel, How shall this be done, because I know not man?" That is, as St. Bernardine explains, "since my state of life and condition require that I should not become a mother in that usual manner?" She knew, he says, that God had many ways in which His will as to the Incarnation might be carried out, and she wished to declare that, as to her own mind and desire, that way was to be excluded. Many writers are of opinion that she had made a vow to remain ever a perfect Virgin, singly and wholly God's. St. Bernardine quotes St. Augustine to the effect that our Lady had determined in her heart to keep her vow of virginity, although he thinks that this vow had not been expressed in words, on account of her perfect submission to the will of God, and he adds that, after she had conceived her divine Son, both she and her spouse made the vow expressly, whereas before she had made it privately, with the stipulation that it should be kept unless God otherwise revealed such to be His will.

St. Bernardine then bids us observe the great devotion of Our

THE SEVEN JOYS OF THE BLESSED VIRGIN.

Joys of the Blessed Virgin

THE ANGEL AND THE QUEEN

Angelus Domini—Regina Cœli.

V. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. *Hail Mary*, etc.

V. Behold the handmaid of the Lord, be it done unto me according to thy word. *Hail Mary*, etc.

V. And the Word was made flesh, and dwelt among us. *Hail Mary*, etc.

The following may be added:

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord! Thy grace into our hearts, that we unto whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of the Resurrection. Through the same Christ.

R. Amen.

Queen of heaven, rejoice. Alleluia.
For He whom thou wast made worthy to bear. Alleluia.
Hath risen as He said. Alleluia.
Pray for us to our God. Alleluia.
V. Rejoice and be glad, O Virgin Mary. Alleluia.
V. For the Lord hath risen indeed. Alleluia.

Let us pray.

God, who through the resurrection of Thy Son, Our Lord Jesus Christ, hath vouchsafed to make glad the whole world, grant us, we beseech thee, that, through the intercession of the Virgin Mary, His Mother, we may attain the joys of life eternal. Through the same Christ Our Lord. Amen.

The Sovereign Pontiff, Benedict XIII., by a brief September 14th, 1724, granted:

A PLENARY INDULGENCE, once a month, to all the faithful who, every day, at the sound of the bell in the morning, or at noon, or in the evening at sunset, shall say devoutly, on their knees, the *Angelus Domini*, with the *Hail Mary* three times, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of Holy Mother Church.

AN INDULGENCE OF ONE HUNDRED DAYS, on all the other days in the year, every time that, with at least contrite heart and devotion, they shall say these prayers; and he, moreover, declared that these indulgences, both plenary and partial, are not suspended in the holy year.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Cong. of the Propaganda, March 18th, 1781, granted that in those places where no bell is rung at the time stated above, the faithful may gain the indulgences if, at or about the hours specified, they say, with at least contrite heart and devotion, the *Angelus* or the *Regina Cœli* in the paschal season.—*Raccolta, p. 177.*

Blessed Lady to the pure and simple love of God alone, which she considered might be impaired in herself by the slightest departure from the virginity she had offered to Him, even though without any sin she had conceived in the usual manner. And it is in this that our saint sees the "separating flame of love" of which he speaks. He bids us consider the intense purity and fervor of the love for God which is revealed to us by this Word. Even when the matter proposed to her was nothing less than the Incarnation of God in her chaste womb, she shrank back from this inestimable honor and blessing, until she knew the declared will of God in the matter, preferring, even to what was proposed to her by St. Gabriel, to remain entirely and singly and wholly His.

There are many other things said about this First Word of Mary by the writers of the Church which do not exclude the truth of St. Bernardine's contemplation. For, as has been said above, the active part which was to be taken in the Incarnation by the Holy Ghost was a hidden secret, and no one, however deeply read in the prophecies and anticipations of the Old Testament, could have done more than guess at the truth—even if such a guess could have been formed by mortal mind—without a special guidance of the Holy Spirit, Who was Himself to be the agent in the matter. And even, therefore, if Our Lady had some anticipation of the truth, she could not have presumed that it was so to be without some positive declaration of the will of God. St. Bernardine says that he thinks that the reason why the manner of her proposed Maternity was not before this explicitly told to her, was that she might form in her heart this most perfect resolution with regard to virginity, and thereby show her immense and boundless love of purity and merit so much the more thereby.

It was fitting that the revelation of the manner decreed by God for the execution of His great counsel should have been made to no one before it was made to Mary herself at this time, and thus we see how her silence and her trouble brought down upon her the inconceivable blessedness of this most glorious revelation, filling her mind with heavenly light and her heart with the most intense and overwhelming gratitude. It is natural to compare her treatment of the message of God and His consequent dealing with her with the corresponding reception in the message of God by the same Archangel to the father of St. John the Baptist, related just before this by St. Luke. The inquiry of Zachary, "How shall I know this, for I am an old man and my wife is advanced in years?" is punished, on

account of the incredulity which it manifests, while Our Lady's question, "How shall this be done?" which assumes the truth of the message, and only seeks information as to the manner in which it is to be executed, is rewarded by the astounding revelation of the action of the Holy Ghost. But here we pass to the second utterance of Our Blessed Lady on which we have to comment.

CHAPTER III.

The Second Word.

"And the Angel answering said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore also the Holy that shall be born of thee shall be called the Son of God. And behold Elizabeth thy cousin, she hath also conceived a son in her old age, and this is the sixth month with her that is called barren. Because no word shall be impossible with God." It is needless to point out how great is the advance in the revelation of the counsel of God which is made in these words. Nothing had been said before this moment as to the divine Person by whose agency the Incarnation was to be brought about, and on the other hand there had been a remarkable silence as to any human person but Mary herself having any part in it. It was not so in former announcements, somewhat the like in kind, in Sacred Scripture; as, for instance, it had been said by St. Gabriel to Zachary, "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." The omission of all reference to a father was significant, and fell in altogether with the desire of Our Blessed Lady. And now that she had asked her question, so full of the love of God, of which St. Bernardine speaks, a supplementary revelation of the highest and most ineffable importance is made by the mention of the Holy Ghost. The crown is thus put to the revelation as it before stood, and the article of the Christian Creed is proclaimed for all time, that the Son of God made Man was to be conceived by the Holy Ghost of the Virgin Mary.

But we are not now to draw out the full meaning of these most sublime words, for we are dwelling upon the effect which they produced upon her who was the first to hear, from the messenger of Heaven, this truth which it was beyond the highest imaginations of the Cherubim to conceive. The change which these words wrought

in Mary herself cannot be described. It is certain that they overwhelmed her soul with the most intense joy and gratitude, that she no longer hesitated or was uncertain, as before, as to the course which the great mystery of the Incarnation was to take, and as to her own immediate part and duty. Thus it drew from her the words which she uttered at once, words of the most perfect obedience, humility, charity, and joy, "Behold the handmaid of the Lord, be it done to me according to thy word."

Mary, the humblest as well as purest of women, understood, then, that she was to be the Mother of God, as the former words of Gabriel had shown, and that further, she was to become the Mother of God without any impairing of that virginal purity of which her own First Word showed her to be afraid. And further still, she understood that this marvel was to be brought about in her by no created agency at all, even of the highest angel, but by the direct action of God Himself, the Third Person in the Adorable Trinity, and that, in consequence of that "supervention" of the Holy Ghost and of the overshadowing of the power of the Most High, by which the action of the Eternal Father is signified, her Child was to be the true Son of God made Man.

St. Bernardine calls this utterance of Our Blessed Lady, in answer to the final revelation of the mystery of the Incarnation, a flame of "transforming" love. For it is the property of love to transform the one of the two who love into the other, uniting them most closely and inseparably. All true love, indeed, he says, must consist in this perfect union of those who love one the other, and so it might seem that this was the first flame which should have been mentioned in order, instead of the second. He explains that he has put the love which he calls of separation before this, because the flight and avoidance of everything whatsoever that is inconsistent with and opposed to the interests of the object of love must precede any perfect union with him, and thus it was right to put the perfect abandonment of any love but that of God in its perfect purity before this second flame which manifests itself in the Second Word of Mary.

He sees the qualities of this perfect love in the words themselves of the Blessed Virgin. Her great humility, and readiness to serve God with all kinds and degrees of service, are shown in the words, Behold the handmaid or the servant of the Lord. Her confidence and intense love and great hope are shown in the other words, Be it done to me according to thy word, as if to say, he says, that she would not dare of herself to ask or pray for this that had been an-

nounced to her, and at the same time that she neither dares nor wishes to lessen the promise of God, and thus she desires and wishes neither more nor less than that which the words spoken by the messenger of God have declared to her. "Be it done to me according to thy word!" This, too, was spoken by the one person in the world who understood most perfectly all that was contained in the message of the Angel, and in the prophecies and promises of God which that message embodied and set forth. The word, "behold," implies the complete and irrevocable manner of her surrender of herself to God; the words, "the handmaid," signifies the entire humility of the offering; the words, "be it done unto me," show the breadth and extent of the subjection she professes; and the words "according to thy word," signify the depth of her faith in what had been promised.

St. Bernardine has in another place* some more to say about the consent of the Blessed Mother which was given in her Second Word, and, although some of his expressions are obscure on account of the brevity which characterizes the records which we have of his sermons—unless, indeed, we have little more than the notes from which what he actually said was expanded by him when he came to preach—it is well worth our while to draw out his meaning as far as we can. St. Bernardine uses scholastic words which may now and then frighten us, but they have often very simple meanings. His great sermon *De Consensu Virginali* is the source from which our commentary on this Second Word will be chiefly derived.

The Saint begins by speaking of what he calls the object of the consent which Our Lady declared in the words, "Behold the handmaid of the Lord, be it done to me according to thy word." Under this head there are four points to be considered. Mary consented to conceive the Son of God, in visible, passible, and mortal flesh. She understood and consented to the proposal that He should take human and visible flesh, and all that belongs to our nature in soul and body, that He should be a mortal man like others, and should be capable of suffering in all its forms, that He might be like unto us in all things, except sin. Moreover, He was to suffer and die for our sins, the sins of the whole world, and make satisfaction to the infinite justice of God for all men. All this was contained in the prophecies which she knew so well, and was actually expressed, though not in greater detail than was necessary to put her in mind of the truths that were so familiar to her, by the saying of the Angel, "Thou shalt call His Name Jesus"—words which were afterward repeated

*Sermon viii., *De Consensu Virginali* (in the same volume).

by the Angel to St. Joseph, "Thou shalt call His Name Jesus, for He shall save His people from their sins." This was the proposal, the acceptance of which was now Mary's part, and depending on her use of her own free will.

When we consider the immense range of the predictions concerning Our Lord, and especially concerning the redemption of the world by Him, and the way in which that redemption was to be carried out, we see what a wonderful depth and power of resolution was required of Mary in order that she should close with the offer now made to her. One thing must be quite clear, namely, that unless she could throw her whole heart and affections at the feet of God with the utmost abandonment of herself, and her whole life and will, she could never have given a worthy and due acceptance to so momentous a work. She must have seen that the work was absolutely unique, and could have no parallel in the self-surrender it required; her faith must have been most immovable and robust, her humility must have been utter in its submission, her emptying of herself and self-annihilation altogether unrivalled, and, as far as such a result could be obtained by the power of love, she must have desired and been ready to make herself as far as could be one and the same thing with the Saviour of the world who was to become Man in her.

It is also needless to try to think how lofty must have been her conceptions of the divine Person, One with His Father and the Holy Ghost in the ineffable Unity of the Godhead, whom it was proposed to her to receive for a Son, and, again, her conceptions of the infinite and most marvellously lovable humility with which He was to enter her womb, to be a little Child, and then to suffer the most bitter pangs for our sins, dying for them on the Cross. This was to accept Him as Crucified and to be Crucified, as the ransom to be paid to the justice of God in superabundant satisfaction for the sins of all, and moreover in impetration for all boons, as the reparation of all that had been lost, and as the mediation required by all the elect and the children of God. Such were the conditions under which she was asked to receive in her womb the Son of God, for thus it was that His mortal Body was to be formed out of her most pure blood.

In the second place St. Bernardine bids us consider that it was proposed to Our Blessed Lady that the Holy Ghost was to come upon her for the purpose of sanctifying her, and producing in her the marvellous change which was necessary in order that the Body of Our Lord might be formed in her in a most spiritual and supernatural manner, according to the decree of God. We know that there are

changes made in us from time to time, as when persons pass from a secular state to the state of religion, or when they are raised to a higher state, or higher stages in any state in which they live, or even when they pass to new scenes and new duties and new habits. Some of these changes are like passing from death to life, from the utmost pain and infirmity to the most robust health, from utter poverty and destitution to great riches, from the greatest danger or despair to the happiest and most secure condition in the world. Such changes are sometimes most surprising and alarming on account of their novelty, and even produce astounding bodily effects by the suddenness of the horror and fright which they engender, making the hairs to stand on end, or the body to become rigid, so that the shock is sometimes like the shock of death.

But we can well imagine that the shock must have been great indeed when Our Blessed Lady was asked to give her consent for this overshadowing of the power of God, and this coming upon her of the Holy Ghost; nor could it have been without fear and dread, notwithstanding the ineffable clearness of her faith, and the wondrous strength of her hope and confidence, that she gave herself up, trembling and astonished, to receive that incomprehensible and most divine advent of the Holy Ghost upon her which was to make her the Mother of God. No wonder if she was filled with calm and reverential confusion, with anxiety in order that she might receive so great a dignity in no unworthy manner, as far as that was possible. With all her eager love for the coming of the salvation of mankind by means of the promised Incarnation, when the moment came for its accomplishment in her own person, what immense courage must she have required, who can imagine?

Again, St. Bernardine tells us that as the Eternal Father proposed to bestow His Son upon her to be her son, and asked her consent to this, we are to consider how she must have felt the immensity of the obligation laid upon her, of love, of gratitude, of acknowledgment, for so great a gift. It was no other than God who was to become her son, the Father was to give Him to enter her heart, her womb. He was to form in her and of her the Body for His Son, Who was to be at the same time His Son and hers. To correspond to the dignity of the Father who offered this, and of the Son who was thus offered, must have required an act of love and gratitude and self-oblation higher than the merits of all the saints. She was bound to "bring into captivity," as St. Paul speaks, all her intelligence and all her affections to assent and consent to the truth of the mystery now

proposed to her in so sublime a manner, all that was now declared to her mind, and all the consequent truths which it involved. She knew that it involved nothing less than this, that in her, in one moment, the foundations of the whole fabric of our restoration and the redemption of the whole world were to be firmly and solidly laid. Her faith and her hope were the means by which she was made strong enough for this, together with the loving and humble obedience and subjection with which her assent and consent were given at the words of the Angel.

St. Bernardine adds that Mary was moved to this by her great desire that that which the whole world was in need and in expectation of should come about, the redemption and restoration of the whole universe, including her own salvation and the salvation of all men, and the immense glory to God which would follow therefrom. Who can imagine how much she desired and longed for this? And he quotes St. Augustine, in his sermon on her Nativity, who says to her that the whole world beseeches her consent, and bids her answer for the faith. "Delay not, O Blessed Maiden, speak the word of answer, receive the Son of God, and begin to feel His power!" Her consent was as beautiful and royal as that which was asked of her was great. God had predestined that the salvation of all the elect should depend on the consent of Mary, and it is reasonable to suppose that He gave to her consent a corresponding merit and power.

St. Bernardine goes on with some considerations in the great virtues which Our Lady exercised at this moment of her consent to the Conception of the Son of God. He first speaks of the kind of martyrdom to which she offered herself in this. With her enlightenment as to the manner in which the kingdom of the Incarnation was arranged in the decrees of God, she must have foreseen the cross which awaited her, and she must have welcomed it with an incomparably greater love than that which would have moved her before to undergo anything whatever for the glory of God.

At the time of His Conception, Our Lord Himself made a most intense interior act, by which He satisfied for the sins of all the world, and offered Himself freely to undergo every pain and death, fully and completely, with the utmost promptitude. We know also that God, by means of His Angel, proposed to Mary that His Son should be conceived in her womb as the future Redeemer and Saviour of all the world. She knew the gravity of the reason for which the Incarnation took place. She must have known all the shame and pain and suffering of all kinds in which she might be herself

exposed, and certainly we hear from her no word of inquiry from the Angel how all this might be avoided or be met. She knew she was to conceive Him who was to be crucified, and the part that she might herself have to bear in the Crucifixion. "And the wisdom of God ordained," says St. Bernardine, "to show that she was conscious of this, that on the same day on which Our Lord was conceived He was also crucified."

The Saint speaks next of the virtue of pity and mercy as exercised in a wonderful manner by our Blessed Lady in consenting to the Conception of Our Lord in her womb. She had always desired and prayed for the salvation of the elect, and at this moment she dedicated herself to the carrying out of the counsel of God which was ordained for that salvation. From that moment she bore in her womb the Saviour of all, and she bore all in her heart as tenderly as her own children. And in the same way he speaks of her wonderful purity of mind and heart. She showed, as we have seen, her intense love for purity in the vow which she had made of old, to which she had referred in her First Word to the Angel. This love of purity, St. Bernardine says, was increased in her at the time of Our Lord's Conception, and he gathers this from the words of St. Gabriel, that the Holy Ghost was to come upon her and the power of the Most High was to overshadow her, and that therefore the Holy which was to be born in her was to be called the Son of God. The action of the Holy Ghost and of the power of the Most High, which is here spoken of, could not be without producing in her a still greater sanctification than it found in her.

We may therefore consider these words as showing that Mary's intelligence that at this time she was to be so entirely purified, pure as she already was, as that the fruit of her womb was to be purity itself, and the Son of God. Her consent, therefore, given to His Conception, involved her consent to and her desire for this further advance in purity. Indeed, St. Bernardine adds, she now tasted and partook of the purity of God Himself. For the nearer that a creature draws to God, the more does it become like to Him and share His character. It is a very little thing to think of divine purity that it is free from all that is contrary to cleanness in thought. But divine purity consists in the freedom from any thought or image that is short of the highest sanctity. It is into this heavenly region and atmosphere that the pure in soul ascend, and it was this atmosphere that Our Blessed Lady habitually breathed. So it was at this time of the Conception of Our Lord that she became the Virgin of

virgins, and attained a purity than which no higher can be found except in God Himself.

St. Bernardine adds some beautiful considerations as to the immense helps by which Our Blessed Lady was aided to make this wonderful act of consent, on which the happiness of the universe depended. He speaks of four heads under which these helps may be ranged. The first is her election by God, the second the perfection of virtues she already possessed, the third the suffrages of the whole angelic host, and the fourth the "paternal affection" of all the ancient saints. By this he means all the prayers and merits and desires of the servants of God before her time, which all were directed to the obtaining from Him the one great object, the gift of the Saviour and His introduction to the world to which He had been promised.

It is so important that we should endeavor to raise ourselves, as far as possible, to the full height of the conceptions of the saints concerning the ineffable and unique importance of the mystery of the Incarnation, and of Mary's part therein, that we must dwell for a few moments on this part also of the words of St. Bernardine. The Saint reasons thus. It is certain that the "elective grace" and charity of God, now shed upon Mary, cannot be compared to that which has been given to any of the saints, but must have been far greater. For this grace or charity is borne down upon the saints in a greater and higher measure of love in some cases than in others, and produces greater effects on their souls in proportion to that measure. For if God chooses, efficaciously and meetly, to raise any one to a lofty and difficult state, His charity must move that soul in a degree proportionate to the difficulty of that state, and especially if there be no resistance and want of disposition on the part of the person moved. But the state of the divine Maternity, for which God chose the Blessed Virgin, was the highest possible state that could be conferred on a pure creature. Therefore the elective charity and grace of God came to Our Lady and moved her heart so as to help her to rise to this state, and the consent, now given by her, shared in the highest degree the perfection of the charity of God that moved her to it,—the charity of God, full of love to her, and raising the act of her will to something resembling, as far as could be, His own love and choice of her.

In the second place Our Lady was helped and strengthened to this act of consent by her own formal possession of all virtues. How great these were is shown by the words of Gabriel, who calls her

"full of grace," "blessed among women," and declares that the Lord is "with her" in a way which has no peer. It may be supposed as certain, therefore, that she was "full of grace" beyond all others, the habits of charity and of the other virtues being in her in a far higher degree than in any other saint. This seems to be contained in the words of the Angel.

Here, again, St. Bernardine reasons thus. Every holy and discreet mind girds itself up with intense vigor, collects its forces, and strives to rise to the performance of any work in a due, and devout, and perfect manner, the more it feels that that work is divine and sublime, and calling for the greatest possible virtue, and effort, and carefulness, and perfection, that it may be performed worthily and meetly, and in a way most pleasing to God the Father. But any believing mind will see that to conceive God, and to be the Mother of God, is the highest of all works, and that therefore the act by which it is brought about must be a most perfect act above all. This act was the consent of our Lady. When therefore she perceived that God had chosen her for this, and prevented her by His grace for this, and that her consent was required for this, then it behoved her with her whole heart, and the utmost efforts she could make, to dispose herself and lay herself open to receive so wonderful a grace in a worthy manner and without the slightest flaw of sin or imperfection. This was done by consenting to it worthily and fitly. But a means to such a consent was the whole array and armament of her wonderful virtues, which were all, as it were, strained to their ut most force in forming that consent.

A third aid to this magnificent consent of Mary is said by St. Bernardine to be the "infusion" of the angels. The whole body of the angelic hierarchies desired and labored for nothing so much as the salvation of all the elect. When Gabriel was sent to salute Our Lady, all the angels became aware that the beginning and foundation of our salvation, that is Christ, God made Man, was to be brought into being by the consent of Our Lady. Therefore the whole company of the angels bent all their desires and efforts to the helping of Mary, that she might undertake and bring to perfection this great work, and for this they all prayed to God, and used the "influence" which they all have, in proportion to their rank, in aiding and assisting her, the highest of all receiving their "influence" from God, and all working with one another in due order, until the grace reached Mary. So that St. Gabriel spoke in the name and in the power of all, as the ambassador and delegate of the whole angelic

body. In this way they all co-operated, and the power of all with God was exercised in her favor.

In the fourth place St. Bernardine tells us that Our Blessed Lady was assisted to the great act of her consent by the "paternal affection" of all the ancient saints. For all of them, either explicitly or implicitly, had longed above all things for the obtaining from God the Saviour who had been promised, and His bringing into the world. Their holy intentions and desires and prayers and merits all concurred to this effect. It follows that we must conclude that God had regard to their prayers and merits in bringing about the Incarnation, and in this sense they had a share in helping on its coming, and in aiding her on whose consent it depended, when the time duly came, to make that most wonderful act. The whole company of the ancient saints, therefore, as well as all the hierarchies of the angels, had a part in this great Second Word of Mary, which involved a magnitude of perfection almost inconceivable to man, and of which we can only say that it bears some correspondence and proportion to the ineffable dignity to which she who was to be the Mother of God was elevated by Him.

These thoughts of St. Bernardine represent the consent of Mary, expressed in her Second Word, as a choice, indeed, of the exercise of her own free will, and yet as an act brought about by the immense love of predilection with which God regarded her, as the fruit of immense graces received with immense fidelity, and assisted by all the power of the good angels, and all the prayers and merits of the ancient saints.

CHAPTER IV.

The Third Word.

We must now pass to the Third Word of the Blessed Virgin, of which the only record which remains to us is that which St. Luke gives us when he says that, after the last answer of Mary to the message of St. Gabriel, the angel departed from her—"and Mary, rising up in those days, went into the mountainous country with haste, into a city of Judæa, and she entered into the house of Zachary, and saluted Elizabeth." These Words grow one out of the other in a marvellous sequence. The action of Mary in making the journey which ended in the mystery of the Visitation, was a consequence of the last words which St. Gabriel had spoken to her, on a

subject disconnected from that which was the chief motive of her message, the Conception of Our Lord. For when such divine communications as that which Mary had received concerning the Incarnation are made in the providence of God, it is usual for Him to confirm the faith of those to whom the message is addressed by some miraculous or wonderful sign.

It may very well have been the case that the faith of Mary was not in need of such confirmation. Nevertheless, God acted in His usual manner, and it was also His design that the mystery of the Visitation should follow immediately on that of the Annunciation, of which it is rather an integral part than a detached consequence. It may be truly said that the Annunciation almost requires the Visitation as its natural complement, in the same way as the Angelical Salutation which is daily in the mouths of pious Christians all over the world is incomplete, if the words of St. Elizabeth are not added to the words of St. Gabriel. In order that the Visitation might be brought about, it was necessary that Mary should be informed of what had taken place in St. Elizabeth, and thus be furnished with the reason for her own presence with her kinswoman. This may be thought to have been a reason for the latter part of the words of the Angel. It was, moreover, just at this time that the annual visit to Jerusalem was to be paid by St. Joseph and herself, and she probably made the journey in his company and under his care, passing on from Jerusalem to the home of Zachary.

The actual words used by Our Lady on this occasion are not recorded. It is enough for us to know that they were words of salutation and of charitable and most loving congratulation with Elizabeth on the great favor which had been bestowed upon her. It is often said that love is like fire, and cannot rest till it communicates itself. Our Blessed Lady had received an incomparable blessing from God, and it kindled in her heart a natural longing to communicate her grateful love, or at least to let it find vent in some way by charity and beneficence to others. In this particular case it was hard for her to speak to any one of her secret. But she could at all events assist Elizabeth in the needs of her travail by waiting on and ministering to her, and this work of charity and mercy would be an occasion on which she could show her love to God in His Saint.

It was also natural for her to see that the words of the Angel implied a kind of direction on the part of God, an intimation, at least, that it would be pleasing to Him if she went to assist Elizabeth. Our Lady, perhaps, could not mention to St. Joseph the man-

ner in which she had come to know that Elizabeth needed her. Her natural reserve and modesty would keep her, in the same way, from informing him of the far more momentous tidings of her own Conception, which he did not know for certain, however much he may have divined it, until the revelation made to him by the Angel, which St. Matthew has recorded. That was after the return of Mary from her visit to Elizabeth.

The fervor of the charity which now animated Our Blessed Lady is shown by the words of St. Luke that "she rose up in those days, and went into the mountainous country with haste, into a city of Judæa, and she entered into the house of Zachary, and saluted Elizabeth." The salutation was perhaps contained in a very few words, but its power and its effects were great. Mary had within her womb the Saviour of the world, whose love for souls and whose desire to begin at once the work of deliverance and sanctification, for which He had become her Child, were reflected, both in the actions of His Mother and in the efficacy of her words. The salutation among the Jews was probably something like "God be with you," or "the Lord is with you," the simple prayer which is so frequently on our lips in the sacred liturgy. In this case the salutation was fraught, in the providence of God, with an extraordinary efficacy.

St. Bernardine tells us that St. Luke puts his account in the right order, mentioning first the salutation of Mary, then the exultation of John, then the joyful cry of Elizabeth. For the words of Mary, so full of humility and modesty, and saying nothing in her own praise, or about the great dignity to which God had raised her, called forth, as it were, some wonderful answer on the part of God, Who always exalts the humble. This answer was the illumination of the infant in the womb of St. Elizabeth, who was at that time filled with grace, according to Gabriel's promise, and was enabled to understand who his Saviour was, that He had come to him to sanctify him, that He was there present, and chose to manifest Himself to him by the words of the Blessed Mother, which had fallen on the ears of St. Elizabeth.

The second stage in the mystery, then, was the sanctification of St. John, and this was manifested in his preternatural "leaping in his mother's womb." At the same time St. Elizabeth was herself "filled with the Holy Ghost, and she cried out with a loud voice" so that all could hear—whereas Mary had spoken in a low and gentle voice—"and said, Blessed art thou among women, and blessed is the fruit of thy womb! And whence is this to me, that the Mother of

my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished which were spoken to thee by the Lord." These words of St. Elizabeth show us the greatness of the effects produced by this Third Word of Mary, which St. Bernardine calls a flame of "communicative" love, of love which imparts itself and what it has and what it is. The Holy Ghost does not impart His gifts in measure, but largely and profusely, as St. John says.* St. Elizabeth was enlightened as to the hidden mystery of the Annunciation. She understood that Mary had conceived and that the Child in her womb was God and the Redeemer. Mary herself was the Blessed among women, and the fruit of her womb was the Blessed Child whose coming into the world to redeem it had been promised from the beginning of the history of the human race. And she calls the Child of Mary her Lord, signifying that she knew that He was God. She declares herself honored far above her deserts, to have received the visit of the Mother of God.

She does not mention, of course, the sanctification of her child in the womb, any more than her own reception of the gifts of the Holy Ghost. But she mentions the sign by which the sanctification and illumination of St. John had been manifested, his leaping in her womb for joy. His leaping for joy implies that he was capable of the true and rational joy of a soul that has received great mercies from God, and knows that it has. And Elizabeth cannot keep herself from praising Mary, in a way that shows her comprehension of what had passed at the Annunciation. Mary had then shown the unexampled strength and magnitude of her faith in believing at once, without hesitation or proof, the wonderful message which Gabriel had delivered to her on the part of God. And Elizabeth has the gift of prophecy also, for she declares, as it were in God's name, that all the great promises which were conveyed in the words of His Angel shall be performed.

Our part is rather with the words of Mary herself than with those of her cousin, and in Our Lady we see first of all the sweet humility and tender charity which brought her so far to help and wait on Elizabeth. But, as has been said, all these earlier words of Mary and the Angel and St. Elizabeth are linked together, each growing out of that which had preceded it. And now that the praises of Our Blessed Lady have been so openly sung, it is time for her own lips to

*St. John iii. 34.

be unlocked, that praise and honor may be given where alone they are due, that she may set aside the honor done to herself, and raise that great and enduring and comprehensive song of praise which the Catholic Church repeats daily all over the world.

These words of St. Elizabeth, and indeed, the whole series of wonders which followed upon the Word of Mary of which we are now speaking, cast a reflected light upon the interior of Our Blessed Lady herself when she uttered the salutation which was the occasion of effects so marvellous. For it does not seem easy to think that when she spoke her greeting to St. Elizabeth, it was in any common manner, and with the simple intention of saluting her after a long separation. She was certainly conscious of the great mercy which God had shown to her cousin, and thus her thoughts concerning her and her child were raised to a higher level than the level of natural interest and affection.

When she spoke the words, "The Lord be with you," or others of the same import, they must have been a prayer for still greater blessings and graces than those which she knew St. Elizabeth to have received, a prayer that God might enlighten her, if she was not already enlightened, as to the great mystery of the Incarnation which had taken place in Mary herself, and which she was longing to hear others speak of to the glory of God, though her own tongue was tied by modesty and humility. Her prayer must have passed on from Elizabeth to the child in her womb, to Zachary, and to his whole household, imploring for them a participation in the fruits and the knowledge of the great grace which had come down upon the world. It was not, therefore, we may suppose, any surprise to Mary that Elizabeth should have welcomed her as she did. She was not startled by the great words with which her own salutation was returned, though she took pains instantly to turn away all the praise to God. This enables us to understand the full charity and intelligence with which her own greeting had been uttered. "The Lord be with you" from her lips must have meant the Lord whom she had brought as an Infant lately conceived—the Saviour of the world, and who in His Sacred Humanity was already perfect Man in every respect—with His Sacred Heart full of love, and His soul enriched with measureless graces, of the fulness of which all were to receive, grace upon grace. She prayed that the Incarnate God might bless Elizabeth and all who belonged to her with an outpouring of benediction corresponding to the immensity of the love of His Heart, and His desire to impart spiritual goods to those for whom He had be

come Man. The marvels which followed on her speech, in Elizabeth and her son, were the answer which God made to the prayer breathed in the Third Word, and the exclamation and praise of St. Elizabeth called forth from Mary the Fourth Word, on which we now pass to comment.

CHAPTER V.

The Fourth Word.

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaiden, for behold, from henceforth all generations shall call me blessed. For He that is mighty hath done great things to me, and holy is His name, and His mercy is from generation to generation to them that fear Him. He hath showed might with His arm, He hath scattered the proud in the conceit of their hearts. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy, as He spoke to our fathers, to Abraham, and to his seed for ever."

The love which here manifests itself is called by St. Bernardine the love of "jubilation." Its nature, he says, is to be always singing and making melody about the Beloved. Mary was wrapt in the most lofty contemplation, her mind entirely occupied with God, and she broke out, "My soul doth magnify the Lord." Her canticle is full of the praises and glorification of God and of thanksgiving for the greatness of His benefits. She first speaks of His great gifts to herself in particular, then of gifts and benefactions which are general to all, and then of the particular and special benefit and mercy to the world of the Incarnation.

We may say a few words concerning each of these heads. Mary does not say that her tongue magnifies the Lord, but her soul, for the soul can understand the greatness of God far better than the tongue can describe it. God had magnified the soul of Mary above all men and angels; He had even Himself become Man in her womb, and now she gives Him back all this greatness, which is His and not hers. She will speak no word of her own greatness; all greatness is His, all His gifts are to be referred to Him. All creatures praise and magnify Him, she above all. Then she shows her gratitude by

THE SEVEN DOLORS OF THE BLESSED VIRGIN.

Devotion to the Seven Dolors

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MEDITATION

REPROACH yourself with having been until now so unfeeling and so ungrateful toward the Holy Virgin, Queen of Dolors, and determine never to let a day pass without offering her the tribute of some devout thought, feeling of affection, or pious practice in her honor. Devotion to the sorrows of Mary was ever the favorite devotion of all the saints; let it be yours also. Often repeat to yourself, "*Mary has loved me, and has delivered up her Son to death for my sake.*" It will not be difficult for this thought to excite in your heart feelings of love and gratitude toward this most afflicted Mother. Unite your trials, sufferings, and crosses to hers, and bear them as she has borne hers, suffering in imitation of her with patience and silence, for love of Jesus.—*School of Jesus Crucified, p. 238.*

ACT OF CONTRITION

O Saviour, my sole and only love! see me before Thy divine presence, all confusion by reason of the many grievous injuries I have done Thee. With my whole heart I ask Thy pardon for them; repenting of them out of pure love for Thee, and at the thought of Thy great goodness, hating and loathing them above every other evil of this life. Would that I had died a thousand times ere ever I had offended Thee! but now I am most firmly resolved to lose my life a thousand times rather than to offend Thee again. My Jesus crucified, I firmly purpose to cleanse my soul forthwith by Thy most precious blood in the Sacrament of Penance. And thou, most tender Virgin, Mother of mercy and refuge of the sinner, do thou, by thy bitter pains, obtain for me the pardon of my sins. Meanwhile, praying, in accordance with the wishes of so many holy Pontiffs, for the indulgences attached to this chaplet, I hope thereby to obtain remission of all the punishment due my sins.

. . . . . .

V. Pray for us, Virgin most sorrowful.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant us, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy mother, may intercede for us before the throne of Thy mercy, now and at the hour of our death, through whose most holy soul in the hour of thine own Passion the sword of sorrow passed. Through Thee, Jesus Christ, Saviour of the world, who livest and reignest with the Father and the Holy Ghost for ever and ever. Amen.—*From the Chaplet of the Seven Dolors, Raccolta, p. 253.*

exulting and rejoicing in Him. He is her Saviour, her Jesus, her own, He belongs to her more than to all the world. She has no joy but in Him, her thoughts rejoice to dwell on Him, her memory feeds itself upon Him, the salvation which He works out for all the world she rejoices in more than all the world, for it belongs most of all to her.

There are two things in God on which the contemplations of men and of angels are turned with an everlasting gaze of ecstatic wonder —His majesty and His goodness. The first generates chaste fear, the second ardent love. They venerate His majesty and love His goodness. The one requires the other, for love without reverence is a waste, and reverence without love is a pain.

Mary proceeds to speak of the great instance of His goodness which has been shown in His treatment of her. "Because He hath regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed." I shall be called blessed not only by one or two, but by all the generations of mankind. She speaks as the one who had been chosen to be the promised Mother, in whose seed all the generations of the world were to be blessed, the Woman between whom and Satan enmities had been placed by God, and who was to crush the head of the serpent under her virgin foot. "He hath regarded her humility," for her love and choice of humility, as her great virtue, was inspired by Him first, and then next she was chosen and accepted for her humility, and then, again, she was exalted for her humility.

Her humility, then, she says, was the one quality beyond all others for which God looked upon her. She was noble and high-born, but God did not regard her noble or royal blood and high rank, for He looketh on those things that are lowly, and regardeth the lofty afar off. She was beautiful, but beauty is vain. She might have been powerful; but He it is that humbles the mighty. She might have been wise, but God chooses the foolish things of this world to confound the wise. Her virginity was beautiful in His eyes, yet it was not that that He looked upon. Nor could He have regarded her prudence, or riches in this world, nor the fact that she had been sanctified in the womb, nor her gifts of prayer and contemplation, nor her watchfulness over her senses, nor even her faith, nor her hope, nor her most wonderful charity. And so she leaves these virtues unspoken of, and says only, "He hath regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed."

St. Bernardine says that by "all generations" Our Lady means to signify the dwellers in Heaven and on earth and under the earth. For the angels have seen their fall repaired through her, and men have been reconciled to God through her, and the captives detained in limbus and in purgatory have been set free through her. So her canticle embraces the future as well as the past and the present, and takes in the course of the world until the end, and the thanksgivings and joys of angels, as well of men, for the grace which has been bestowed upon her. "For He that is mighty hath done great things to me, and holy is His name," that is, it seems, He that is mighty and whose Name is holy, the Omnipotent and the Most Holy, hath done to me and in me great things—great things even in regard to His omnipotence and His holiness, so that He Himself cannot surpass in any created being or thing those most wonderful things of might and of sanctity which He hath done to me His handmaid.

For the union of the divine Person to the Sacred Humanity, so that her Son, Jesus Christ, should be God and Man in one divine Person, the Redeemer of the world, and so that she should be the true Mother of God, is a work of power and sanctification which no other divine work can equal. And yet Our Blessed Lady, as St. Bernardine tells us, speaks of these great things in such a way as to preserve her own humility intact, by attributing the whole to God. She had been made able to bear a Son who was God, but this was all wrought by Him who is mighty. And she was made so holy that the fruit of her womb should be the Holy of holies, the Son of God, but this is the work of Him whose name is holy. And He has taken her, the humblest and lowliest of women, to be the person in whom these great things are to be brought about, which surpass all other mighty works either of His power or His sanctity.

St. Bernardine then tells us that Our Lady proceeds from magnifying God for the blessings which He had bestowed upon her own person to the celebration of His more general favors through the Incarnation which had taken place in her womb. "And His mercy is from generation to generations, to them that fear Him." He says that the first generation of men had been divided, as it were, into many streams or strains, and among them the posterity of Abraham, Isaac, and Jacob had been separated from all others to be God's own people, to whom the "oracles of God," the revelation of the future salvation, had been confided, and who had been commissioned to keep alive in the world the knowledge of Him and of His Law.

In the fulness of time the separation between Jews and Gentiles was to cease, the wall of partition was to be demolished, the knowledge of God, His law, and the salvation which was to be through her Son, was to become the inheritance of the whole human race.

And there was to be but one condition on which men were to share in the blessings of redemption, the condition of holy and filial fear and worship of God. This is one truth which is expressed by these words about the mercy of God passing on from generation to generations. The Saint tells us also that Our Blessed Lady was contemplating with great thankfulness and joy the blessings of which the generations of angels, as well as of men, were made partakers in consequence of the Conception of her Son. For the faithful angels had accepted this truth and the commission of which St. Paul* speaks, when he says that at the entrance of Our Lord into the world they were told to adore Him in His humiliation, and they had been rewarded with gifts of grace and of glory for their obedience to the precept.

Mary next passes to the praise of God on account of the great works of justice which follow on those of mercy. For a great revelation of God's truth has always two sides, as it were, as when holy Simeon said of Our Lord in the Temple, that He was "set for the ruin and resurrection of many in Israel, and for a sign that shall be contradicted,"† and Our Lord said of Himself, after He had given sight to the man born blind, that for judgment He was come into "this world that they who see not may see, and they who see may become blind."‡ Our Blessed Lady seems to dwell on this side of the action of God in the words which follow, in which she speaks of the judgment inflicted on His enemies as well as of the mercies shown unto His friends, "He hath shown might in His arm, He hath scattered the proud in the conceit of their hearts." The arm of God is understood of the Son of God, by whom He created all things, and by whom He preserves all things, and through whom also He humbles the rebellious, and of this she now speaks, referring, as St. Bernardine tells us, to the expulsion of the evil angels from heaven on account of their obstinate pride and resistance to the decree of God.

The last words used by Our Lady, "He hath scattered the proud in the conceit of their hearts," may be understood as signifying simply that the pride which God punished was in the conceit of their

*Heb. i. 6. †St. Luke ii. 34. ‡St. John ix. 39.

hearts, or that God humbled the proud by making the conceit or imagination of their own hearts the matter in which their defeat and scattering consisted. Their proud thoughts of themselves became the very reason of their forfeiture of all that they had to rejoice in, not the cause of their exaltation, and the proud design which they had conceived of deluding man in order to vent their hatred of God was also made the source of their more utter defeat and humiliation by His exaltation of man through redemption by Jesus Christ. Thus it is said in the Psalm, "Out of the mouth of infants and of sucklings Thou hast perfected praise, because of Thy enemies, that Thou mayest destroy the enemy and the avenger."* So it constantly happens in the providence of God that the pride of His enemies, and those who rebel against Him, is made the very source of their humiliation.

Our Blessed Lady then passes on to the great works of God in the Incarnation which combine mercy and justice both. She says, "He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away." In these words we find the twofold work of mercy and justice. The exaltation of the humble is the work of mercy, the deposition of the mighty and the dismissal of the rich is the work of God's justice. The great instance of the deposition of the mighty is, of course, the fall of the angels, Satan and his followers. We can probably form but a very poor idea of the power from which they fell, and the misery in which their fall plunged them. The humble referred to may be, in the first instance, St. Michael and the good angels, who received an immense increase of gifts as the reward and crown for their humility and faithfulness.

Again, Our Lord's exaltation in His sacred Humanity is the great instance of the exaltation of the humble, and in Him and through Him the race of man is elevated and crowned. Men are admitted to fill the thrones which the evil angels left unoccupied, and the highest throne of all and the nearest and most like to that of Our Lord is filled by the Blessed Mother, of whose Canticle we are speaking. All is the result of the great mystery of the Incarnation. The principle of action on God's part which is here celebrated has been exemplified all through the history of man; in nations, in single persons, in all, the proud are always put down, the lowly are exalted. As in the sacred history, Esau gives way to Jacob, Saul to David, the Jews

*Psalm viii. 3.

are rejected and the Gentiles admitted to the Church, and Catholic nations fall away from the faith, while the poor heathens are brought into the fold.

The application of this principle or law in the Kingdom of God runs through the whole government of that kingdom, and its most remarkable exemplification is in the history of that divine dispensation of which Our Blessed Lady here speaks, and of which she was a chief instrument. In another of his sermons, St. Bernardine draws the subject out somewhat more fully.* He tells us that when the Angels were first created, and as yet "*viatores*"—that is, they were still on their trial, as men are now—and were not yet "confirmed" in grace, but able to merit by the use of their liberty, God made this one great law, that he that would exalt himself should be humbled, and he that humbled himself should be exalted, and at the same time He revealed that He would humble Himself and take the nature of man. This either implied or was followed by the precept that He was to be adored in His human nature by the Angels, and those who so humbled themselves would be exalted and those who refused to do so should be cast down. This was followed by the rebellion of Satan and his followers, the third part, as St. Bernardine says, of the whole Angelic creation.

The very first instance, therefore, of the enforcement of the law of which we are speaking, took place in regard of the Incarnation, which is the mystery of which Our Blessed Lady's mind was naturally full at the time when she uttered the Magnificat. Thus it is natural also that she should speak of the great works of God done to her and in her as bringing about the fall of the Angels and the exaltation of man, although, of course, the law which was exemplified in that instance has also been illustrated, and is daily illustrated, in a thousand instances. It is needless to say how Our Lord had this law constantly on His lips.

It is remarkable that Our Blessed Lady speaks most gently of those who are cast down by the working of this law, although she says that the proud are scattered in the conceit of their hearts. She only says that the mighty are put down from their seat, and that the "rich" are sent away empty. That is, she does not dwell on the punishment of the wicked Angels in the everlasting fires prepared for them, and the like. Her words are less strong than the words

*This Sermon is the xxxv. of the *Quadragesimale Seraphin*, preached at Padua. The name Seraphin is given it because the subject of each Sermon is some form or characteristic of love.

of the Canticle of Anna,* from which the plan and very much of the language of the Magnificat are taken, and the difference between the two Canticles is perhaps most remarkable here. It seems that Our Blessed Lady is more inclined to dwell on the immense gifts of God than on other points. She is so full of thankfulness and exultation for the fruits of the Incarnation in those who benefit by it, that she leaves aside the consequences of the rejection of the great mystery in those who reject it.

Thus, to Our Blessed Lady, the punishment of the enemies of God lies chiefly in the universal and irreparable loss that they have experienced, and which they are to suffer throughout all eternity, than the positive torments by which their sin and ingratitude are avenged. She can dwell on the misery of those who are without the blessings of God, the hunger and thirst of which no bodily suffering of the kind can give any idea, of the soul created for God and unable to find its happiness without Him, and yet debarred from Him. The torments which are added to the lot of those who are "sent away empty" she seems to think beyond the power of language to describe. At least she gives them no place in her Canticle of joy.

St. Bernardine considers the last clauses of the Magnificat as setting forth Our Lady's gratitude and joy for the special benefits of the Incarnation, "He hath received Israel His servant, being mindful of His mercy, as He spoke to our fathers, to Abraham and his seed forever." For the former clauses spoke of general rules, so to speak, in the kingdom of God, and now she has to make a special act and hymn of thanksgiving for God's faithfulness in remembering His promise of mercy, in fulfilling them so literally and so abundantly. Certainly, over and over again, even God's chosen people had offended Him so ungratefully that He might well have considered that His promises had been forfeited, whether by the people of Israel or by the human race. But yet He had remembered them, for they were made for the sake, not of any gratitude that He looked for from men, but for the sake of the predestined Redeemer, the Seed of the woman promised from the beginning.

The time of preparation had been long,—long, at least, as men reckon length,—but it had been short for the accomplishment of so great a design, though not too short to give man an opportunity of an immense descent in degradation and oblivion of God, His truth, and His law. But He had remembered His mercy, and now the accomplishment had come. He had "received," "laid hold of," as

*1 Kings ii. 1-10.

St. Paul says in his Epistle to the Hebrews, "Israel His servant," by which name the people is spoken of in the prophets. That is, He had taken man's nature in the chosen nation and united it with His own Person. He hath remembered His mercy. For the benefit of the Incarnation was not merited and could not be merited by anything; it was an act of mere mercy, although at the same time it was promised after it had been decreed, and it had been the subject of the most ardent longings and most fervent supplications of the Saints and Angels from the beginning. God had fulfilled the design of His mercy, as Our Lady says, "as He spoke to our fathers, Abraham and to his seed."

In these few words with which her song ends, she sums up all that other great mercy of God, the promises and predictions and anticipations of so many various kinds by which the hopes and the faith of so many generations had been kept alive, and by means of which they had lived happily and died in hope. It seems as if she spoke of Our Lord under the name of Israel. For it is Our Lord Jesus Christ, whom He "laid hold of." But in Him, in the view of God, were contained all the elect, and especially, as a part of Him in the divine counsels, His Blessed Mother. For the decree of the Incarnation involved the choice of a Mother for the Incarnate God, through whose instrumentality He was to come into the world. And so that Blessed One herself commemorates this as a special mercy and a special act of faithfulness before she closes her Canticle, the fourth of her Seven Words, which show the love that was in her Heart.

CHAPTER VI.

The Fifth Word.

When we come to the Fifth Word of Our Blessed Lady, we pass from the mysteries which belong to the very beginnings of the history of the Incarnation. Up to this time, Mary's Words have been confined to what passed between her and the Angel at the time of the Annunciation, and to what passed between her and St. Elizabeth at the time of the Visitation. It has been already said that the Annunciation and the Visitation are, in some sense, two parts or scenes in one great mystery, the later part explaining as well as supplementing the former.

We learn from the Visitation what God chose to be known concerning the Incarnation immediately after it had taken place, and how wonderful was the power which flowed from it over those with whom our hidden Lord was brought in relation. We may also naturally surmise from its effects, as seen in St. Elizabeth and her child also, how great must have been the graces communicated to Our Blessed Lady herself, and to St. Joseph when he became conscious of the mystery or before. The Visitation is also a revelation to us of the affections and dispositions of the Heart of Mary, the truths on which she was occupied, and the intense charities which had been kindled within her.

But here the precious words which open to us the interior of Our Blessed Lady at this time cease. We are left to imagine what she might have said on the birth of the Baptist, and during the blessed months which passed before the birth of her own Child. We have no word of hers addressed to the one soul who most properly shared her most interior feelings, her most blessed spouse, to whom, at this time, the revelation concerning her divine Maternity must have been made. In the same way, the Nativity itself passes in silence, the Circumcision, the Purification, the Epiphany, and the subsequent mysteries. Our thoughts concerning Our Lady, as far as they are to be fed upon her own words, are confined to the one mystery which was the source and root of all her blessedness and glory, the mystery which made her the Mother of God.

It is not till the veil is lifted for a moment from the tranquil years of the Hidden Life that we have another Word of Mary. Thus the greatest portion of the life of Our Lord passes away without any breach of her marvellous silence, or rather without any recorded word of those which she must have spoken. But the calm of the Thirty Years is broken by one incident, which appears to be an interruption to its ordinary course, almost an attempt to give it a new course, though the attempt appears to be at once abandoned. It was not, in truth, as we shall see, more than an apparent interruption or change of course. The narrative of this incident is given by St. Luke, and it bears more than any other part of the history internal marks that it came straight from her own lips.

In the twelfth year, then, of Our Lord's Life, He remains behind in the Temple of Jerusalem whither His parents were accustomed to go at the Feast of the Pasch, and thus quits, without any warning, the company of His Mother and St. Joseph, who seek Him with sorrow, and on the third day find Him once again in the Temple, "sit-

ting among the doctors, hearing them and asking them questions." Then the Fifth Word of Mary is spoken. "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said unto them, How is it that you sought Me? Did you not know that I must be about the things that are My Father's?" The Evangelist adds, that "they understood not the word that He spoke to them. And He went down with them, and came to Nazareth and was subject unto them. And His Mother kept all these words in her Heart."

We are here chiefly concerned with the words uttered by Our Blessed Lady herself, and this is not the place to explain the whole mystery thus set before us. St. Bernardine calls this word a flame of "savoring or relishing love"—*amoris saporantis*—for it belongs to love, he says, "to distinguish and discern and, as it were, taste the diverse effects and qualities of that which is loved." Thus when our Lord rebuked St. Peter for endeavoring to dissuade Him from His Passion, He said, "Thou savorest not the things that are of God, but the things which are of men," as if to say that his words had a taste and ring about them which was earthly and human, not divine.* St. Paul says to the Corinthians, "We are in good odor of Christ unto God, to them that are saved and to them that perish, to the one indeed in all the odor of death unto death, but to the other, the odor of life unto life,"† our preaching and example have a taste of life or of death as the case may be.

St. Bernardine says that the Beloved conveys a relish or savor of different kinds to different persons or under different circumstances, but chiefly of two kinds, intense sweetness and intense bitterness or sorrow. He says that this Fifth Word of Our Blessed Lady shows that she was extremely sensitive and delicate and penetrating in her feelings about Our Lord, she perceived His sweetness in that He was sweet, and His bitterness in that He was bitter to the palate, as was the case in the latter part of this Word, the first having exemplified His extreme sweetness.

St. Bernardine remarks that this is the only place in Scripture where Mary is said to have called Him by the sweet name of Son. It is very probable indeed that it was the common appellation by which she addressed Him. It is only because we have so few words of hers to Him that there are not more instances of its use. Still, she does not call Him "Son" when she addresses Him at the marriage at Cana. But it is certainly natural to think that on the occa-

*St. Matt. xvi. 23. †2 Cor. ii. 15.

sion of the finding in the Temple her Heart was very full, and that on seeing Him after what was a very long time of absence to her, she broke out into the most affectionate words at her command, and that all her love in its intensity is represented to us by the single word "Son!" What did the word "Son" mean to her? It meant the God whose magnificent mercies to herself and to the whole human race had filled her mind and heart from the first dawn of her natural intelligence, and the first awakening of her royal and virgin heart to affection and love, and who had become her own by taking flesh in her womb when she sang her Magnificat.

Since that time twelve years had passed by, every moment of which had been filled by Him, whom she had come to know by a knowledge ever increasing in depth and intensity as her God and her Saviour. During these twelve years there had sprung up between Him and her a magnificent growth of the sweetest and most intimate devotion of heart to heart, fed by mutual offices of the love between the Child and the Mother, of which we can only say that it was such as could only be between the Child who was Jesus and the Mother who was Mary. This was the transcendent love which was expressed in the single word, My Son! At that particular time it was like a great stream whose course had been for a moment checked, in order that it might sweep on with greater force than ever when the check was removed. The stream flows more impetuously for having been for a time kept back, and this cry of the Heart of Mary must be considered as giving words, if that were possible, to a love even deeper and more impetuous than before, though at the same time too calm and absorbing to be really impetuous.

St. Bernardine tells us that it was not a cry of reproach or of complaint, so much as of wonder at the manner in which Our Lord had dealt with her and St. Joseph in this mystery. It is the way of Our Lord to deal in marvellous manners with those whom He loves, and in nothing is this method more marvellous than in the visitations of joy and consolation which come upon the soul so unexpectedly, and, it seems, without reason or account. For there is in truth no account to be given of them but the good choice of God, who deals with us as He pleases, who is the sole Master of the soul, and for that very reason, as well as for our greater good, sends these alternations of brightness and darkness to try us and perfect us. A long time had passed since, in this same holy place in which the gracious Child was now found by Mary and Joseph, one of the most venerable of the priests, the holy Simeon, had foretold to her what

seemed the strange reception with which her blessed Son was to meet at the hands of men. He told her that He was set for the fall and the resurrection of many in Israel, and for a sign that should be contradicted, and he had added that her own soul a sword should pierce.

There had been many fulfilments of that prophecy already. For there had been contradiction and persecution, suffering to the Holy Family and to others, at the Epiphany and in the consequences, as we may call them, of the Epiphany, the Massacre of the Innocents, the Flight into Egypt, and the Hidden Life. But Mary had had no experience of that peculiar sword which was to wound her Heart now, in her separation from her Son—a sword the sharpness of which was so far more sensible to her than anything she had had to suffer before that it seemed as if the wound was altogether of a new kind. For to be without Our Lord seemed to her as different from any other pain as any other pain was different from joy. And in the intervening years, as has been said, her tender love for her Child, far tenderer at the beginning than all the loves of all the mothers in the world united and multiplied a thousandfold, had been growing ever and ever more intense, as every day brought with it its own crowd of beautiful manifestations and expressions of His incomparable loveliness on which her Heart was fed.

Mary knew indeed the ways of God, in trying and proving and purifying in the furnace of sorrow the souls that are His. But she had had no personal experience of this special trial, and thus, when it came to her soul for the first time, what could she do but wonder, and express her wonder? Now she felt what the words of holy Simeon implied, though she was to learn their meaning more and more as time went on, and most of all when her sanctity had grown to heights above heights which baffle our imagination, when she had to stand by His Cross and see Him die. And as, on the Cross, and in her own hearing, when He felt to the very utmost the dereliction of His Father, in that way and measure in which it was possible for His Father to abandon Him, He lifted up His voice and spoke for Himself the words of the Psalmist, "My God, My God, why hast Thou forsaken Me?" so now the Heart of Our Blessed Lady, out of the abundance of her grief and sorrow, sent forth the tender words, "Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing." For it is no part of perfection to hide from God the pain which He inflicts on us; rather it is more like Our Lord Himself to manifest it even in words that might be used in

complaint, but are rather, in cases like this, the simple consequence of the presence of a sorrow which is incomprehensible, and at which the soul wonders while it accepts the loving blow which it does not understand.

It should also be noticed that in this Word Our Lady does not speak of herself alone as having suffered keenly in consequence of the arrangement of Providence at which she wonders. "Thy father and I have sought Thee sorrowing." Her heart forces to her lips the mention of him who, next to her Son, was dearest to her in the world, who had his own office and charge with respect to that Son, and who had shared her sorrow and now was to share again in her joy at the recovery of her treasure. The words sprang from her lips as a revelation of the habitual thoughts and ways of speaking in the Holy Family, in which St. Joseph was naturally addressed in that way by Our Lord. He is put in the first place, as St. Bernardine remarks, because in all families the father comes before the mother, the husband before the wife, the man before the woman. Nothing, however sudden, disturbs the regularity and perfect order of Our Blessed Lady's words.

But they reveal to us another great depth of the love and the grief, the patience and resignation, and the admiring submission to the will of God and contemplation of the marvels of His methods with souls, which are opened to Christian thought in this mystery of the Finding in the Temple. We are here bidden to call to mind the history of that most faithful heart of St. Joseph, his early devotion to the mystery of the Incarnation, the sorrows and trials of his youth, his marvellous selection to be the spouse of Mary and her companion in the holy counsel of chastity, which she had conceived long before the time came for the Annunciation. We are reminded of the trial to which this pure and simple heart was put, before he knew by any divine intimation what part he was to take in the government of the household into which God had come as a Child. But it would require long and deep meditation to follow out the whole history of the Sacred Infancy as it affected St. Joseph—a history in which the wonders of God's providential guidance, His wisdom, His gentleness, and at the same time the alternations of brightness and gloom, of joy and sorrow, of which such guidance is so often made up, are most beautifully conspicuous.

St. Joseph's heart had not the incomparable gifts and graces lavished upon it which were the singular privileges of Mary, but next to her it is natural to suppose that he was dealt with in the most

magnificent way. It is thought that he was by character peculiarly sensitive and sympathetic, one of those who seem to have the special gift of feeling more for those whom they love than they do for themselves. Then too he was most keenly alive, in consequence of his position as the provider and guardian of the Mother and the Child, to every danger or sorrow or inconvenience or slight which affected Jesus and Mary. Souls who have such a gift are very highly blessed. But their blessedness costs them a great amount of pain in a world like this, where they sorrow more than others with those who sorrow, with a sympathy that will be rewarded, in Heaven, by a greater capacity than is given to others of rejoicing with those who rejoice.

It is said by some that this feature in his character was, in the counsels of God, among the reasons for the comparatively early death of St. Joseph. He was worn out before very great old age with the toils and responsibilities, and anxieties of his most blessed work, and that it was out of mercy that he was not allowed to see the contradictions and persecutions of the Public Life of Our Lord, much less the storm of the Sacred Passion, the grief of which would have made him die of sorrow. Our Lady seems to allude to this feature in the character of her spouse in the Word which we are now considering—as if her first thought had been one of fear lest the sorrow they had had to feel might break down St. Joseph. He could not feel more than she herself felt, for as there was no love like hers for Our Lord, so no grief could be like hers when Our Lord was the cause. But the fortitude of Mary was her own great gift, making her not feel the less, but making her capable of bearing the more.

It seems then we have a picture set before us, in this Word, of the manner in which God may at times make those who love one another most perfectly and in the holiest manner even help one to the other's crucifixion at certain times, as well as to their mutual consolation and support. For it is clear that this Word expresses to us the great love of Our Blessed Lady for her Son and also for her spouse, and thus it reveals to us how keenly she felt the "savor," to use St. Bernardine's word, of the loveliness and amiability of both. At the same time the expression of her affection for each was also a manifestation of the pain which she had to feel in consequence of her love for them. For the absence of Jesus was an intense pain to the Mother's heart, and another pain to her heart so full of love for her spouse. If she had loved either less, she would have suffered less, and the same counsel of divine Providence which brought out

all her capacity of loving was also the cause of her experience how much she could suffer on their account. This seems to be what the Saint means by the flame of "savoring" love of which he thus speaks.

It is hardly necessary in this place to attempt anything like a full explanation of Our Blessed Lord's own words in answer to His Mother. This belongs directly to our subject only as far as it may throw more light on the meaning of Our Lady's words. The words of Our Lady contain two heads, first, the question, "Son, why hast Thou done so to us," and then the statement that St. Joseph and she herself had sought Him sorrowing. Our Lord does not answer directly the first part of the question. That is, He does not give any reason why He had dealt with them as He had. He does not blame their sorrow at being parted from Him. He only says that they need not have sought Him, because they knew that He was occupied about His Father's concerns—or with His Father's children—for the words in the original are capable of both meanings. And indeed the other words, I "must" be in "the things of My Father," are ambiguous in our language, in which they may mean either that He was sure to be so occupied, or that He was under an obligation of duty to be so occupied, the latter sense of course including the former. If His parents had adverted to this, as they certainly knew it, they would not have sought for Him in this place or that. But He gives no reason for His own silence to them, and that remains the mystery of this incident.

It is explained in more ways than one by Christian commentators. It seems that Our Lord may have acted by a special counsel of God in this circumstance, in order that, by His conduct to His parents on this occasion, He might leave behind Him a most necessary example in the Church, in which children are trained to perfect obedience to their parents in all ordinary matters, but which also teaches that it is sometimes the will of God that His supreme dominion and lordship should be recognized, not only as overriding the wishes and authority of parents, but as overriding them to the extent of not noticing them, and of not even telling them beforehand that this or that was the will of God in respect to their children.

Our Lord had very few occasions on which it was possible for Him to set this example to Christian parents, because, among other reasons, the wills of Mary and Joseph were so perfectly conformed to that of His Father whenever it was made known to them, that any divergence of their will from that of God could only take place when

they were kept in ignorance of what that will was, as in this particular case. It was necessary that Our Blessed Lady and St. Joseph should be made the example for Christian parents in surrendering their own will to that of God on certain occasions—as in that of a call of their children to religion, and to all parents on other occasions —as in a call of their children to the true faith, outside which they may chance to have been born. But the parents of Our Lord were such that they could not have given the example of submitting their own wills, if they had known the true cause of His absence. And thus we should never have heard of the pain which the separation caused them, unless the circumstance that the separation was made without their previous knowledge had been a part of the history. Our Lord's reply may thus mean, that even though this concealment had been necessary, they had sufficient knowledge to soothe all anxiety, because they knew that wherever He was, and whatever He was occupied upon, it must be the work of His Father, to which He was bound to attend.

Our Lady and St. Joseph had thus to suffer for the sake of Our Lord and of the good of the Church afterward. Whatever they thus had to suffer in this way and for this cause, they took to their hearts most lovingly and gratefully. Their sorrow, too, was healed in a moment by the return of their Child, while the merit which they had gained by their suffering, by the patience and the other most beautiful virtues which they had had to exercise, endured forever, as well as the immense benefit which they had conferred on the Church by the example which they had given.

St. Bernardine says that Our Blessed Lady did not require to be thus practised in virtue, but for the sake of the lesson to us contained in her sufferings on this occasion, Our Lord acted reasonably in this part of His conduct to her, in order that it might be shown how much the soul profits from experience of this sort of the "absence of the Beloved," and the diligent search after Him which it produces. For the Beloved always comes back to the soul with a greater abundance of sweetness and consolation, unless indeed the soul has been made unworthy thereof by the fault of negligence. And when Our Lord was once again found, Our Blessed Lady felt this love in the most tender abundance. He went home to Nazareth with them, and was subject unto them, and there was no parting again till the time came for His Baptism.

Our Saint illustrates this matter by the example of St. Paul, who had so much experience of the alternations of joy and of sorrow, and

the love called forth by both. He quotes the words of the Apostle,* "We would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure, above our strength, so that we were weary even of life." St. Bernardine considers that as an instance in the life of St. Paul in which he had to bear great spiritual desolation as well as external trials, as he says later on in the same Epistle, "combats without, fears within." He says also that it is a greater thing to sustain such trials merely by the strength of the habit of virtue, and of a will accustomed to such efforts, than when we are assisted by other needs and consolations, as the Apostle seems to have been left without any spiritual sweetness and consolation at that time. For God sometimes ceases from rendering such sensible helps in order that the virtues of His saints may be more fully proved. Such was the desolation of Our Blessed Lord Himself in His Passion.

It may be that on this occasion of the Fifth Word Our Lady had experienced some interior dereliction of this kind, in addition to the external grief of separation from Our Lord. Possibly, also, the alarm which her soul felt may have been lest our Lord had withdrawn His Presence from her out of some fault in her or in St. Joseph. In such a case she would experience interior suffering of every kind, such as was perhaps sent her from time to time that she might be prepared thereby for the many anguishes of the Public Life, and, finally, for the crucifixion of her Heart to the Passion itself.

The Evangelist tells us that the answer made by Our Blessed Lord to this word of His Mother was not directly understood by her and St. Joseph. But they may have come later on to understand its full import, and if what has been said above concerning this be true, it was not of any immediate importance that its meaning should be understood in all its bearings. It does not seem to have been in the counsels of God that Our Lord should have continued in His course of preaching at the age of twelve years. We need not therefore suppose that the original design of God required more than that the manifestation of Our Lord's wonderful power and wisdom at this early age should be now made in public, in Jerusalem, in the Temple itself, where He was so often afterward to teach, and at the great feast of the Pasch when Jews from every part of the world were collected so as to give them the opportunity of hearing of this marvellous teaching. The incident itself soon dropped out of the

*2 Cor. i. 8.

memory of men, and if, as is probable, Our Lord was present on the same occasion in the years which intervened between this time and the time of the beginning of His Public Preaching, He does not appear to have taken upon Him again the work of preaching until the door had been opened to the Gospel by the ministry of St. John Baptist.

But if there was no immediate sequel of the same kind to this manifestation of Our Lord in public, it is clear that the words of Our Lord could never have been lost upon the holy pair who had had to suffer so keen a pang in order that they might learn a new lesson concerning His ways and the ways of His Father. "He went down with them, and came to Nazareth, and was subject unto them." This is the first time in the Gospel history that we hear of His subjection, and it is probable that we are told of it just for the reason that this subjection seems to contrast so strongly to the power and the independence which He had just manifested. And then it is added, "His Mother kept all these words in her Heart."

The same words are used by St. Luke when he has told the story of the visit of the shepherds to Bethlehem after the vision of the angels at the Nativity. It was, indeed, the characteristic of Mary to ponder in her Heart the wonderful mysteries of the Incarnation as they followed one another. It seems almost meant that she did not speak of them except in her Heart to God and Our Lord. We may gather from the Evangelist, perhaps, that the words of Our Lord were specially meant for her and for St. Joseph, and that He meant them to be deeply considered and thought over by them, and that thus they were to come to understand them more and more fully. They would learn that He had a work to do to which He was entirely to belong, and for which, if it was necessary, He would leave them again as He had left them now. They might learn, also, that wherever He was, He was engaged in His Father's business. This also implied the further truth that while He was subject to them at Nazareth He was as much about that business of His Father as He had been when He was teaching in the Temple of Jerusalem.

The Hidden Life was, not less than the Public Life, the work of the Saviour of the world. He came to teach by what He did as well as by what He said, first by what He did and afterward by what He said, for thirty years by example, and only for three by precept. The salvation of the world was to be brought about by the Sacrifice of the Cross, and the fruits of that Sacrifice were to be applied by the Church, teaching men to "observe all things whatsoever He had

commanded" the Apostles. The work of the Church embraced the foundation and formation of Christian society, and the foundations were laid in the Holy Home of Nazareth. Mary therefore need not fear that the work of her Blessed Son would call Him away from her side, nor feel that in keeping Him there she was delaying the execution of the designs of God. And these three days of suffering prepared her for whatever sacrifices her tender love might have to endure. They were a renewal of the warning of holy Simeon uttered amid the joys of her Purification. They were a foretaste and preparation for the more terrible sufferings which she was to witness and to share at the foot of the Cross on Calvary.

CHAPTER VII.

The Sixth Word.

The last two Words of Our Blessed Lady are still further removed in time from those of which we have already spoken than the fifth Word from those which preceded it. For after the "mystery of the Twelfth Year," Our Lord returned with His blessed parents to the Holy Home of Nazareth, and, although He may have left it occasionally for the feasts of the years which followed, or for some other reason, it does not appear that He ever again separated Himself in the same way from His Mother without her knowing that He was about to do so. The eighteen years which passed after the incident at Jerusalem were not broken, as far as we know, by any renewal of the interruption of the home life which enfolds Our Lord's earthly existence for far the greater part of its duration. The blessed days passed calmly and swiftly on, without any shock to their peace, and also without any cessation of the immense tribute of glory to God which came from the humiliation of His Son in obedience and obscurity, any pause in the daily increase in virtue and perfection of Mary and her beloved spouse.

As the time came near to its end, we may be certain of some few important changes in the life of the blessed dwellers in that Holy Home. St. Joseph's health and strength began to fail, and the daily occupation of Our Lord and His Blessed Mother became, more and more, the practice of those sweet and loving ministrations to the sick which are among the most blessed of employments in which Christians can devote themselves. Not long before the date of Our

Lord's Baptism, as we believe, St. Joseph died his most blessed death in the arms of Jesus and Mary. Our Lady then became the model of Christian widows, as she is the model of Christian virgins, wives, and mothers. The cross of bereavement was borne in their lives by her and her Son, and the holy sorrows which belong to the state on which they thus entered were sanctified forever to all who followed them in the Church.

Then in due time came the tidings of the beginning of the preaching of the Baptist, and of the great movement of souls and hearts by which so many were turned to penance by his exhortations. Then the moment came for Our Lord to leave His Blessed Mother with another great pang, not lessened by all the sweetness and resignation of each to the long separation ordained by God. After the Baptism of Our Lord, He went at once into the "wilderness," the lonely mountains near the Jordan, for His forty days' fasting and temptation, thence returning to Galilee to the spot where John was still baptizing, and where He gathered together the first little band of disciples who afterward formed the nucleus of the company of the Apostles. With them He went to Cana of Galilee, where the marriage feast took place, at which He joined His Mother, and which became the occasion of His first miraculous sign.

"And the third day there was a marriage in Cana of Galilee, and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the Mother of Jesus said to Him, They have no wine." This, then, is the Sixth Word of our Blessed Lady, which is now to be considered. We may begin by endeavoring to illustrate and somewhat expand the short commentary furnished us by St. Bernardine, for in truth, all through the few pages which he has left us on the subject of these words, we are dealing more with fragmentary notes which he has jotted down than his fully developed thoughts. He calls this word a flame of compassionating love. That is, he tells us, it is the part of Our Blessed Mother to feel what is wanting to us of the joy and delight which ought to be in Our Lord, and much more to condole with the multitude of our sins and the many defects which beset us in this miserable life of ours. This Word of hers shows how tenderly she feels for these miseries, and how lovingly she suggests them to Our Lord that they may be relieved.

This, then, is a Word of admirable compassion and pity, and the sweet Mother of Christ, the advocate both on earth and in Heaven of our poverty and feebleness, speaks like a true Mother, as for her

own most pitiable children, to her first-born and most beloved Son, saying, "They have no wine." It is not that she finds any fault with us, or reproaches us, that we have no wine. It is that she may induce Our Lord to bend toward us in mercy and pity, and that she may obtain for us from Him the truest and the best of wine, in great abundance, as was the case with the water that was made wine, full of all divine flavor and power and excellence and of the strength that we need for our salvation.

There are three things, St. Bernardine says, in wine—brightness, and sweetness, and warmth, for its color is bright, its taste is sweet, and its power is strong and warming, and in all these things it differs from water. And our tender Mother was desirous to show to her most compassionate Son Jesus that the world knew nothing of the brightness of the knowledge of His Person, of the sweetness and refreshing power of His Eternal Godhead, and of the might and sublimity of His power, and she made her supplication unto Him for us that He would enlighten our darkling intelligence, and change into love of truth the foolishness of our affections, and give strength and vigor to our feebleness of purpose. She asked Him thus to kindle in us the illumination of faith, to raise us up to the arms of hope, and to set us on fire with this charity, by the mighty works which He could do. The Blessed Virgin knew that all creatures are subject to weakness and defect, their feebleness takes away from the power of resistance to evil, they are devoid of all true and solid joy, they are under a bondage to shameful and disgraceful passions, and for want of possession of true goods find their happiness in the miserable and fleeting things of this world as if they were the true goods, the banquet of the marriage supper of the Lamb. So she makes intercession for us to the Son of God, saying, "They have no wine."

Our Lady does not mean to bring our miseries to His memory, as if He did not know them. She speaks as interceding for us as our Mother, bringing them up before Him in the exercise of her intercession. It is as if she were charged with the care of all, as if she felt that she had the office of pleading with Him for all men, for she had become His Virgin Mother of all for the sake of all creatures, and taken up for them all the duty of advocate and loving helper.

So now that she sees one in want, she speaks as if there were no need to arouse her pity by prayers, for the whole gaze of her merciful eyes is directed upon us. She knows beforehand our indigence, she feels that she is the Mother of mercy to all men, and so without

waiting to be asked, in her loving pity for all, she pleads unasked with the Son of God. "They have no wine." If she does this without being asked, what will she do when she has been entreated? If she acts thus while she is as yet a sojourner upon earth, what will she do now that she is reigning in the heavenly home? If she speaks thus to her Son while He is yet subject to temporal death, what will she do now after He has conquered death, and after He has recalled His Body immortal from the tomb, and placed it in Heaven, sitting on the right hand of the Father, having received from Him the empire of all?

St. Bernardine here sums up in a few words the great expectation which we may lawfully form from the powerful intercession of Our Lady, founded upon her conduct in this mystery of the marriage feast. It may be worth while to draw them out a little more fully. In the first place, what was the boon for which she exercised her power? It was nothing very great. The guests at the marriage feast would hardly have been much the worse off if the wine had been allowed to fail. We know from the words of the chief steward of the feast that there had already been a supply, which had come to an end. In itself the need was rather an inconvenience than anything more. The worst that could have happened would have been that the comparative poverty of the hosts would have been revealed, and that their wedded life would have begun with a disappointment which they might have felt, as in our days such persons feel, if the sun does not shine on their happiness. And yet for the remedy of such an inconvenience Mary in her charity and prudence wishes to set in work the almighty power of God which lay hidden in her Son. What then will she do for the needs of our souls, which are in danger of perishing from the want of the true wine of divine grace?

In the next place, the intervention of Our Lady was entirely unsolicited, nor probably would those in whose favor she interfered have thought it possible that she should do so. It does not appear that when St. John calls this "the beginning of signs," he means anything less than that Our Lord worked no miracles before. There may have been occasions in the Hidden Life when the inmates of the Home at Nazareth may have been pinched by need, sharper than the inconvenience which had now befallen the hosts at Cana. But it does not seem that Our Lord ever relieved St. Joseph in his illness or Our Blessed Lady by such means. But St. Bernardine is here speaking of the confidence which we ought to have in the charity of Our Lady, and the argument is conclusive. If she did this unasked.

what will she do when she is entreated for the love of Our Lord to help those who belong to Him? For it is greatly to the glory of her Son that she should be so entreated, and that men should have recourse to her as their Mother, and have confidence in her, and that she should plead for them in her love, and they should know by the effects of her prayers what great things He has done and will do for her, and for those for whom she pleads.

Again, as we have seen, he uses a similar argument from the great power and glory in which Our Lord now reigns on high. The argument implies that now it is far more her office to pray for us and win us the greatest favors, not wine at a marriage feast, but the graces and gifts of God for the spiritual benefit of our souls. If she won so much for the simple needs of this poor couple, and unasked, and when Our Lord was in His state of humiliation and obscurity, what will she not do now when it is Christian prayer that implores her aid, when her Son reigns on high at the right hand of God, and when it is for the glory of His Name that His Mother's intercession should never be invoked in vain, in order that men may know the great treasures of mercy which may thus be poured out for their benefit? For it reveals the greatness of His majesty and the glorious extent of His kingdom that it should have a Queen such as Christians who honor her duly know her to be.

There are several questions that have been raised as to Our Blessed Lady's interference on the occasion of this Word, and, as was to be expected, some writers, especially Protestants, have seen something of a rebuke to her in the answer made to her suggestion by Our Blessed Lord. It is not necessary to enter on those questions here, because our business in this work is with the Words of Our Lady alone. It is needless to say that we see no rebuke at all, and that Our Lord's words in answer appear simply to amount to an acknowledgment of her influence, a declaration that the time was not quite come for His working a miracle (which was not indeed directly asked for), and also an implied promise that in due time He would attend to her request. This seems to be the most natural explanation of the words in question. But it is our business, certainly, to endeavor to enter into the Heart of the Blessed Mother, from the abundant charity of which these Words of hers all proceed, and in studying that Heart we shall find abundant food for our meditations.

It is clear that Our Lady perfectly understood that Our Lord had now taken upon Himself the work of teaching and preaching, that is, the whole work of His Public Life as distinguished from that of

the years which had been passed with her in retirement at Nazareth. She must have known of His Baptism, of the Voice of the Father, of the Descent of the Holy Ghost, of the manifestation, therefore, of the Three Persons of the Adorable Trinity in that mystery. We cannot suppose that she was ignorant of the reason for His retirement into the desert, and for His Fasting and Temptations. She knew also that He had now collected the small band of six of the future Apostles and disciples, passed over to Him by their former master, the faithful and humble Baptist. It is almost certain that the feast at which they met Him was to celebrate the marriage of one of her near relations. Indeed, it is highly probable that the old tradition that St. John was the bridegroom may be true, for the narrative seems to come from the bridegroom himself. St. Bernardine takes this fact for granted, as we shall see.

These circumstances would give Our Blessed Lady a tender interest in the occasion, but we may suppose that she had deeper and higher interests of another grade. She probably knew, from the great knowledge she possessed of the ways of God and the plan of Our Lord's work, as it had been sketched out in the prophecies and perhaps explained to her beforehand by Himself, that His preaching was to be accompanied, as that of Elias, Eliseus, and others of the prophets had been accompanied, by a great display of miraculous power. She must have known that He possessed this power, though He had not as yet, perhaps, used it. And she may have longed for the time when this great display of "signs" should begin, for the glory of God, the honor of His Son, and the benefit of souls. In speaking of the history of Our Lady, we are constantly overwhelmed with astonishment at the immense height of her faith and confidence, to which, as Gabriel said to her, "No word is impossible to God." The faith that could assent in a moment to the stupendous truths and facts which Gabriel's message had announced to her, without "staggering," to use the expression of St. Paul—must have found it a comparatively easy trial to think that He could turn water into wine by a word.

When she makes her suggestion, "They have no wine," it is not certain that she had any clear idea in her mind further than in some marvellous way He might provide for the deficiency. There is therefore no reason for thinking that Our Blessed Lady would have any difficulty about supposing any miracle impossible in itself, or, at the same time, as has been said, that she was ignorant that the time was at least at hand when Our Lord's teaching was to be con-

firmed by miraculous evidences of power. What she chiefly wished therefore in making her request, may perhaps have been that occasion might be taken of the failure of the wine for the manifestation, in some marvellous manner, of the divine power in Our Lord, that the little band of His disciples, most of whom were probably known to her, might have their faith in Him confirmed by the miracle, as it had been already confirmed on the banks of the Jordan by what had passed between Our Lord and Nathanael.

If we may suppose Our Lady to have had this desire in her mind, her intervention does not the less appear charitable and compassionate to the bride and bridegroom in the wedding, but we get a larger and higher view of the thoughts and aspirations of Mary than before. Her charity took in the Apostles, as yet young in their knowledge of Our Lord and their faith in Him. It took in the whole populations that were to be benefited by His Ministry, and by the confirmation of His teaching by the evidence of miracles. It took in the whole of the dispensation according to which that evidence was to be manifested, and all the human race which was to be benefited by the teachers of the Gospel so accredited and confirmed. There could no longer be question as to whether there was a fit and worthy occasion for the display of God's Almighty power. The compassion of Mary was for the whole of mankind, whose needs were mystically pleaded in her touching words, "They have no wine."

This Word, therefore, takes its place among the utterances of Our Blessed Lady as having been scarcely less momentous in its effects than any other of the seven. Our Lord had used her Word, when she saluted her cousin Elizabeth in what might have been taken for a very ordinary greeting, to make it the channel, so to say, of very great graces in the sanctification of St. John Baptist in his mother's womb, as well as of great gifts of the same order to his blessed mother. And now what sounds like a simple suggestion of pity and charity, in favor of the newly married pair at whose wedding the words were spoken, is made by Our Lord the occasion on which, at the voice of His beloved Mother, He unlocks for the first time the treasury of the miraculous signs which seem to have so great a part in winning for Him and for His Gospel the faith of mankind. Nothing is insignificant in these words of Jesus and Mary. The words, as Isaias said, do the work for which they are meant in God's design, and their results are great manifestations on His part, bearing with them the healing of mankind.

The Evangelist who relates to us this history adds, at its conclu-

sion, "This beginning of miracles did Jesus in Cana of Galilee, and He manifested His glory, and His disciples believed in Him." This was the result of the Sixth Word of Mary—the faith of the six disciples in Our Lord. St. John would hardly have added these words to his narrative without a special purpose of commemorating the effect. St. Bernardine adds a few words to his commentary which it may be well to explain. He says that this Word, and the miracle which it produced, had a special effect on the blessed Evangelist himself, who became afterward its chronicler. So great was the efficacy of this Word on Mary's beloved Son Jesus, that we see what He did in consequence of it, and so much grace did it obtain for the beloved Evangelist St. John that he was led by it from the wedded state to that of virginal continency, and to the most sublime heights of contemplation.

St. Bernardine means that St. John was, according to an ancient tradition, the bridegroom in the marriage feast, and that he was so moved and elevated at the miracle which had been wrought by Our Lord that he came to Him immediately after the feast was over and declared to Him his purpose of living ever after in the state of continence, in which purpose we are told, by another tradition, he was accompanied by his bride. It is often said by the Fathers that one reason why St. John was beloved among the disciples was that Our Lord had called him as a virgin, and a virgin he always remained. This statement becomes more intelligible if it is supposed that his call as a virgin was on this occasion, that of the very marriage feast itself, and that he made the sacrifice of virginal continence at the moment that he was about to enter on the married life. For it is not supposed that all the other Apostles were married at the time of their vocation to the Apostolate, and, if they had entered Our Lord's company as virgins, such they would certainly have remained. But Our Lord may well have had a special love for St. John, whose virgin purpose was the result of His own magnificent grace.

Thus, says the Saint of Siena, as in the third flame, that is, the Third Word of Mary, St. John Baptist was wonderfully sanctified in the womb of his mother, so in the Sixth (and Seventh) Word, St. John the Evangelist was marvellously brought to the spiritual nuptials of Christ. If the contemplation of St. Bernardine be true, and there is nothing to make us think it false, it adds another ray of beauty and power to the Words of Our Blessed Lady in general, and sheds new light, in particular, on what seems at first sight a simple remark of ordinary charity in the Sixth Word. This Word, how-

ever, is inseparably connected with the others she spoke on the same occasion, on which we have next to speak.

CHAPTER VIII.

THE SEVENTH WORD.

St. John tells us that, after Our Blessed Lady had made her suggestion to Our Lord, "They have no wine," and He had answered her, "Woman, what is to Me and to thee? My hour is not yet come," Mary said to the waiters who were serving at the feast, "Whatsoever He shall say to you, do ye." The rest of the history may be given as it follows in the sacred text. "Now there were set there six water-pots of stone, according to the manner of purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it came, but the waiters knew who drew the water, the chief steward called the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now."

St. Bernardine, in his comment upon this Seventh Word of Mary, says that it proceeds from the flame of "consummating love." He explains that this love of consummation is shown in the desire that not we ourselves alone should be perfect in obedience and love, but that all others also should obey Our Lord and accomplish perfectly all His commandments, all His counsels, His words, His hints, and signs, which all convey to us His will. This is what Our Blessed Lady showed to be in her Heart by this utterance of her lips. She was not content with loving Him and serving Him herself, she would have all others as equally eager and vigilant in obedience. In truth this is the love which we constantly see in the saints, and which is, in a certain sense, so great a torment to them. They see how much more God may be loved and served by all than He is actually loved and served. This is a torment to them, because the service and love which His goodness and beauty require from His creatures is like a concerted piece of music in which notes from a

thousand voices are blended in harmony, and it is not enough that their own voices should bear their part with perfect fulness and precision. It is a pain to them if, in the whole, there is one imperfect or faulty note. Who shall say what the heart of a saint may have to suffer in this way?

Moreover, the Word now spoken by Our Lady shows that she perfectly understood Our Lord. She had, in a covert and modest way, suggested to Him to work this miracle of mercy, and if she had taken His reply to signify that He would not do it, she would not have said this Word to the servants. Both Our Lord and His Blessed Mother speak in a way that did not completely express what they thought to the ears of others. It seems as if they intended that what was to be done should be done as quietly as possible, and, even when it became clear to others that the miracle had been wrought, we hear of no general exclamation of surprise, but simply the remark of the chief steward to the bridegroom. But Our Lord understood Our Lady, and she understood Him, and the direction she gave to the servants was in agreement with the law which He afterward observed in working His miracles.

For He constantly exacted some act of obedience, as a manifestation of faith in those who requested the miracle, or in those for whom it was asked. This Word, therefore, of Our Blessed Lady has a special significance, beyond that of a simple exhortation to obedience. She speaks particularly to those who desire or expect some great favor, miraculous or not, as the case may be. To such persons, as represented by the servants of whom we are speaking, she seems to be continually saying, If you want my Son to do you any favor, to show you any special mercy, as I pray Him may be the case, you on your part must be careful to show Him obedience. And therefore I enjoin on you to be very careful to do whatever He commands you, whether in general, or by any special precept or injunction He lays upon you now that you are suppliants to Him with me, or now that I am supplicating Him for you. For a condition of obtaining graces from Him is the doing His will as far as you know it.

We may therefore consider this Word in a twofold light. In the first place, it is an expression of this flame of consummating love burning in the Heart of Our Blessed Lady, her desire that all men should know Our Lord, and obey Him, carry out His commandments and precepts to the full extent. In this respect it was a reflection of the ardent zeal of Our Lord Himself for the glory of His Father,

which found its satisfaction in laboring and dying on the Cross for the salvation of men and the perfection of the elect, the prayer of His Heart which He places next after the coming of His Father's Kingdom when He teaches us to say, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." In Heaven no one has any will except in perfect conformity with that of God, and there is not only no transgression of that perfect will there, but not even any shortcoming, or failure, or delay as to its most complete execution. This flame that burnt in the Heart of Mary was caught in and fostered by her long intercourse with the Sacred Heart Itself, and thus she was as like her Son as it was possible for her to be.

Who can imagine the fervor with which she said, "Whatsoever He shall say to you, do ye"? Who can understand her desire for that perfect obedience, in everything great and small, to the will of Our Lord, in which was wrapt up, not only the complete glory of God, but also, and because it was so, the most consummate happiness, and the most beautiful perfection to which human life is capable of being raised by the grace of God? If Our Blessed Lady may be supposed to have fathomed all the depths of the indigence of our spiritual, moral, and physical condition, as we are in this world, in her former Word, in which she appealed to her Son with the plaintive pleading, "They have no wine!" so in this following Word she may be understood to have risen to the full height of the capacities of blessedness with which the Christian soul is endowed, and the means of winning the full satisfaction of those capacities, when she says to us, as Our Queen and Mother, Whatsoever He say to you, do ye!

St. Bernardine dwells on the truth that charity, manifested by obedience, is the height of Christian virtue. "And mystically," he says, "it is to be remarked that as the Apostle* says that charity is the fulfilment of the Law, and as Our Lord said,† 'On these two commandments hang all the Law and the Prophets'—that is, in the love of God and the love of our neighbor all that Scripture teaches is fulfilled—so in the last Word of Our Blessed Lady and in this last flame of love in her is included all that the law of God requires, all that the words of God command." She says to all, Whatsoever He shall say unto you, do ye; that is, obey the will of God. It was by a wondrous light of divine wisdom that she brought under the precept of obedience what Our Lord and His Apostle declare to be the fulfilment of the law, that is, love.

*Romans xiii. †St. Matt. xxii. 40.

For love and obedience come to the same thing in the ordinance of God. Love is always obeying, always subject to the Beloved, and when it is the more truly subject, the greater the love, and the more attentively it obeys, the more closely does it cleave to the Beloved. Obedience, as God demands it, is the love which knows no negligence, which obeys without complaint, which undertakes all things as possible, which puts in due order all the virtues, which bears its yoke sweetly, which clings to it with tenacity, which allows no change in affection, which does not pour itself out on one thing after another, because it has but one object, however many are the services in which it shows itself. Its desires have all one motive, and so all meet in one object; it subjects itself to others, many or few, for the sake of one; it reduces ten commandments or two commandments to one; and it looks to the enjoyments of one love hereafter, and of all the blessed in One. Well then does Our Blessed Lady say to all, Whatsoever He tells you, do ye, because in obedience all the things that are pleasing to God are fulfilled. And as the Blessed Mother of Christ has taught us, she did not do so without herself first fulfilling the precept. And thus all the words she has spoken are summed up in this, and are consummated in this one word of supreme and perfect love.

We have said above that there is another light in which we may regard this Seventh Word of our Blessed Lady. For it may be considered as a special instruction to the servants in the feast, who were to be the moral instruments through whose obedience to Our Lord the great miracle was to be wrought. There is no reason given in the narrative of St. John why Our Lady spoke to the waiters, and we must understand that she did so because she knew that Our Lord would make them His instruments, as has been said. Thus she must have understood the answer which he had made to her as conveying to her the certainty that He meant in some wonderful way to do what she had suggested, and perhaps her mind already divined to what that way was to be.

But, most certainly, Our Blessed Lady knew also how much might depend upon the ready obedience of these servants. We do not know for certain whether they understood her to be in any position that gave her a right to command them. It is thought, from the whole story, that she must have been a person of authority to them, and if St. John was the bridegroom, his mother was her cousin. Or it may have been that there was already a great reverence felt for Our Lord's Person among those who to any degree knew Him, and

the fact that Our Lady was His Mother would have made her word authoritative. There was also about Him and about His Mother an air of inconceivable sanctity and union with God, which must have impressed all simple and innocent hearts, even if they had not come to the perfect knowledge who He was. Thus the obedience of the servants may be easily accounted for, and we must also add the consideration of the prayer that Our Lady would make for them on this occasion, and its effects on all around.

The servant, therefore, may be considered as representing, in a special way, all those who are concerned in that great work for the glory of God which is forever going on in the Church, the conversion of sinners, the reclaiming of heretics, the enlightenment of those who do not know God, the advance of those who do so to further knowledge of Him, and to the reception of higher grace, than any they have as yet received. Of such persons it may be truly said that "they have no wine," and the dawn of light to them, or their increase in grace, may answer to the change which was made in the water which Our Lord turned into "the best" wine. The change is wrought in their hearts by the grace of the Holy Ghost, and yet it is His Blessed will that men should co-operate in the process by their words, or their example, or their prayers, or by their ministrations of the holy sacraments and the other means of grace. It happens to all Christians and Catholics to have many opportunities of this blessed co-operation, and when these opportunities come it is as if Our Lady, who by her intercession has so large a part in all good works, said to the persons of whom God may make use as His instruments, "Whatsoever He shall say to you, do ye."

It may be that of the opportunities which are thus given to men of "working the work of God," a very large number indeed are unfruitful, and Our Lord describes, in His first parable, the chief causes why this defect of grace is permitted. There He speaks shortly of the many ways in which the precious seed of the Word is either wasted altogether or rendered unfruitful, at least, partially. Few things are more deplorable than this waste of what is so precious, and the chief cause of all is disobedence to God's commandments, or to His suggestions and inspirations, on the part of those who are as the servants at the wedding feast were at Cana. For it cannot be hoped that the work of God can prosper against all the opposition of Satan, the world, and the flesh, if either those who receive it or those who preach it are disobedient to His law.

There are always many devout servants of God in the Church,

some in religious houses, and others in holy Christian homes, who spend much of their time, by His guidance, in the great work of intercession, for the advancement of the Church, and the reclaiming of the wandering sheep of the fold, whether they have gone astray in the paths of false or imperfect creeds, or are sunk in the mire of sin. All such persons may well reflect before they betake themselves to prayer, whether they have anything on their consciences which prevents them, as St. Paul says, from "lifting up pure hands" in prayer "without anger or strife."* For any sin that stains the conscience paralyzes the powers of prayer, and especially the sin so rife in our times of division and discord—the sin of "anger and strife," which is sometimes found in those who have the true faith, and who lead lives otherwise Christian. St. Teresa was led to make her reform that her nuns might keep their rule in the greatest possible perfection, and so be able to pray for the intentions of the Church with greater power. To such persons Our Lady's injunction may come home: "Whatsoever He shall say to you, do ye." For one of Our Lord's injunctions is to leave our sacrifice before the altar in order to go and be reconciled with our brother before we offer it, rather than offer it to God with a heart out of charity.

What is true of those whose zeal leads them to pray for the objects of the Church, must certainly be truer still of those who work for those objects, for the ministers of the altar, first of all, but also of all those who in any way can take part in the most blessed work in which human hearts and lives can be spent. It is enough here to have indicated one or two thoughts which belong to the Seventh Word of Our Lady. Her prayer was, and is, so powerful with Our Lord, not only, we may be certain, because hers was the womb which bore Him and the breasts which gave Him suck, but because she above all others heard the Word of God and kept it.

This is the blessing which we may ask her to obtain for us, after these short considerations of her few but most powerful Words. If we can be faithful to her example in this respect we may hope to be allowed to have some part, even in the great work of the Church for the glory of God which Our Lord came to set on foot in the world. We may come to know the flames of that "love of consummation" which kindled in her heart the irrepressible longing which possessed her, not only to serve God perfectly herself, but to aid others also to love Him as He deserves.

*1 Tim. ii. 8.

THE TRUE PATH OF DEVOTION

FOR

ALL DAUGHTERS OF THE FAITH

OR

LESSONS FROM OUR LADY'S LIFE

By the Author of "The Little Rosary of the Sacred Heart."

I.

The Immaculate Conception of Our Blessed Lady.

"They shall make Me a sanctuary, and I will dwell in the midst of them."*

Of all the commands issued by the Lord to Moses of old there were none more formal or more precise than those which concerned the construction of the Tabernacle. The size, form, and ornamentation thereof were all clearly defined, and one is struck with wonder both at the exactitude which entered even into the smallest details, and the lavish magnificence demanded in the whole. The ark was to be made of incorruptible wood and plated with most pure gold within and without. The two cherubim on either side of the Mercy-seat, the sacred vessels, the seven-branched candlestick, were also to be of beaten gold. The victims offered in sacrifice were to be without spot or blemish, the oil to be burnt day and night "of olive-trees the purest."† Not only did God decree the exact manner in which the priests were to be consecrated, but commanded "holy vestments" to be made "that they might do the function of priesthood"; the words "Holy to the Lord" were to be engraved on a plate of gold on the High Priest's mitre; the very incense was to be "exactly tempered and pure, and most worthy of sanctification."‡

If God exacted such excellence and perfection even in the inanimate things which were in a special manner consecrated to Him; if He decreed that the imperfect sacrifices of the Old Law were to be carried out with such solemnity and reverence, how much greater were the sanctity and perfection He looked for in her whom St. Germain hails as "the propitiatory altar of the world?" Mary was the Holy of Holiest in every truth, the Temple of the Most High,

* Exodus xxv. 8. † Exodus xxx. 35. ‡ Exodus xxvii. 20.

OUR LADY OF SOLITUDE.

OUR LADY OF SOLITUDE

Her Grief from the Remembrance of the Passion of Her Son

THE world's Redeemer being buried, Mary departed from the sepulchre in body, but there left her heart, the dolorous Passion and cruel death of her innocent Son being deeply engraved in her soul. As she passed along those streets still marked with His precious blood, as she met the ungrateful people who were the authors of this impious Deicide, not one, but a thousand swords transfixed anew the heart of the desolate Mother. Mournfully, sorrowfully, she enters her humble dwelling, and there, as she beholds no more the beloved object of all her affections, and is no more blessed with the sweet visible presence of her dear Son, can words ever describe, or heart understand, what painful feelings are aroused in her mind, or what sighs of anguish break forth from her troubled heart? Her sole occupation, night and day, is to call to mind, over and over again, the long series of sufferings endured by her Son Jesus. The image of that Flower of Nazareth, so cruelly tortured, is ever present to her thoughts, and the weight of her sorrow becomes every instant more oppressive. The blows, the buffets, the insults heaped upon Jesus are vividly impressed on her mind. She beholds the deep wounds inflicted on His most holy body by the scourges, the thorns, and the nails. She imagines she still hears the last accents of the voice of her dying Son. She reflects upon the hatred, the cruelty, and the ingratitude with which the chosen people have treated their Redeemer and their God, and, at remembrances so painful, excessive indeed must have been the depth of anguish endured by her loving soul, encompassed by a sea of bitterness! . . . Learn from Mary how to meditate upon the sufferings of Jesus; beg her to imprint them upon your heart, and to inspire you with those feelings of love, compassion, and sorrow with which she meditated upon them. . . . —*School of Jesus Crucified, p. 235.*

PIOUS EXERCISE

The sovereign Pontiff, Pius VII., by a brief December 4th, 1815, in order to increase, in all the faithful, devotion toward the sorrows of the most holy Virgin Mary, and to excite in them grateful recollections of the Passion of her Son Jesus, granted to those who, with contrite heart, shall say the *Hail Mary* seven times, and after each *Hail Mary* the stanza:

Bid me bear, O Mother blesséd!
On thy heart the wounds impresséd
Suffered by the Crucified.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on any one day in each month, to those who shall have practised this devotion for a month, if, being truly penitent after confession and communion, they shall pray for Holy Church, etc.—*Raccolta, p. 259.*

the Tabernacle of the Holy Ghost, and through her, as the Mother of the Victim, the supreme, all-availing Sacrifice was offered to God for man. The ancient Tabernacle formed by men was necessarily incomplete, even as the rites and ceremonies of old were but types of the perfect Sacrifice to come; but Mary came into the world perfect from the hands of God. She was "immaculate," says St. Ephrem, "most immaculate, entirely inviolate; the spotless throne of the divine Majesty." Before her very birth she was "blessed among women," spotless as befitted the predestined Mother of the Most High.

To understand the dignity which her Immaculate Conception confers on Mary we must realize the full value of the human soul in the eyes of its Maker. The body, indeed, is formed of the dust of the earth, but the soul is the very breath of God. Made to His image and likeness, instructed by His voice, sanctified by His Holy Spirit, redeemed by the blood of His only Son, how much is the soul worth! If an ordinary soul, subject to many frailties and marred with many blemishes, be yet so precious in the sight of God, what must be the dignity of Mary, whose soul was absolutely free, not only from actual sin, but also from that inherited stain common to humanity.

The consideration of the Immaculate Conception of our holy Mother should fill us with the greatest reverence for that wondrous purity which raised her above all creation, and which she carried unsullied throughout her life. "The Immaculate Conception," said a holy nun lately called away, "suggests thoughts of joy and comfort. Of joy—for as a child is proud of its mother, may we not rejoice in the beauty of Our Lady—*Tu honorificentia populi nostri*—who won the admiration of men, angels, and of God Himself—*Gratia plena, tota pulchra es?* Of comfort—for it was for mankind as well as for herself that Mary received the grace of freedom from sin, in order that she might bring forth Our Lord, through whose merits she has especial power of dispensing to us purity of conscience. . . . How dear was purity to her, since to keep it in its original splendor she would have sacrificed the greatest of honors—divine Maternity." Let us honor the immaculate purity of Mary by endeavoring to become like her. She was sinless even in her conception that she might be worthy to bring forth the Lamb who taketh away the sins of the world, and she desires sinlessness in her children. For love of our spotless Mother, then, let us resolve to fly from all occasions of sin, to refrain from even the smallest deliberate fault, that her pure eyes may find in us naught to offend their gaze.

ASPIRATION.

Blessed be the Holy and Immaculate Conception of the Blessed Virgin Mary.

"Well may the enlightened Christian make a pilgrimage . . . to the Heart of Mary. If he feels with St. Paul that he has been redeemed at a great price, if he values with St. Peter more than the corruptible gold and silver of this world the Blood of Christ in which he has been redeemed, well may he go and prostrate himself before the heart of Mary, and worship with humble reverence before that fountain from which the saving tide of redemption has flowed upon him."—Rev. Thomas Kelly, S.J.

II.

The Nativity of Mary.

Joy should prevail over all other feelings when we meditate on the birth of Our Blessed Lady—gladness that she should have come into the world to be our Mother. She is our Mother in very deed and truth, for through her, under God, we were brought forth, not to this perishable, earthly life, but to life eternal. She was born that through the merits of her glorious Son she with mankind might be redeemed and sanctified; and for us she suffered that the precious store of her merits and of her anguish might be garnered up for all time in the treasury of the Church. At the foot of the cross, with Jesus dying overhead, she took us to her own; in Heaven, seated at His side, crowned by His hand, and raised by Him above all creation, it is still her delight to watch over us. Well may we rejoice in thinking of the nativity of our Mother. What shall we fear—we, the children of her who crushed the serpent's head? What can fail us, knowing that Mary is our advocate in Heaven?

Let us try to realize the value of this gift which God has made us that we may be filled with gratitude for His unspeakable mercy. We must remember that Mary is the Mother of God. Do we understand all that is implied in these words, "Mother of God"? God, the Infinite, the All-powerful—Wisdom, Sanctity, Perfection itself—and Mary, His Mother. Mary, a creature, but worthy to be admitted to this close union with the Most High; Mary who, even with the Eternal Father, could say to the Second Person of the Blessed Trin-

ity, "Thou art my Son." And she was given to us to be our Mother too. Yes, though she holds the highest place in Heaven next to Jesus, she does not disdain to turn her eyes on us; though those arms of hers were worthy to clasp the Son of God, she holds them out to us; though that immaculate Heart was His first resting-place here below, we shall always find welcome there.

Again, she is the most perfect of all mere creatures, the only one that was ever absolutely without stain or blemish, and yet she is given, not only to be the Queen of virgins and the Queen of all saints, she who is also the Queen of Angels, but to be the Refuge of sinners. Yes, we may all fly to her, we may all cling to her outstretched hands, we may all hide under her spotless mantle; no one is too poor, too wretched, too wicked to claim to be her son if he will but turn to her. Her voice will plead for every one, her gracious hands bring succor to all that are in need, in her tender heart all may seek consolation. Have we not indeed good cause to be grateful to Him who, with His only Son, hath also "given us all good things"? Truly this is the best and most perfect gift of all.

But we must be grateful to Mary, also, for her tender, faithful love, and make her some return by imitating as well as we can the virtues of her Son. In this way we shall please her best, for, in permitting us to share the maternal love which was first given to Jesus, she wishes the bond which thus unites our imperfection to His perfection to encourage us to become like to Him. It seems to us a hard—almost an impossible—task, and yet Jesus wills us to endeavor to resemble Him. "Learn of Me," He says. How shall we do this? Is it not by keeping our eyes fixed on Mary, the mirror of sanctity, seeking His words in her heart, where she kept and pondered them, imitating the life that was so perfectly united to His? She, who trod the path to Calvary, will know how to guide the first feeble, faltering footsteps of her children, till at last, led by her, we "shall begin to walk and to run in the way of God's commandments."

ASPIRATION.

Hail, Holy Queen, Mother of Mercy!

"How sweet it is to be able to say, 'My Mother is the Mother of Jesus; the Mother of Jesus is my Mother; we are both children of the same Mother, Jesus and I.' . . . Sinners in truth crucified Jesus, and yet Mary loves them, and, not content with loving them, de-

clares herself to be their Mother—*ego sum mater peccatorum.* What joy fills her heart when she brings about a reconciliation between these two brothers, who are both her children—the sinner and Jesus!"—St. Leonard of Port Maurice.

III.

Our Blessed Lady is Presented in the Temple.

The first and most important lesson which we learn from the life of our Mother is the fidelity with which she corresponded to the grace of God. She was in His hands, as she revealed to St. Elizabeth of Hungary, like a harp in the hands of a musician, who first arranges all its strings in perfect harmony, and afterward draws from it sweet and tuneful sounds in accompaniment to his voice. "Thus," said Our Lady, "the Lord was pleased to adapt to His good pleasure my soul, my heart, my mind, and all my senses." How beautiful is this simile! The harp, which remains passive in the hands of its master, who tightens or slackens its strings at his will, till at length the sounds it produces are all in absolute harmony, is indeed typical of the union of her will to the will of God, and the perfection with which she corresponded to His grace.

From her earliest childhood she ruled her life in accordance with the divine pleasure, and when she was only three years old was inspired to consecrate herself entirely to God. Her holy parents went with her to the Temple, and, though she was the sole joy of their old age, gave her up cheerfully to a life of seclusion and prayer. There Mary passed her early youth in the shadow of the sanctuary, her every thought and desire being fixed on the things of God, and there she received in abundance the graces she never ceased to long for.

Once, during her daily meditation, the great St. Elizabeth of Hungary (to whom Our Blessed Mother revealed so much of her hidden life) was pondering on the instructions of her heavenly Mistress, and asked herself how it was that Mary desired so ardently the graces that had never failed her. In answer to her thoughts Our Lady appeared and spoke thus:

"In this I acted like one who desires to construct a beautiful fountain. He goes to the base of a mountain, and there endeavors to trace the source of the stream of water. He excavates till he discovers it, and then directs it to the place which he has chosen. He cleanses and prepares this basin so that the water may remain pure

and limpid. He surrounds his fountain with a wall, erects a pillar, and all around digs channels through which the water flows abundantly for the comfort of all. I acted in like manner. I approached the mountain when I began to study the Holy Law. I found the source when reading and prayer revealed to me that the origin of all good is to love God with the whole heart. I prepared the site when I formed the desire of loving all that He loved. I willed that the water should be pure and clear when I resolved to fly and hate sin. I surrounded it with a wall when I inseparably joined humility, patience, and meekness to a burning charity, preserving them thus united even to my death. I erected the pillar and formed the channels when I offered myself as a universal refuge; for I am always willing to pour out floods of grace and consolation to all who invoke me, either for themselves or others." *

Thus, from her very childhood, Our Lady began to fit herself for the great part which she was to play through future ages. During those long peaceful years in the Temple, when she was only distinguished from her companions by her greater piety and humility, she prepared herself, all unconsciously, to be the Mother of God and the refuge of the entire human race. Hence we see how, by the perfection with which she corresponded to the graces already received, she rendered herself worthy of others greater still.

Now let us ask ourselves (remembering that Mary is at all times our model) if we have hitherto corresponded to the graces which we have so plentifully received. Unlike Mary, we came into the world with the stain of sin upon our souls, but we received a white robe at our baptism which we were charged to carry unsullied all our lives through; yet from the first dawn of reason we set to work to soil it. As children of the Church of God, there is a certain responsibility laid upon us, of which, perhaps, we seldom think. The Jews of old considered that, because they were the chosen people of God, they were bound to certain observances and restrictions from which others were exempt. We also, who have received so much, who are the children of light in very truth, are bound to edify those around us. The more God gives, the more He requires, and the example of our Mother should spur us on to correspond more faithfully to grace.

We must remember in particular the good use that Mary made of her opportunities. She, who was from all eternity predestined to be the Mother of the Eternal Wisdom, devoted herself in all humility to the study of the Holy Law, and by diligence and continued prayer

* *Histoire de St. Elizabeth* (Montalembert).

found the source of that mystical fountain, Divine Love, whose refreshing waters she pours out upon the world from age to age. Let us resolve, then, like her to profit by our opportunities, like her to be diligent, and, in remembrance of the manner in which Mary mingled prayer with study, to sanctify our daily tasks by offering them to God, and pursuing them in the consciousness of His presence.

ASPIRATION.

Mother most admirable, pray for us.

"God hates being honored with the lips only. He wishes to be honored in spirit and in truth—*i.e.*, interior honor of heart and mind, exterior honor by putting ideas into practice. . . . Characteristics of *Mater Admirabilis:* Fidelity, modesty, evenness of character, serenity. We must correct our faults out of love for Our Lady, and to be like her. . . . Is there no watch-dog, no sentinel who will make me detect the approach of sin, and give me the signal for battle? Yes, the word 'duty.' If I do my duty I shall never sin. The accomplishment of duty is my path to purity of soul and conscience." —MOTHER HENRIETTA KERR.

IV.

THE ESPOUSALS OF OUR BLESSED LADY.

YEARS passed, and our holy Mother grew in the shadow of the sanctuary from childhood to womanhood. When the time came for her espousals, St. Joseph was selected as her husband; their hands were joined together in the house of God, and then they went away to their peaceful, holy home at Nazareth.

Let us think a little to-day of the great and good St. Joseph, and see for ourselves how much he, who was worthy of the love of Jesus and Mary, should also be loved and revered by us.

St. Joseph was chosen to be Mary's spouse from all eternity, even as she was predestined to be the Mother of God; he was set apart to be the guardian and protector of her and of her blessed Son. St. Joseph was worthy to be the spouse of Mary: that in itself tells us his dignity and greatness. Mary, the one creature on the face of the earth in whom there was neither stain nor blemish—Mary, the delight of the Blessed Trinity, the Mother of the Word: she was given to St. Joseph, and loved and revered him as her spouse. Must he not indeed have been perfect to deserve such a glorious lot? But

this was not all. It was given to him to share with Mary the guardianship of Jesus, to have a part in the many troubles and anxieties which surrounded His Sacred Infancy, and to be the means of saving the precious life which was threatened even then. Like Mary, he was permitted to carry the Infant Jesus in his arms, to guide His baby steps, and to listen with rapt delight to the first words which fell from the sacred lips that were to breathe forth life and salvation to the entire world. Oh, what must have been his joy to hear those Divine lips call him "father"! And then, later on, as the Holy Child advanced in grace and wisdom from day to day, St. Joseph taught Him the same humble trade he plied himself, and, under his guidance, the little hands that were one day to work such wonders first began to toil.

Thus we may see, from the great privileges granted to St. Joseph, how perfect he was in the eyes of God. The setting of precious stones is always of rare and costly metal, and the value of the jewels themselves determines the worth of their surroundings. Were there ever any treasures to be compared to those committed to St. Joseph's care? The consideration, therefore, of the infinite perfection of Jesus, and the spotless purity of Mary, will teach us to appreciate the holiness of the guardian to whom they were entrusted.

Again we must consider that though Our Lord hid Himself for years from the knowledge of men, St. Joseph was permitted to share His privacy. He was the first to profit by the lessons which were afterward trumpeted through the world, to contemplate the virtues that were to be held up to the end of time for our imitation. After Mary, the Immaculate Mother of God, there was no created being who lived in such complete union with Jesus as Joseph.

Let us resolve then, to-day, to love the good St. Joseph, and to try to imitate him. And first of all let us remember the single-heartedness with which he ruled his whole life in accordance with his duty to God. Like Mary, he had from his youth bound himself by a solemn vow to belong to God alone; and when they began their life together what was their first act? To ratify that vow, to arrange their future so that nothing should come between them and their promise to God. To put Him first, and to rule their lives so that every moment might be spent exactly in the manner He would best approve; and this, though they were ignorant of the great favors He reserved for them. What a lesson for us! How few there are in these days who put God first. We have work to do, and obligations to fulfil, and relaxation to take, and we are well pleased with our

selves if we can set apart a few moments for God, and make them fit in with the plan we have marked out for the day. But Mary and Joseph put their duty to God first, and made their whole lives fit in with that. Let us endeavor to do so too—to think of God first—to accomplish the little duty that He would not like to be neglected—to keep back the impatient word that we know He would wish unspoken—to sacrifice our own will when it would come between us and Him. Let us set about our work like St. Joseph, with the eyes of Jesus upon us, with the thought of Mary in our hearts, that we may learn to imitate his holiness and fidelity.

ASPIRATION.

Jesus, Mary, and Joseph, I give you my heart, my soul, and my life.

"If you wish to keep innocent, love to work, to pray, to take your recreation under the fatherly gaze of St. Joseph. . . . St. Joseph worked hard because he knew that his labor was necessary to Jesus. What happiness for us, too, to be able to say every moment of the day: 'This is for Jesus—this is for Jesus!'"—*Livre de Piété de la jeune fille.*

V.

The Annunciation.

Of all the wonders which God has been pleased to work for His glory and our salvation, there is none so astounding or so admirable as the Incarnation. Oh! that it were given to us, not indeed to realize, but to form some faint idea of the unspeakable grandeur of the mystery in which "the Word was made flesh." Could we conceive the majesty of God, His immensity, His boundless power, His wisdom and sanctity, how great would be our gratitude in remembering that in the person of Jesus Christ our nature is united to His.

Mary was the chosen instrument by which God brought about this marvel, and at the appointed time He sent the Archangel Gabriel to announce to her His will.

Our Blessed Lady was humbly kneeling in prayer, and was astonished at the greeting of her heavenly visitor: "Hail, full of grace, the Lord is with thee; blessed art thou amongst women."* Mary was troubled, we are told, and thought within herself "what manner

*Luke i. 28.

of salutation this should be." * Let us mark this, we who are so easily puffed up, so fond of praise: Mary was troubled though it was an Angel who spoke, and though his voice was, as it were, the echo of the voice of God. Then, as at last he unfolded the Divine decree, and revealed to her the dignity which awaited her, Our Lady in the depth of her humility is obedient: "Behold the handmaid of the Lord," she said—she, who in that very moment learned that the Sacred Person of the Blessed Trinity was to be her Son.

Thus the greatest of all mysteries was accomplished; Heaven stooped down to earth; Jesus, its mighty King, in unspeakable mercy, came into our midst; Mary, the one human being worthy of Him, bowed low in profound humility to receive Him—"the Word was made flesh."

In this mystery, next to the mercy of Jesus, we must marvel most at the humility of Mary, remembering that we are called upon to contemplate this humility at the moment when she was raised to the highest dignity which a created being could enjoy. Ineffable joy filled her heart at the thought that she, who had devoted her life to the service of God, who already loved Him with the most intense and tender love, was now to be so intimately united to Him. Before Heaven and earth she was acknowledged as the most beloved daughter of the Eternal Father, "the most dear Mother of the Eternal Son, the immaculate and virginal Spouse of the Eternal Spirit of holiness, of truth, and of love." † Her joy and her love were indescribable, but her humility was more wondrous still—the humility that, in the words of St. Gertrude, caused her "to be raised high above all the choirs of angels and of saints." Our Lady herself alludes to it in her inspired song of praise: "He hath regarded the humility of His handmaid; for behold from henceforth all generations shalll call me blessed."

Might we not well take pattern by Our Holy Mother in this? "Mary," says a learned writer before quoted, "mediates between the divine and the human natures: she is the channel through which they flow to form the personal union: she is the only human witness to the Incarnation. Her fate is for evermore associated with the person and life of her divine Son. Since He is the God-Man she is the Mother of the God-Man ; since He is the highest, the holiest, the purest being who has ever walked the earth, she is the Mother of this majesty and holiness and purity. . . . She stands apart from

* Luke i. 29.

† Rt. Rev. J. Spalding, D.D., "The Blessedness of the Virgin Mother."

her whole race, and her position is her own forevermore on earth and in Heaven."* Such was the grandeur and dignity bestowed on Mary, yet the higher she was raised the more profound was her humility.

We are nothing, and have nothing, and can do nothing of ourselves; yet we are proud, we seek constantly to raise ourselves above others; we have an insatiable appetite for praise. We forget that God reads our hearts, that His all-seeing eye penetrates our minds, that He will one day judge our most secret thoughts. "God resisteth the proud and giveth grace to the humble. Be subject therefore to God," says St. James, "but resist the devil and he will fly from you. Draw nigh to God and He will draw nigh to you. . . . Be humbled in the sight of the Lord, and He will exalt you."† Surely this is the lesson we should learn from the abasement of the Eternal Word, and from the humility of Mary. Let us see that we take it to heart.

ASPIRATION.

Mother of Our Redeemer, pray for us.

"In the first place, Mary was Mother of God because she was humble. . . . He hath regarded the humility of His handmaid, and this humility was the cause of His abasement. Mary's divine Maternity, then, was the result of her humility; it was not so much an honor as the fruit of her merit. . . . In the second place, Mary was humble because she was Mother of God. Mary, in remaining the most humble of creatures, though raised to the sublime dignity of Mother of God, has thus infinitely more merit than if she had not been tried by this wondrous dignity. Her maternity increased the worth of her humility. The reason that this humility was incomparable was that it was joined to the fulness of grace and the fulness of honor."—AUGUSTE NICHOLAS, "*La Vierge Marie d'après l'Evangile.*"

VI.

OUR LADY VISITS HER COUSIN ST. ELIZABETH.

MARY was now fully conscious of the dignity to which God had raised her, yet her first act after the Angel's visit was replete with the same humble spirit which had characterized her hitherto.

*Rt. Rev. J. Spalding, D.D., "The Blessedness of the Virgin Mother."
†James iv. 6, 7, 8, 10.

Though during all time and in every quarter of the globe the children of earth would turn to her in loving supplication; though the words "We fly to thy protection, O Holy Mother of God," were destined to echo through the Church from age to age, she was the first to set out, unasked, on a mission of mercy. In love and compassion unutterable, the Son of God descended to this earth of ours, and in all charity His Blessed Mother hastened to communicate His mercy to the world around her.

The journey across the mountains was long and toilsome, but no difficulties seemed too great to Mary when the good of others was in question. And when she arrived at her cousin's house, and Elizabeth, enlightened by God, declared her greatness, none the less was she bent on fulfilling the lowly mission for which she had set out. For three months she dwelt in the house of Zachary, ministering to her cousin, conversing with her, and doubtless preparing her for the favors to be bestowed on her in future years, when she would see her son the precursor of the Lord. Through the charity of Mary, moreover, that son, the glorious St. John the Baptist, was sanctified even before he saw the light, and rendered worthy to be more "than a prophet." This gracious mystery of the Visitation should be especially dear to us all—first, because it inspires us with confidence in Our Holy Mother; and secondly, because it encourages us to imitate her charity.

If Mary of her own accord hastened to visit St. Elizabeth, that the latter might rejoice in the presence of Jesus and receive from Him all good gifts, will she not also bring Him to us her children, and obtain from Him for us help in our need? Was a loving mother ever deaf to the voice of her child? Did she ever see him in danger, and not fly to his assistance—in pain, and refuse to comfort him? And what mother can be compared to Mary, whose love for us was grafted in her heart by Jesus Himself, who not only knows the sorrows and weaknesses of each of us, but has the power as well as the will to remedy them? Let us turn to her, then, in all our troubles, knowing that she will help us; even when we have sinned and fear to lift up our eyes to God, let us call on her, let us fly to her; our Mother will not turn away. Nay, when she sees true sorrow and a firm desire to do better, she will bring Jesus to our hearts again, that He may dwell there by His grace.

But to be worthy of Mary's love, we must try to please her by practising the virtues dear to her Son. Remember, then, that there was none of which He gave more striking proof than that of charity.

Love of our neighbor for love of the God who made us all; care to do as we would be done by; to check sharp words, to give up our own way in little things; to be gentle and forbearing to all; sparing a trifle now and then to the poor, who have nothing but what is given to them for God's sake; remembering to pray faithfully and devoutly for the souls in purgatory, who are our neighbors still, though God has called them to another world. Even by these little things can we practise this holy virtue and render ourselves dear to the Mother of Mercy.

ASPIRATION.

Blessed be the great Mother of God, Mary most holy.

"It is, and always will be, the truth that, having once received through Mary the principle of grace, we should continue to receive through her interposition the different applications thereof in the various states of Christian life."—BOSSUET.

VII.

DOUBT OF ST. JOSEPH.

GOD had bestowed on Mary a heart capable of the strongest affection; and He willed that her greatest sufferings should be caused by the affliction of those she loved. An unique, all-perfect love she bestowed on the sacred humanity of Jesus; but after Him there was no created being whom she cherished so tenderly as her holy spouse St. Joseph. He was to her father and husband in one; his home was her home; his life, so laborious, so simple, so prayerful, was hers too; hitherto their every thought and aspiration had been in common. But now a new life was opening out before Mary: she was the possessor of a great secret, her's and God's, and God alone had the right to divulge it. She was silent, therefore, and that which had taken place within her was mystery even to her holy spouse. But great was her suffering as she observed the perplexity and anguish of mind which overwhelmed St. Joseph as her condition became apparent. He had ever revered Mary as the highest, holiest, most perfect among women, and to doubt her was absolute torture to him; yet, as days passed and she was still silent, he knew not what to think, and his grief and anxiety grew more and more acute. "He that would come after Me," says Our Lord, "let him take up his cross." Those who would be near to Him must suffer in propor-

tion to their love. No one was ever so closely united to Jesus as Mary, His Mother; thus no one ever suffered like to her; and after her, St. Joseph being nearest and dearest to the God-Man, it behooved that his sufferings should only be inferior to hers. The keenest anguish that his loving heart could undergo awaited him yet in the loss of the Child Jesus, and second only to that was his present suffering in the loss, as he deemed it, of his spouse Mary.

St. Joseph was now advanced in years, and she was to him as much his child as his spouse. In her fresh youth, her innocent beauty, she was the sunshine of his life and the joy of his heart. No father could cherish his daughter more tenderly, or watch over her with greater solicitude. Like a child, too, she had hitherto confided in him, appealing to him in all her difficulties, and suffering him to rejoice in the holy thoughts which the crystal clearness of her mind permitted him to read so easily. To rejoice, I say, for Joseph was "a just man,"* and it was the purity and sanctity of his spouse that rendered his love so strong, and impelled him to reverence even more than to cherish her. No words can describe the serenity and happiness of the home at Nazareth, serenity that now, alas! seemed fatally troubled; happiness that appeared to be wrecked for evermore.

In proportion to St. Joseph's tender love was his disappointment and grief; and added to these was the agony of doubt which tore his heart, the uncertainty as to the course he should now pursue. He deemed it his duty to put her away from him, but privately, "being not willing publicly to expose her."† In this we see the delicacy of his still faithful love; he would do what seemed to him right, but he would do it with the utmost tenderness and forbearance. The coming separation was nevertheless unspeakably bitter to him. We read that "he thought on these things,"‡ as if he could hardly bring himself to accomplish his design.

What must have been the sufferings of Mary, knowing the doubts which were in St. Joseph's mind, and marking his affliction? Jesus was one day to bear in silence the false accusations of His enemies, to be condemned by an unjust judge without urging a word in His own defence; and Mary, the most perfect figure of her unborn Son, silently endured the doubts of her spouse, and uttered no word that could induce him to suspend his judgment. But a mightier than she was about to undertake her defence,—the God for whose sake she suffered so much would not forsake her in her need, and an Angel was sent from Heaven to justify her.

*Matt. i. 19. †Matt. i. 19. ‡Matt. i. 20.

O wondrous silence! O perfect humility! O supreme submission to the will of God! Surely there is no chapter in Our Lady's life more admirable or more instructive than this. The suspicion of wrongdoing was infinitely more painful to her than it can possibly be to us, for we, fallen creatures as we are, cannot understand the abhorrence of Our Immaculate Mother for the very name of sin. Should not her silence and forbearance encourage us also to put a bridle on our tongue? "For in many things we all offend," says St. James. "If any man offend not in word, the same is a perfect man."* Holy silence is a virtue very dear to Mary, as she proved many times during her life, and particularly at the foot of the cross. We must practise it, then—we, her children—that we may prove that we belong to her. "Doth a fountain send forth, out of the same hole, sweet and bitter water?"† says St. James again. If we would call upon Mary to be Our Mother, if we would claim to be the brethren of Jesus, the Prince of peace, there should not be so great a disparity between us and Him.

In our trials, in the many contradictions and annoyances which fall to our lot, let us, then, call to mind the holy silence of Our Lady; let us ask Jesus to set Himself as a seal upon our heart and upon our lips, that we may not offend in speech.

ASPIRATION.

O Mary! thou canst obtain for me the grace to become holy; help me.

"My peace is with the humble and meek of heart. Thy peace shall be in much patience. . . . In everything attend to thyself, and what thou art doing, and what thou art saying; and direct thy whole intention to this, that thou mayest please Me alone, and neither desire nor seek anything out of Me. . . . If thou come to be so valiant and long-suffering in hope that when interior comfort is withdrawn thou canst prepare thy heart to suffer still more, and dost not justify thyself as if thou oughtest not to suffer such great things, but acknowledgest My justice in all My appointments, and praisest My holy name, then it is that thou walkest in the true and right way of peace, and mayest hope without any doubt to see My face with great joy."—*Imitation of Christ.*

*St. James iv. 2. †St. James iii. 11.

VIII.

The Expectation of Our Lord.

The long months that intervened between the Angel's visit and the blessed day when the world's Redeemer first saw the light were passed by Mary in most eager and fervent preparation. So intense was her desire to behold Him face to face that the Church celebrates a special feast in its honor—that of the "Expectation."

How beautiful, how perfect were the dispositions in which Mary made ready for the coming of Jesus! She, who was always holy, always spotless, considered herself, nevertheless, unworthy of this unspeakable favor, and it was with the deepest humility that she prepared to look upon the face of her Son. But who shall tell the love with which her heart overflowed as the moment approached which she desired so ardently? Mary had always loved God with a love so great, so perfect, so adoring, that the love of all the Saints for their Creator could not approach it, and now she knew that the Son of God was her Son; that it would be given to her to gaze upon His face, to clasp Him in her arms; that she would be near to Him as no created being was ever near; that He would love her with the closest, fondest love; that she would be permitted to work for Him, to minister to Him, to cherish Him as her Son even while she adored Him as her God. Oh! what wonder that she sighed for the fruition of her holy desires, that she awaited the coming of Jesus with yearning love.

Does not Our Lord come to us, too, in the Holy Communion, uniting Himself to our souls and taking up His abode within us? A Redeemer was promised to the world, unasked, for fallen man would never have dared of himself to hope to appease God's anger at the price of His Son's blood. Unasked, Jesus descended into Mary's womb—the humble Virgin of Nazareth had never aspired to so great a dignity. Of His own accord, also, our merciful Lord instituted the Blessed Eucharist, which is the crowning miracle of His love. No human mind could have conceived it possible for Jesus thus to abase Himself; not even the most loving human heart would have had the temerity to desire such a union as that to which He condescends in the Holy Communion.

God is the first to bestow Himself on man; it is always He who prevents us; He—Oh, wondrous mercy! who desires us to desire Him. And do we desire Him? Which of us can say that we long

for His coming with even a shadow of the yearning love which consumed His Blessed Mother? Our hearts are too often tepid and unmoved as we approach the Sacrament, which only infinite love could institute; our preparations hasty and careless. Let us resolve in future to think more seriously of what takes place when we go to Holy Communion. Who is it that we receive? Is it not the same Jesus who gave Himself first to Mary? The self-same, with the same perfections, the same power, the same mercy? We receive Him as she did, but do we prepare like her? "It is much to be lamented and pitied that we should be so lukewarm and negligent as not to be drawn with greater affection to the receiving of Christ, in whom consists all the hope and merit of those that shall be saved. . . . Oh! the blindness and hardness of the heart of man, that doth not consider so unspeakable a gift; and, from a daily use of it, falls into a disregard of it." Thus speaks the "Imitation of Christ," and do not these words apply too well to each of us? Let the thought of Mary's fervent, loving expectation animate us to better things; let us unite ourselves to her dispositions when we prepare to receive the Holy Communion, saying, with the pious author above-quoted: "O Lord, my God, my Creator and my Redeemer, I desire to receive this day with such affection, reverence, praise, and honor; with such gratitude, worthiness, and love; with such faith, hope, and purity as Thy most holy Mother, the glorious Virgin Mary, received and desired Thee."*

ASPIRATION.

O Thou, our Advocate, turn on us those pitying eyes of Thine!

"Consider that your God, to prove the extreme love He bears you, has given you the most holy Virgin Mary to be your Mother; that by the good offices of this tender patroness, you may approach His Supreme Majesty with filial confidence, and carry away an abundance of graces and favors."—SAINT LEONARD OF PORT MAURICE.

IX.

THE BIRTH OF OUR LORD.

As the day drew near which was to give a Redeemer to the world, Mary and Joseph were forced to leave their home at Nazareth, and to travel to Bethlehem, there to be enrolled in the census commanded

* "Imitation of Christ," book iv., xvii

by Cæsar Augustus. The journey was long and toilsome, and when they at last arrived, weary and spent, at Bethlehem, they were refused admittance even to the common inns. They wandered through the town, but all doors were closed against them, and they were obliged at last to take refuge in a poor stable, sharing even this shelter with animals.

There, in the depth of the winter's night, in the midst of the most abject poverty, the King of kings was born. At last that supreme moment came for which Mary had sighed so long, and she looked upon the face of her Son.

There is no joy so great, no love so pure, as that which fills a mother's heart when she gazes on her first-born child. Who, then, shall describe what Mary felt as she clasped her Jesus in her arms, pressing Him to her heart and caressing Him a thousand times? In His first wail she could hear not only the cry of her Child, but the sound of that voice which was one day to echo through the world. In His face she saw not only the first traces of the beauty which was to distinguish Him among the sons of men, but the reflection of that great mystical Beauty "ever ancient and ever new," the brightness of Eternal Light, the splendor of the Father. Clasping the frail, helpless Infant in her arms, she felt that she clasped her God—hers in very truth, with a right that was given to no other creature, for, face to face with the God she worshipped with all the ardor of her pure soul, she was permitted to say to Him: "Thou art my Son!"

And now, what did Mary do when the first rapture of her joy was spent? We read that she "wrapped Him in swaddling-clothes and laid Him in a manger." Why was this? Was not her heart His proper resting-place?—that heart which alone in the wide, guilty world was free from taint, and therefore worthy of Him. Why was it that, rejoicing as she did in the happiness of clasping Him in her pure arms, pressing Him to her loving bosom, she brought herself nevertheless to lay Him, weak and sensitive to cold as He was, on straw in the manger? Oh! it was because He willed it so. Jesus had come to suffer, and as Mary's bosom was "a dwelling of delight" * to Him, He would not abide there. Thus Mary, whose will was His, to whom it was not given to comfort Him in the Garden of Gethsemani, to support His pierced head as it dropped upon the Cross, knew her part, and accepted it from the very first. Jesus was to suffer, and she was to look on; His Will was to be accomplished, the end for which He had come on earth to be wrought out at any cost. She

*St. Gertrude.

loved Jesus so much, and so perfectly, that because He willed to suffer, she willed it too. He willed to despise all earthly comfort, and she, for love of Him, withheld such as she could give. And so it was that, unclosing the tender arms which craved to clasp Him, she laid Him down on the straw, away from the heart that only beat for Him. Was ever union so perfect, so complete as this?

Let us take the lesson to heart that Mary teaches us to-day. For the love of Jesus she was willing to give up all human comfort, not only for herself but for Him. It was infinitely harder for her to witness the privations to which Jesus subjected Himself, than it would have been to have endured countless hardships and sufferings herself; and thus even at Bethlehem she bowed beneath the shadow of Calvary's Cross, yet she would not allow her maternal love to come between Him and His mission.

We also have come into the world for a definite end—to love and serve God. This vale of tears is not our home; surely we should not find it so hard to detach ourselves from its perishable goods. God created us for Himself, and we should suffer nothing to come between us and Him. Let us lift up our eyes to Mary, our Advocate and Model, and ask her to imbue us with her poverty of spirit.

ASPIRATION.

Blessed be the name of Mary, Virgin and Mother.

"The Holy Virgin has brought us forth twice: in the Incarnation and at the foot of the Cross. She is, then, doubly our Mother. . . . The Blessed Virgin alone has fulfilled the first commandment—to adore God only, and to love Him perfectly. She fulfilled it completely."—THE CURÉ OF ARS, *On the Blessed Virgin.*

X.

THE ADORATION OF THE MAGI.

"COME ye all to Me." How often did Our Lord pronounce these words during His sacred life! How many times did He lovingly invite, not only His friends, not only the people chosen and set apart for ages as God's own, but all—"Come ye all to me!" From the first moment of His birth this cry goes forth from the manger at Bethlehem. Already He holds out the arms that will one day be outstretched on the Cross to draw all things to Himself; already He

invites all mankind to approach Him. First the shepherds, men so poor that they are forced to toil even in the winter's night; and then the three kings, who come in state to present royal offerings to Jesus in the manger. What can contrast more strongly than these His first adorers? The shepherds in their ignorance and poverty, and the Magi, or wise men, whose own researches first taught them to look for the Christ. The shepherds, again, are watching their flocks in the neighborhood of Bethlehem, and, instructed by the angel, find their Lord without difficulty; while the Magi travel from afar, and have need of untiring patience and perseverance in carrying out their project. Does not this very contrast emphasize Our Lord's desire that all should approach Him? By surrounding Himself from the outset of His mortal life by men in nationality, rank, temperament, and education so absolutely unlike, He seems to show us that all classes and descriptions of persons are equally free to draw near to Him. He has come for all, He calls all, He would save all!

Let us, then, approach the manger, for He calls us. We shall find Him with Mary, His Mother. "Mary will show Him to you. It is the part of a mother to show her child. She will speak for Him, and tell about Him."* What will she say? "He is here, my children; He is yours. He has come to live for you; as soon as these little lips can speak, they will utter words of heavenly wisdom to bring light into your lives; as soon as these limbs gather strength, they will toil that you may be encouraged to labor, too; and see, His arms are already stretched out to embrace and comfort you. He has come to die for you also; every member, every fibre of this sacred body will one day be torn and bruised for you; these tiny hands and feet will be pierced, this head crowned with thorns, this heart, which even now beats with love for you, will be wrung with anguish, and wounded with a lance. All for you, all because he loves you—will you not love Him too?"

"Venite Adoremus." This is, indeed, the appeal that Mary makes to us from beside the manger at Bethlehem. She would have her King acknowledged by every heart; she would have all hasten to bring gifts to Him who comes to give us Himself. Love the most ardent, adoration the most profound, gratitude the most sincere, these are the gifts we should bring the Infant Jesus—and we, alas! are empty-handed. Let us draw near, nevertheless, with humble confidence, for Mary is there. Mary, who loved Him first, and loved Him best, will teach us how to love Jesus; she, whose soul magnified

*Private Meditations of Fr. Augustus Law, S. J.

the Lord, and whose spirit rejoiced in God, will know how to supply for our imperfect adoration; she, also, will give thanks for us to the Dispenser of all good gifts, in her own unspeakable gratitude for the gift of His only Son. Through her we have received Him, and through her we may fearlessly draw near to Him. "Thou didst fear, O man, to approach the Father," says St. Bernard. "Terrified at the very sound of His voice, thou didst hide among the trees: He gave thee Jesus as a mediator. What cannot such a Son obtain from such a Father? Wouldst thou tremble even before Him? He is thy Brother; He is of thy flesh, having made trial of all except sin, so as to be merciful in all things. But, perchance, thus dost dread the divine Majesty even in this thy brother, because, though He be made man, He is, nevertheless, still God. Wouldst thou also have an advocate with Him? Thou needest only have recourse to Mary. In Mary, truly, there is only humanity, however singular was the prerogative to which she was raised. Do not doubt but that she will be listened to, out of regard for her Maternity. The Son will hear the Mother, and the Father will hear the Son. This is the sinner's ladder; in this I place my greatest confidence, this is the only ground of my hope."*

ASPIRATION.

Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.

"To be enabled to bring us aid, two conditions were needful: that her greatness should bring her near to God, and that her mercy should bring her near to us. Greatness is the hand that gathers, mercy the hand that sheds around; these two qualities are necessary to make the channel of communication perfect. Mary, being the Mother of Our Saviour, is uplifted by her dignity close to the Eternal Father; and the same Mary, being Our Mother, is drawn down by her affection even to compassionate our weakness, even to interest herself in our happiness."—BOSSUET, *Deuxième Sermon pour le jour de la Nativité.*

XI.

MARY PRESENTS HER DIVINE SON IN THE TEMPLE.

IT may seem strange that this mystery of the Presentation, which, as we know, is one of the seven chief sorrows of Our Lady, should

* In Nativ. B. V. Mariæ.

also be numbered amongst the joys of her life. But in truth Our Holy Mother's heart was filled alike with joy and sorrow, when, on the fortieth day after the birth of Jesus, she went up to the Temple to offer Him to God.

To understand her joy, we must endeavor to realize the intensity of the love she felt for God: a love which did not date merely from the birth of her Son, or from the Angel's visit, but which had ravished her soul from her very earliest childhood, and united her to God with the most intimate love that could bind a creature to its Creator. She had often longed in the ardor of this love for the power to make some return for the graces showered upon her; and now, behold, it was indeed given to her to offer unto God that which was worthy of Him, "for in her arms she held His only Son. His, but hers also, and thus to her alone was given the right to present Him to His Almighty Father. And so it was, having in her meekness submitted to the law of purification (unnecessary though it was for her), she laid Jesus in the arms of holy Simeon with such unspeakable joy. Who shall tell the love with which she offered Him to God, for with Him her life was inseparably bound? Who shall tell the fervor of the prayers which she poured forth declaring her readiness for Him and for herself to submit to His adorable decrees? Yet what was the answer which the Heavenly Father made to her through His servant Simeon? "A sword of grief shall pierce thy soul." She had given her all to God, and this was the convincing proof that her sacrifice had been accepted, and that her prayer was heard. "A sword of grief"—Oh! well she knew what that sword would be, and how to reach her it must first strike through the tender heart of her Son! It was then that the sorrow came—the overwhelming grief, the dread of the future anguish of Jesus. Already her heart was wounded by that cruel sword which was one day to pierce it through and through.

But the God who strikes only to cure, who wounds only to heal again, had comfort for her even in Simeon's prophecy. "A sword of grief shall pierce thy heart," he said, "that out of many hearts cogitations may be revealed." God, the all-merciful, the all-good, would not deal hardly with her at the moment when she laid before Him this acceptable sacrifice. He condescended to explain to her why this sacrifice must be made, to comfort her with the knowledge that, though Jesus must suffer, the world would thereby be redeemed, and that she, His Mother, was not only to be a partaker of the fruits of redemption, but even to be associated with Christ in this divine work. So, though she received her Son back again in her tender

arms with grief unutterable, the peace of God was in her heart; absolute submission to His holy will, and a tender love for us, her future children, who were to be bought at so great a price. Oh! let us love Our Mother whose love for us was so great! Let us love her, and prove to her that the sacrifice was not in vain; that we who have been redeemed by the blood of Jesus will try, like Mary, to prove ourselves worthy of Him who ransomed her, His Mother, and us her children.

ASPIRATION.

Thy name, O Mary, is wonderful in all the earth.

"If, in truth, enlightened Jews understood in a spiritual sense that which they outwardly celebrated, it stands to reason that the most Blessed Mary, holding the Redeemer in her arms, and offering Him with her own hands to the Eternal Father, performed this ceremony in spirit, joining her intention to that which was typified by the figure: otherwise the Holy Oblation of the Saviour for the entire human race mercifully redeemed by His death. This makes me say, and it is not an imaginary and unfounded thought, that in the same way that the Blessed Virgin Mary, on the day of the Annunciation, consented to the Incarnation of the Messiah, she ratified, so to speak, on this day the treaty of His Passion, of which this day was a type, and, as it were, a preliminary."—BOSSUET, *Troisième Sermon pour la Fête de la Purification.*

XII.

THE FLIGHT INTO EGYPT.

No sooner had the Holy Family returned to Nazareth than the shadow of the sword, foretold by Simeon, fell across their lives. An Angel appeared to St. Joseph in his sleep and bade him arise, take the Child and His Mother, and fly to Egypt, for Herod would seek to destroy the Child.

We can picture to ourselves the anguish and fear with which Mary rose in obedience to St. Joseph's hurried summons. They must bid farewell to the peaceful home where they had hitherto dwelt so contentedly, and go forth into the wide world; a long and perilous journey lay before them, ending in a strange land where they had no friends, and where it would be difficult to find means of subsistence. But though this hasty flight was in itself a heavy trial, the reason which

demanded it was more painful still. Herod sought the life of the Child—oh! the anguish of that thought for Mary. Already they sought His life—that life on which so much depended, which would be passed in doing good unto all. He came to seek and to save that which was lost, to call sinners to repentance, to invite unto Him all who labored and were heavily burdened. This was He of whom it was foretold that He would be dumb as a sheep before its shearer, that as a lamb He would be led to the slaughterer; He would not crush the bruised reed nor extinguish the smoking flax. All the prophecies concerning Him spoke of His mercy and compassion, yet if he had been coming in wrath and indignation to avenge the wickedness of mankind, He could not have inspired greater hatred or dread.

It was still night when they set out, St. Joseph walking sorrowfully beside the ass which bore Our Lady and her Divine Son. Their anguish increased as they passed one by one the familiar landmarks, and advanced farther into a strange land; yet no sound of complaint escaped them. They did not pause to ask themselves why this trial should have been laid upon them, why the life should be threatened in infancy which they knew by the Sacred Scriptures was not to be laid down till in the prime of manhood. God, who destined His Son in the fulness of time to work so many wonders, could have averted this danger had He so willed, but He had not so willed. And Mary and Joseph bowed submissively before the wisdom and justice of the divine decrees. In the midst of their sorrow they were comforted by the knowledge that God was watching over them, that He was with them; and as their journey proceeded, they witnessed a striking manifestation of the divinity of the Child whom their hurried flight was destined to save. Travelling slowly onward in the midst of suffering and hardship, driven by remorseless enemies, the very life of their precious charge hourly threatened, it would seem that their cup of humiliation was full. But the God-Man was with them, and as they passed the Egyptian temples the images of the idols fell shattered on the ground. These shrines were set apart in the midst of so-called sacred groves, magnificently adorned and strongly protected, and Jesus was flying for His life in poverty and ignominy unspeakable; but He was God, and when He chose to manifest His power naught could withstand Him.

The lesson which Our Blessed Mother teaches us to-day is one of which we often stand in need: conformity to the will of God. He leads us on through life in ways that are known to Him, and in which His wisdom sees how to guide us. But we, in our blindness and ig-

norance, are tempted oftentimes to murmur, to forget that the path in which He would have us walk, however rugged and stony it be, is the one which will lead us to Him. He watches over us in the midst of the troubles and dangers which beset us; He will remain near us if, like Mary and Joseph, we rely on Him—nay, He can manifest His power if need be, and come to our aid when all hope seems vain.

ASPIRATION.

O Mary! of all creatures most closely united to Jesus, lead me to His feet!

"Reflect that the highest order of sanctity consists in doing the holy will of God. In Heaven above, the Saints and Angels know no higher perfection than hanging on the Word of God, and doing His blessed will. Hence our divine Redeemer has taught us to pray to the Eternal Father in these words: 'Thy will be done on earth as it is in Heaven.' . . . To do the will of God is Christian perfection, to be resigned in all things to God's holy will, to take all things from God's holy hands, converts dull earth into a paradise."—VERY REV. ARCHDEACON KINANE.

XIII.

THE HOLY FAMILY.

THE Holy Family had for some time dwelt in exile, when an Angel again appeared to St. Joseph in sleep, and told him that he might now safely return with Jesus and Mary to Israel, for Herod was dead. To Nazareth, therefore, they bent their steps, and once more resumed the peaceful home life that had been disturbed by their dread of the enemy. "And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him."*

How precious must these years have been to Mary! We are told that "she kept His words in her heart," and pondered them over, all her life long; and we can imagine the love and joy with which she actually heard them. If they seem beautiful even to us, who are so cold and hard of heart, what must they have been to Mary, hearing them spoken in the sweet tones of that divine voice which had such power to win and subdue, and watching the heavenly expression with which they were uttered? He was now old enough to help St. Joseph in the latter's daily toil, and His Mother's tenderness and ad-

*Luke ii. 40.

miration would have increased, if that were possible, in marking His humility and diligence.

Whether, distaff in hand, as painters love to portray her, she watched Jesus at His work, or whether she busied herself in other parts of the house, she was alike absorbed in Him. Her every thought and desire was to please Him, to minister to Him, to watch over Him, to suffer for Him if need be. Her heart thrilled at His childish caresses and tender, loving words, but the proofs of His wisdom and His heavenly virtues were more precious to her still.

We can fancy the tender veneration with which she dwelt on His sayings, weighing every word, and taking them home to her heart. Thus she passed her life in constant and most perfect meditation, ever contemplating the virtues of Jesus, and ever closely imitating them. Should not we, her children, endeavor to follow her in this, and to profit by this means of drawing nearer to God? Is not meditation necessary for us, living as we do in the midst of a corrupt world, where everything tends to distract us and make us forget high and holy things? Mary lived a retired life, away from all the bustle and clamor of men, yet all her time which was not employed in domestic duties was given to prayer and meditation; and we, whose days are frequently passed so uselessly, think half or even a quarter of an hour too long to spend with God. Yet how useful our daily meditation is to us, taking us, as it were, out of ourselves, and for a few moments occupying us with serious, holy thoughts. All the Saints unite in recommending this practice as an immense help to those who wish to advance in perfection, and our own good sense will make us understand its advantages. We cannot, after all, think, even for a short time, of the great truths of our religion—Heaven and Hell—Death, which is surely coming—Eternity, which awaits us—without feeling in a certain sense awakened. We ask ourselves why we are here, and whither we are going, and we see our lives and their surroundings in a different light. Again, it is impossible to dwell on the words and deeds of our Saviour, the evidences of His ineffable love, and His unalterable patience, without being stirred up to a sense of our own ingratitude and a desire to do better in future.

Even vocal prayer, useful and necessary though it be, cannot do so much for us as our daily meditation; for, when we are naturally inclined to be distracted and taken up with outer things, our prayers too frequently resolve themselves into a set form to be gone through with a certain amount of routine, and consequently with little devotion. The words which we are accustomed to repeat

every day of our lives will not strike home to us as does the voice of God speaking to our hearts through the truths on which we meditate. We wake up, we reflect; and, aided by this holy exercise, we begin to see new meaning even in our vocal prayers, which are, in consequence, said more devoutly.

Our Holy Mother's love of contemplation should encourage us, therefore, to be faithful to our daily meditation. A good plan would be to make it early in the day, that we may hearken to the voice of God before the cares and occupations of our lives have time to distract us. We shall thus be fortified against temptation, and encouraged in the performance of our duties by keeping, like Mary, the thought of Jesus in our hearts.

ASPIRATION.

Seat of Wisdom, pray for us.

". . . Friends who love one another become like to each other; they catch the very tones of each other's voices; they exchange the very look of each other's countenances. So it is with our souls if we live in the habit of prayer; that is, of speaking with our divine Friend. They who live a life of prayer are being ever changed into the likeness of their divine Lord."—CARDINAL MANNING.

XIV.

JESUS IS LOST FOR THREE DAYS.

THE next event that the Holy Scriptures tell us of Mary's life is the grief which she sustained in the loss of her Son for three days. Jesus had gone with His parents, according to their annual custom, to the Temple for the feast of the Pasch; and Mary at first felt no anxiety when she found, on returning from Jerusalem, that Jesus was not by her side. She thought He was with St. Joseph, and passed on her way untroubled; in such company He would surely be safe. St. Joseph would watch over his precious charge, he whose love for Him was second only to her own, and who had already once saved His life; he would be ready to die in the defence of Jesus. But when, at the end of the first day's journey, she and her spouse met, great was their grief and terror on discovering that He had been with neither. Weary though they were, they at once turned back and searched unremittingly until they found Him.

Mary's anguish was indescribable during the three days and

nights that intervened. She knew it was owing to no fault of hers that He was lost, and therefore her sorrow was unmixed with self-reproach, but He was gone nevertheless. She called, and He did not answer; she strained her weary, tearful eyes, but she saw Him not; she stretched out longing arms, but the divine Child was out of their reach. At last they returned to the Temple, hardly expecting to find Him there, but not knowing where else to seek for Him; and to their great joy they beheld Him seated in the midst of the doctors, disputing with them.

Great as was Mary's joy on finding Jesus, her first words speak only of the anguish she had endured: "Son, why hast Thou done this to us? Behold, Thy father and I have sought Thee sorrowing."*

Sought Thee sorrowing! What a lesson for us! How many times do we lose Jesus through our own fault, and how seldom do we imitate Mary's eager search after Him. He never leaves us of His own accord; we either drive Him from us by some grievous sin, or else we wander away, step by step, until we no longer hear the sound of His voice. Let us study, since we so often part company with Jesus, the means which Mary took to recover Him. We read first that on finding He was lost she immediately returned to Jerusalem, teaching us thereby that, as soon as we find ourselves separated from Our Lord, we must retrace our steps, as it were. We must go back, by a rigid self-examination, to the time when we were last conscious of "walking with Jesus," and if we are not aware of any serious fault by which we may have driven Him from us, we must try to find out how it is that we have drifted away from Him. If we reflect seriously, we shall most likely find something which will account for it. A growing carelessness in the performance of our daily duties, inordinate self-love which we do not try to combat, a bad habit which we do not seek to overcome, laxity in frequenting the Sacraments—these things, if they do not actually separate us from Jesus (as only mortal sin can do), too often bring a cloud between Him and us. A cloud so dense that, not hearing His voice and not walking in His footsteps, we forget that He is near. And oh, what a misfortune is that! How can we find the way to Heaven if Jesus does not guide us?

We must resolve, in imitation of Our Holy Mother, to seek Jesus immediately when we find that we are separated from Him. Let us stir ourselves up to a real regret for having failed to appreciate

*Luke ii. 48.

His sweet companionship, so that we may say when we are once more united to Him: "Lord, we have sought Thee sorrowing!"

ASPIRATION.

O Mary, help me! O Mother of Perpetual Succor, never permit me to lose my God!

"All in God's sight, all with God, all to please God. . . . Oh, how beautiful it is! Come, my soul, thou shalt converse with the good God, labor with Him, walk with Him, fight and suffer with Him. Thou wilt labor but He will bless thy work; thou wilt walk but He will bless thy footsteps; thou wilt suffer but He will bless thy tears. How great, how noble, how consoling it is to do everything under the eyes and in the company of the good God!"—THE CURÉ OF ARS."

XV.

HE WAS SUBJECT TO THEM.

IN considering this visit to the Temple and all the circumstances attending it, we are struck throughout by the manifestation of the divinity of Our Lord. We cannot fail to remark, first of all, the difference between this present visit to the Temple and that former one, when He was carried, a frail Infant, by His Mother. Then He passed from her arms to those of the High Priest, and, after having gone through the prescribed ceremonies, was restored to Mary, all apparently without any co-operation on His part. Then His weakness and helplessness served to emphasize the fact of His being human; now all denoted that He was divine. He consulted no one, not even His Mother, on the subject of His proposed visit to the Temple; the heavenly wisdom within Him counselled this manifestation, and it was not fitting that He should confer with any creature, even the most perfect. In the house of God we mark again the evidence of His divinity. No ordinary child would have ventured, unescorted, farther than the vestibule of the house of God; but Jesus passed on fearlessly even to the inner Temple, and took His place in the midst of the teachers of the law, astonishing them with His wisdom and knowledge. When His parents discovered Him, and Mary questioned Him in the fulness of her heart: "Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing,"* what was His answer? "How is it that you

*Luke ii. 48.

sought Me? Did you not know that I must be about My Father's business?" * The wisdom of Him of whom it is said that "His ways are incomprehensible" was in His answer, and we read that His parents understood not the word that He spoke unto them. Yet immediately afterward "He went down with them, and came to Nazareth, and was subject to them." † Though He had even now manifested His divinity, and foreshadowed to the world the high vocation for which He had come on earth, He was nevertheless content to return to His former obscurity, and to be known only as the son of Joseph the Carpenter.

Jesus was subject to Mary—a God subject to His creature; but we frequently refuse our obedience to those whom He has placed over us. And yet if it were not too difficult for Him, in His heavenly wisdom, His supreme power, to bow before the will of His parents, surely submission should not seem so irksome to us. Obedience is particularly pleasing both to Our Lord and to His Holy Mother. Jesus was subject to His parents for thirty years, and gave countless proofs during His public life, and even amid the bitterness of His Passion, of the value which He set on this virtue. And Mary practised it faithfully all her life through: in the Temple, at Nazareth when she was subject to St. Joseph, in her answer to the Angel: "Be it done unto me according to thy word," even at the foot of the Cross—at that supreme moment when with His dying breath Jesus bade her take us for her children, her "fiat" was ever on her lips and in her heart. Well, then, if we wish to become holy, we must begin by being obedient, and one of the greatest helps that we can have is a tender reverence for Mary. Oh, how worthy of all love and respect is she—the Mother of Jesus! Her commands were obeyed by the Son of God, and shall not we, who call ourselves her children and His brethren, endeavor to imitate Him in this? We know what Mary would have us do, because she wills what God wills; when we please Him, therefore, we cannot fail to please her. Let us resolve, then, to begin to practise the holy virtue of obedience, and, by cheerful submission to the will of those whom God has placed over us, prove that we are true children of Mary. When things go hardly with us, and we find our duties irksome, let us in spirit "go down to Nazareth" and there contemplate the unity of the Holy Family. The thought of Jesus in His sweet obedience will make us ashamed of our want of submission, and the remembrance of Our Mother Mary, tenderly watching over

* Luke ii. 49. † Luke ii. 50.

us even as she watched over Him, will give us strength and courage.

ASPIRATION.

O Mary, conceived without sin, pray for us who have recourse to thee.

"Who was submissive, and to whom did He submit? God to man. God, I say, before whom the Angels bow down, whom the Principalities and Powers obey, submissive to Mary, and not only to Mary, but to Joseph because of Mary. Admire, then, to the full, and choose that which thou wilt admire the most—whether the infinite goodness of the submission of the Son, or the superlative dignity of the Mother. Both points of view are equally admirable, equally wonderful. In this subjection of God to a woman—unexampled humility; in this influence of a woman over God—unrivalled greatness."—ST. BERNARD.

XVI.

THE MARRIAGE AT CANA.

WE cannot doubt that Mary, who of all creatures loved Jesus best, and was most beloved by Him, was also the being who best understood Him. Her confidence in her divine Son was, therefore, boundless as her love; and we have a striking proof of this in the beginning of His public life. It came to pass that at a certain marriage feast in Cana of Galilee the wine failed, and unlooked-for humiliation appeared to threaten the hosts. But "the Mother of Jesus was there. And Jesus also was invited."* And Mary's tender heart being filled with pity, she trusted to her Son to make the error good. "They have no wine," she said.

"Woman, what is to Me, or to thee? My hour is not yet come."†

This answer, which may appear stern and uncompromising to us, was not so to her, who had studied so closely and lovingly every shade of His countenance, and every inflection of His voice. She was not abashed at the apparent rebuff, knowing well that no appeal of hers would be disregarded by Jesus. "Whatsoever He shall say to you, do ye,"‡ she told the waiters, and our divine Lord was pleased to work His first miracle at her request—nay, He granted her even more than she asked; for the wine which at His

*1 John ii. 1, 2. †John ii. 3, 4. ‡John ii. 5.

bidding was drawn from the water-pots was far superior in quality to that which she desired to replace. What great confidence this should give us in Our Holy Mother! Is there one of us that does not stand in need of something? or rather is there one of us that does not want much? And if, sometimes when we pray, it seems as though God were deaf to our prayers, we must look up to Heaven, and pray on with renewed confidence, remembering that "the Mother of Jesus is there." She will not fail to intercede for us, and her voice will never plead in vain.

We may have recourse to Her without fear in all our necessities, spiritual and temporal, for Mary does not disdain to interest herself even in our most trivial concerns. Great wonders were worked by our divine Lord during His public life: the dead were raised to life, devils were cast out, the lame walked, sight was given to the blind, hearing to the deaf, speech to the dumb; and the fact that this "beginning of miracles" (as St. John terms it) was called forth by a comparatively unimportant circumstance emphasizes the value of Mary's intercession. His "hour was not yet come," and the casualty which she sought to repair was a trifling one, but she asked Our Lord's help, and at her word He gave it. Surely it must encourage us to consider how easily her pity was evoked on this occasion; for if she showed so great compassion in temporal things, how gladly will she assist us in spiritual matters. She knows the value of our souls better than we do ourselves, for she appreciates as no other created being can the great price at which they were redeemed. She, who is so closely united to Jesus in all things, is imbued with the same longing desire for our salvation which consumes Him. Thus it is that a true child of Mary can never perish, for she will never abandon any one who has recourse to her. We have only to wish for her intercession, and it is given; to turn toward her in danger and temptation, and she will hasten to our aid.

But while Our Lady's conduct on this occasion should inspire us with confidence, it should also encourage us to imitate her. We, too, should wait in trustful patience if our prayers are not immediately heard. Jesus will grant our requests at His own time and in His own way. And if what He gives us be different from that which we expected, we shall not lose thereby. God's ways are not our ways, but who shall dare to deem them other than the best?

ASPIRATION.

Help of Christians, pray for us.

"What shall I say to Him? But there is His Mother, who will speak for me. . . . Let me hear her pleading for me, and moving His heart to compassion at the mere recital of my extreme misery. . . . Let me thank that Blessed Mother, and hope."—FATHER AUGUSTUS LAW, S.J., *Private Meditations.*

XVII.

MARY FOLLOWING JESUS IN HIS PUBLIC LIFE.

JESUS had now fully entered on His mission, and the home at Nazareth was broken up; but Mary humbly endeavored, while remaining hidden from the world, to keep near Him still. Thus she had the joy of listening to His discourses—hearing Him instil to thousands of eager listeners the sublime lessons which she had been the first to learn. Her tender compassion was gratified by the countless proofs of mercy which He showed to all who had recourse to Him, and her loving heart was gladdened by the enthusiasm with which His miracles were hailed. But though she eagerly craved to share His humiliations and sufferings, Our Holy Mother carefully held herself aloof from even the reflection of His glory. It came to pass, however, that on one occasion when Our Lord had evinced His power, by a stupendous miracle, and His wisdom, in refuting the accusation of the Pharisees, a woman in the crowd, lifting up her voice, exclaimed: "Blessed is the womb that bore Thee, and the breasts that gave Thee suck!"*

The great Archangel Gabriel, descending from before the throne of God, had declared that Mary was "blessed among women," blessed because she was the chosen Mother of the Redeemer: and now this poor woman, even in her ignorance, declared her again blessed in being the Mother of such a Son. But a third voice was raised to pronounce yet another blessing—the voice of Jesus Himself. "Yea, rather blessed are they who hear the Word of God and keep it."†

Oh, surely these words applied to her above all creatures; surely hers was that "good and perfect heart," the "good ground" on which the seed sprung up and yielded fruit a hundredfold. No one was so deserving of this praise as she, who from her earliest child-

* Luke xi. 27. † Luke xi. 28.

THE DEATH OF ST. JOSEPH.

THE DEATH OF ST. JOSEPH

ST. JOSEPH, the pure spouse of the Blessed Virgin and the protector of all virgins, must have died before the marriage in Cana of Galilee, which latter event is recorded in the Gospel by St. John. We cannot doubt but that Jesus and His virgin Mother attended upon him, prayed by him, assisted and comforted him in his last hours.

The devout Gerson expressed the warmest devotion to St. Joseph, which he endeavored to promote by letters and sermons. He composed an office in his honor and wrote his life in twelve poems. St. Teresa chose him as the chief patron of her order. In the sixth chapter of her life she writes thus: "I chose the glorious St. Joseph for my patron, and I commend myself in all things singularly to his intercession. I do not remember ever to have asked anything of God by him which I did not obtain. I never knew any one who by invoking him did not advance exceedingly in virtue; for he assists in a wonderful manner all who address themselves to him." St. Francis of Sales, throughout his whole nineteenth entertainment, extremely recommends devotion to him and extols his merits, principally his virginity, humility, constancy, and courage. The Syrian and other Eastern churches celebrate his festival on July 20th; the Western Church on March 19. Pope Gregory XV., in 1621, and Urban VIII., in 1642, commanded it to be kept as a day of obligation.

PRAYER

Remember, O most pure spouse of the Blessed Virgin Mary, my sweet protector, St. Joseph! that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

His Holiness, Pope Pius IX., by a brief June 26th, 1863, granted to all the faithful who shall say this prayer, with at least contrite heart and devotion:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.—*Raccolta, p. 329.*

hood had delighted in the study of the Holy Law, and who so constantly pondered the words of Jesus in her heart. She therefore, who had ever humbled herself, was now exalted by her Son, who thus declared the perfect correspondence to grace which was her chief attribute to be of more value in His eyes than even her dignity as His Mother.

Here we may well ask ourselves in what manner we receive the Word of God; and if we refer to Our Lord's parable of the sower alluded to above, we may see how rarely the precious seed produces the desired result. The seed, indeed, is perfect, being God's Word; the sower, His chosen servant, and therefore fitted for the task; but the ground, in four instances out of five, is unworthy of the priceless gift, and fails to produce good fruit. God sends the seed and the sower, but we must ourselves prepare the ground. How must we set about it?

First of all, we must remember that there was never even the germ of evil in the "good and perfect heart" in which Mary pondered her Son's words. In ours, alas! the rank weeds grow apace, and must be destroyed if we would have the good seed fructify. Again, we must stir up our hearts to receive the precious gift in all reverence and humility, being careful to shut out the spirit of criticism, which is so foolish and unprofitable. We are too often prone, in listening to sermons, to cavil at the manner of the preacher, or the form of his discourse, and thus we lose the matter which is the Word of God Himself. However trite and commonplace the sermon, it is sure to contain something which we may take home to ourselves, and on which we may meditate with profit, for keeping the Word of God, in every sense, is of necessity if we wish to bring forth fruit in patience. Mary kept His words in her heart, and treasured them always. Let us ask her to prepare our hearts, and imbue us with her humble, reverent spirit, that we may fitly receive the Word; and then to help us to keep it close and ponder on it, that we too may yield abundant fruit.

ASPIRATION.

Mother of the Eternal Word, do thou enlighten us!

"My children, why are people so blind and so ignorant? Because they make so little account of the Word of God. There are some who do not even say a Pater and an Ave to beg of the good God the grace to listen to it attentively and to profit well by it. I believe,

my children, that a person who does not hear the Word of God as he ought will not be saved; he will not know what to do to be saved. . . . See. . . . the esteem in which Our Lord holds the Word of God: to the woman who cries, 'Blessed is the womb that bore Thee and the breasts that gave Thee suck!' He answers, 'Yea, rather blessed are they who hear the Word of God and keep it.' Our Lord, who is Truth itself, puts no less value on His Word than on His Body."—THE CURÉ OF ARS.

XVIII.

MARY SUFFERING WITH JESUS IN HIS PASSION.

THOUGH the Holy Scriptures give us no particulars of Our Lord's farewell visit to His Mother, pious writers tell us that it was from His own lips that she learnt the approach of His last hour. "Jesus," says Blessed Leonard of Port Maurice, "knowing that the hour of His Passion and death was come, sought the Blessed Virgin, His Mother, thanked her for all that she had done and endured for love of Him, bade her a last farewell, and went His way."

Let us consider what this parting must have been to Mary. In all the labors and vicissitudes of His public life she had found means to remain near her beloved Son, and now and then, as she ministered unto Him and hearkened to His precious words, it seemed to her like a renewal of the happy home life at Nazareth. But now all was at an end, and the sword which she had so long dreaded was about to pierce her heart indeed, for her Son's "hour was at hand." All the terrible prophecies which she had so often studied came now to her mind, and she trembled at the recollection of the fearful sufferings to be endured by Him "on whom the Lord hath laid the iniquity of us all."* She embraced Jesus many times with a breaking heart; but though her tears flowed fast, no murmur escaped from her; the hour had come when He was to redeem the pledge He had given to His Heavenly Father, and Mary offered Him up a second time with entire submission to the divine will.

When Jesus had taken His departure, "Mary," continues Blessed Leonard, "plunged in the most profound grief, had recourse to prayer. She contemplated in spirit the sufferings of her beloved Son; she beheld Him agonizing, covered with a sweat of blood, prostrate on the ground and forsaken by all." Her anguish knew no bounds at the vision of His sorrow. Jesus, her Jesus, resting His

*Isa. liii. 7.

weary head on the cold ground, and not on His Mother's bosom, sweating drops of blood in His agony which her loving hand could not wipe away; no one near to assist Him in His desolation, no soothing voice to comfort Him. Dreading, in the weakness of His human flesh, the fearful physical pain that awaited Him; conscious, in His omniscience as God, of the weight of His Heavenly Father's wrath, and of the fruitlessness of His sacrifice with regard to countless souls who would be lost in spite of it.

Now she heard Him humbly call on His Father: "If it be Thy will let this chalice pass away from Me . . .;" again, appeal sorrowfully to His disciples: "Could ye not watch one hour with Me?" Everything betokened the anguish of His Sacred Heart, and appeared to plead for sympathy; and His Mother, hearing and knowing all, could bring Him no succor. It was not His will that she should be near Him then, for He would deny Himself the comfort of her presence. No, she would be brought face to face with Him later on, when, surrounded by the soldiery, or hanging on the Cross, He would be, so to speak, out of her reach. Now her loving hands would have raised Him from the earth, her tender arms supported Him, her tears mingled with His. Her perfect love, her complete union with Him, would have satisfied that yearning for sympathy which rent His loving human heart, and it was His will to add this privation to the rest. So, even as on the night of His birth, Mary accepted the part He assigned to her, and, while Jesus suffered, she acquiesced. Though her tears flowed fast, and her heart was wrung with anguish, her resignation was unfailing as ever. She heard Jesus plead with His Father, and knew that the chalice would not pass away but must be drunk to the dregs, and she bowed before the Divine Wisdom which decreed that so it must be. She saw His friends slumber when they should have watched, and her heart was stirred, not with anger or contempt, but with a deep and sorrowful pity. Our tender Mother! what an example she is to us in her desolation! We, too, suffer in many ways in this vale of tears, but how unlike we are to her. Let us ask her to teach us resignation when the hand of God lies heavy upon us, when we are injured and abandoned by those around us. What are our sufferings in comparison with hers? Let us promise her to be patient and submissive in honor of the supreme resignation with which she witnessed the sufferings of Jesus.

ASPIRATION.

Comfortress of the afflicted, pray for us.

"Often recall to your mind that, Our Lord having saved us in suffering and in patience, we also must work out our salvation by sufferings and afflictions, enduring injuries, contradictions, and troubles as meekly as we can. . . . Often cast the interior eyes of your soul on Jesus Christ crucified, blasphemed, calumniated, forsaken, loaded, in a word, with all sorts of heaviness, sadness, and fatigue, and consider that none of your sufferings are to be compared with His, either in quality or in quantity, and that all you can suffer for Him is as nothing to what He suffered for you."—ST. FRANCIS OF SALES.

XIX.

MARY FOLLOWING JESUS TO CALVARY.

IN spirit Our Lady watched her beloved Son at length arise from prayer and arouse His disciples. She saw him meekly bend the divine face, which it had been her privilege to caress in all reverence and love, to the treacherous kiss that marked Him out to His enemies. She saw Him led away, bound like a malefactor, to the court of the High Priest, and heard the vile accusations of His assailants. And then she marked how, as though He were to be spared no humiliation, the blasphemies of His enemies were followed by the denial of St. Peter. St. Peter, the chief of His chosen disciples, the only one who had appeared faithful to Him in His desolation, even he lifted up his voice to declare that "he knew not the Man."* The unceasing torments in which Jesus passed that terrible night were all known to her; she saw Him scourged and spit upon, crowned with thorns, and upheld to the scorn and derision of the multitude; mingled with the impious gibes, the horrible laughter, came the cry which pierced her heart: "Crucify Him—crucify Him!" Seeing and hearing these things, and marking how completely He was abandoned, her grief increased every moment, and with it the yearning to be near Him.

At length the time came for which she longed, and standing on the road to Calvary she awaited the coming of Jesus. She, who in His triumphs had hidden herself away from the sight of men, now sighed for the moment in which before Heaven and earth she might

*Matt. xxvii. 74.

claim Him as her Son. She had not sought to witness His exaltation on Thabor, but she would he before Him on the road to Calvary that she might see Him uplifted on the Cross.

At last He came, and at last they met once more. It was no vision now—with bodily eyes she saw His sacred face bruised and livid, "with no beauty in it, nor comeliness,"* His form bending low beneath the ignominious Cross, His precious blood—that blood which He had taken from her veins—dropping fast at every step. Their eyes met for a brief moment, and, in the words of St. Alphonsus Liguori, "their looks became as arrows to pierce each other's heart." Jesus read the most acute anguish, the most profound sympathy, in His Mother's face, and her grief was increased at the sight of His sorrow for her. Then He was hurried onward by the mob, and, bedewing with her tears the road He sprinkled with His blood, Mary followed Him, to take up her station at the foot of the Cross. This was the end for which she had left her retirement to mingle with that shouting, furious crowd, for which she, who had ever sought to remain unknown to men, would now become so prominent a figure in the terrible scene: faithful unto death, she would stand at the foot of the Cross that she might take part in His every humiliation, and share His every pang. Her love, her sympathy, her sorrow, had been with Him throughout His bitter passion, but now she would do something more: she would prove her fidelity by her actual presence during His last moments; she would stand so close to the Cross that she too should take part in His ignominy, that the impious crowd, pointing the finger of scorn at the dying Son, must also gibe at the suffering Mother; she would see Him suffer and see Him die with unwavering constancy, that she might be near Him to the last. Oh, this was fidelity indeed, and what a reproach to us! No pain was too acute to be endured, no repugnance too great to be overcome, so that she might be near Jesus in His agony and humiliation. And we, for whom He died, and whose sins caused His sufferings, how easily we forsake Him, how loudly we murmur when He lays upon us a share of the Cross which He bore uncomplainingly, and which Mary tenderly embraced! And how unfaithful we are to our good Master, how easily we permit ourselves to be separated from Him! Nothing could part Mary from Jesus: in the midst of the blasphemous crowd on Calvary, as in the silence and retirement of Bethlehem, her place was at His side. Let her example stir us up to a sense of shame for our past short-

*Isa. liii. 2.

comings and a desire to be braver in future. Let us resolve to cleave to Jesus and, in the words of the "Imitation of Christ," to "rest on the Passion of Christ, and willingly dwell in His sacred wounds. For if thou fly devoutly to the wounds and precious stigmas of Jesus thou shalt feel great comfort in tribulation. . . . Whence shall thy patience be crowned if thou meet with no adversity? If thou wilt suffer no opposition, how wilt thou be a friend to Christ? Suffer with Christ and for Christ if thou desirest to reign with Christ." *

ASPIRATION.

O Mary, to thee do we cry, to thee do we send up our sighs, mourning and weeping in this vale of tears!

"Take up, therefore, thy cross and follow Jesus, and thou shalt go into life everlasting. He is gone before thee, carrying His Cross; and He died for thee upon the Cross, that thou mayest also bear thy Cross, and love to die on the Cross. Because if thou die with Him, thou shalt also live with Him, and if thou art His companion in suffering, thou shalt also partake in His glory."—*Imitation of Christ.*

XX.

At the Foot of the Cross.

The sorrowful journey was over at last; Jesus had reached the spot where He was to lay down His life for us, and Mary, standing by, watched the preparations for His crucifixion. She saw the soldiers divest Him of His seamless coat, woven by her own hands with such deep reverence and tender love, and marked the blood flow anew from His reopened wounds as His inner garments were violently removed. Then as He meekly laid Himself down on the Cross, she united with a full heart her sacrifice to His. Her anguish was truly indescribable, because the love that bound her—the Virginal Mother—to the God-Man was more perfect than aught we can conceive; and her sorrow was to be measured only by her love. Unflinchingly, however, she stood by, hearing the heavy, measured strokes of the hammer, and watching the cruel nails penetrate the living, quivering flesh. At last He was lifted up between Heaven and earth, the weight of His whole body resting on His wounded hands and feet, His limbs so violently stretched asunder that all His

* "Imitation of Christ," ii., chap. i.

bones could be numbered, a sight to fill Angels and men with sorrow —yet "the people stood beholding, and the rulers with them derided Him . . . and the soldiers also mocked him."* Thus, as He drank the cup of bitterness and humiliation to the dregs, Mary, standing at the foot of the Cross, agonized with Him, prayed with Him, sorrowed with Him.

When she had offered Jesus to His Father, in the fulness of her love and submission, in the Temple, she had received in the prophecy of Simeon a proof that her sacrifice was acceptable; and now, again, that in utterable desolation she renewed her offering, a like token was vouchsafed to her, and this from the divine lips of her Son Himself. Turning His eyes upon her, and meeting her faithful, upturned gaze, He said, as if to reward her by associating her still more intimately with the work of our redemption: "Woman, behold thy son;" and then to St. John: "Behold thy Mother."† Mary had brought forth Jesus that He might die for us; she had offered Him in the Temple again that He might die for us; and now in the supreme moment, when all was about to be consummated, He bade her receive the fruit of her sacrifice: "Behold thy son!" Their union one with the other was now to be more perfect still, and, while He suffered as the Redeemer of the human race, she was to suffer as its Mother. "Behold thy son," He said, and Mary, ever docile to His will, directed her loving gaze toward us even in witnessing the agony of Jesus. She saw His arms stretched out to embrace the whole world, and in spirit she, too, stretched out the arms of her maternal love to all generations of her children. He had forgiven His enemies, and with her whole soul she forgave them too: was ever forgiveness so complete or so sublime? The lance which pierced the Sacred Heart of Jesus caused It to remain open to us for evermore, even when It had shed the last drop of Its blood, and, in like manner, the sevenfold sword that pierced our tender Mother's heart has left it ever open to those for whom she sacrificed its all. Thus we became, indeed, her children, we whose sins caused the death of her Only Beloved; thus she took us to her own, thus she consented to be united to us by the closest bond that can attach heart to heart. Well may she be called the Mother of Mercy, not only because she was the Mother of the Redeemer of the world, but because in the hour of His death she was willing to become our Mother too. Oh, what debt of gratitude we owe her, and how dearly we should love her, who loved us so truly and so well! And yet, do

*Luke xxiii. 35, 36. †John xix. 26, 27.

we love her as we ought? Do we not rather frequently renew by our sins the sufferings of Jesus and her sorrows? Let us resolve to do so no more, to be more faithful, more devout, to think frequently of her love, and the sufferings she endured for us, so that we may learn at last to love her in every deed and truth.

ASPIRATION.

Obtain for me, O Mary, a great devotion to the Passion of thy Son.

"The Redeemer, in beholding Mary sorrowing thus, felt His soul pierced more by the sorrows of Mary than by His own, as was revealed to St. Bridget by the Blessed Virgin herself: 'He, on beholding me, grieved more for me than for Himself.' Whence St. Bernard says: 'O good Jesus, great as are Thy bodily sufferings, much more dost Thou suffer in Thy Heart through compassion for Thy Mother. . . .' What pangs, too, must not those loving Hearts of Jesus and Mary have felt when the moment arrived in which the Son, before breathing His last, had to take His leave of the Mother! Behold what the last words were with which Jesus took His leave in this world of Mary: 'Mother, behold thy son.'"—St. Alphonsus Liguori.

XXI.

The Death of Jesus.

"Whereto shall I compare thee? or whereto shall I liken thee, O daughter of Jerusalem? Whereto shall I make thee equal and comfort thee, O virgin daughter of Sion? For great is thy destruction as the sea."* Mighty and boundless, indeed, was the ocean of sorrow that swept over Mary's heart, for "the Passion of Jesus was the measure of her compassion."†

Jesus, in His own person, bore the weight of the world's iniquity, and His sufferings were in consequence multiplied and varied as sin itself; but intense and indescribable though these sufferings might be, they were not in themselves sufficient to atone for the crimes of mankind. The Infinite Justice of God required a greater, more terrible satisfaction still; only the Death of the Only-Begotten Son could appease the wrath of the Almighty Father, and the time had now come for the sacrifice to be consummated.

*Jer., Lamentations, ii. 13.

†Auguste Nicolas, "La Vierge Marie d'après l'Evangile."

"Mary alone," remarks Nicolas, "sympathized in the divine sufferings as being divine, and shared their immensity." "We are bound to believe," he says again, "that the one person in Jesus Christ is divine, and that, without ceasing to be God, He was made Man: He is the God-Man—feeling consequently all that man can feel, but divinely. Therefore, we say that it is God who suffered, God who died: in the nature of man of course, but still God. To us suffering and death are terrible, being contrary to our original nature, which was created for happiness, and our last end—immortality. It is with all the might of this appreciation of happiness and immortality that we suffer and that we die, and, the stronger this feeling is within us, the greater is our repugnance to suffering and death. . . . What, then, must it have been for the Man-God? for the uncreated Being, the supreme Being, who endured grief and suffering, and death with the full consciousness, the full strength of the happiness and life that His divine nature communicated to His human nature, and who suffered, who died infinitely?" *

This intense, supernatural, divine agony, then, was what Mary was called upon to witness, and what she alone understood. Only she could realize how repulsive death was to Jesus, not alone in its nature as death, but as the curse, the punishment, of sin. Hand in hand sin and death had come into the world, and now even the Christ could not vanquish the one without the other. At this supreme moment Jesus tasted the concentrated bitterness which death contained for all humanity; all its anguish, all its horrors, all its dread, were suffered at one and the same time by Him, and suffered to an infinite degree. And thus the pitiful cry was wrung from Him: "My God, My God, why hast Thou forsaken Me?" †

Mary, standing beneath the Cross alone, understood His anguish, and shared His overwhelming dread. The wrath of God was more perfectly realized by her than it could have been by any other creature, for she, being most closely united to the Deity, best understood the infinite justice which exacted such fearful expiation. Her very appreciation of the love which united the Heavenly Father to His only Son measured to her the wrath which only the death of that Son could appease, and by her own ardent love for God she realized in a degree the terrors of that wrath for Jesus. In a degree, I say; for though her love was the most perfect that could unite a creature to its Creator, she knew it was as nothing in comparison

* Auguste Nicolas, "La Vierge Marie d'après l'Evangile," xix. 440.
† Mark xv. 34.

with the love of God for God. Thus her dread of the Father's anger increased with the ever-increasing sufferings of the Son, until the moment came, the moment of moments, of which all that had gone before was but a foretaste, when "Jesus again crying with a loud voice, yielded up the Ghost."* It was only in listening to that mighty cry which announced the death of the God-Man that Mary knew the divine wrath to be at length appeased.

O terrible, uncompromising anger of God, which crushed even Jesus and Mary beneath its weight, have not we, sinners that we are, good cause to dread it? We forget that because God does not visibly chastise us in this world, He nevertheless keeps a strict account of all our misdeeds. "We know," says St. Paul, "Him that hath said: Vengeance belongeth to Me, and I will repay. And again: The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God."†

Let us ask Our Lady to give us a share of her holy fear, for "the fear of the Lord is the beginning of wisdom." "Let me, then," writes Fr. Augustus Law, S. J., in his "Private Meditations," "have this wisdom thus described, this fear of God, this 'loving reverence' that St. Ignatius used to pray for." Surely such a fear as this will prove our best safeguard in our battles with temptation, our greatest help in our dealings with the world, a sure guarantee of the all-perfect love which we may hope will one day cast it out.

ASPIRATION.

Through thee, O Mary, we are reconciled to Thy Beloved Son, Christ Our Lord.

"Children of Jesus Christ and of the Blessed Virgin, learn from her to dread ingratitude. Believe that the price with which the Incarnate Word redeemed you from the slavery of sin is not small, but very great. I call on thee to give testimony, O crib; on you, poor swaddling-clothes which wrapped the sacred limbs of my Redeemer in the bitter cold; on thee, knife which wounded His tender flesh. . . . Answer me, O Gethsemani! be not dumb, O chains and cords! speak, O palace of the judge, and you, pillars, thorns, and whips! Let thy only cry, Calvary, bear witness for thee; that the stones, the cross, the nails, the wounds, and the streams of blood may speak of the great price at which the Incarnate Word has redeemed mankind! Even the Heavens reverberate

* Matt. xxvii. 50.

† Heb. xi. 29, 30, 31.

with the same voice: You have been bought at a great price! And the earth echoes: 'A great price!' "—*La Cité de Dieu incarné.*

XXII.

Mary receives the Body of Jesus in Her Arms.

Jesus was dead at length, and now, and only now, He parted company with the Cross to which He had clung while life remained. "If Thou be the Son of God, come down from the Cross, and we will believe in Thee," His enemies had cried in their scorn, and now that He did descend from the Cross, they believed indeed, striking their breasts, and confessing Him to have been in truth the Son of God.

His sufferings were at an end at last, and His sacred body found its resting-place again in the arms which had been the first to clasp it. But oh! the contrast between then and now. In the hour of His birth "the brightness of God" shone upon the earth, and the Angels spoke of "good tidings of great joy," while the "multitude of the heavenly army" sang, "Glory to God in the highest; and on earth peace to men of good will."* And now "there was darkness all over the earth,"† and "the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened."‡ All that surrounded our divine Lord at His birth encouraged love and confidence, but now all inspired dread. Then the shepherds had "returned praising God, for all the things they had heard, and seen, as it was told to them,"§ and now "all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts."‖ But nowhere was the contrast between the Nativity of Jesus and His Death more striking than in His own sacred person. In the midnight obscurity and silence of Bethlehem, Mary had received Him from the hands of God, a good gift and a perfect gift, which had been figured of old by the lamb without blemish. The tender limbs which she wrapped in swaddling-clothes were perfect in their infant grace and symmetry, and the face that of the most beautiful of the children of men. But now "there was no sightliness that we should be desirous of Him,"¶ says Isaias, and again, "we have thought Him as it were a leper."** Every limb was gashed and distorted, every fibre of His sacred body torn and

*Luke ii. 9, 10, 13, 14. †Matt. xxvii. 51, 52. ‡Luke xxiii. 43.
§Luke ii. 20. ‖Luke xxiii. 48. ¶Isa. liii. 2. **Isa. liii. 4.

bruised, so that it had become as it were one wound: thus did Mary receive Him from the hands of men.

Whose work was this? Scourges had torn His body, nails had pierced His hands and feet, thorns still crowned His royal head and tore the fingers of the Queen of Martyrs as she endeavored to remove them. But these were but instruments; more guilty far the wicked hands that used them! And yet, in truth, those hands themselves were but instruments, and our sins were the real torturers of Jesus. Our sins! therefore each one of us had a share in His bitter Passion and Death. Oh, how keen must have been Mary's horror of sin as she viewed the havoc it had wrought on the mangled body of her Son; living the hours of His Passion over again, and weeping fresh tears as she gazed on His wounds anew! "O all ye that pass by the way, attend and see if there be sorrow like to my sorrow!"* Surely the anguish of this wail was never surpassed except by that other mighty cry, "My God, why hast Thou forsaken Me."

Let us, indeed, attend and see, for Our Mother in her desolation appeals to us. Did not Jesus die that we might in truth pass heavenward by Him who is "the way, the truth, and the life"? We pass by the way; let us then attend and see, and mourn that our sorrow is not like unto hers. Let us learn from Mary, in contemplating the wounds of Jesus, to see therein the work of sin; and let us stir ourselves up to share her horror and detestation of it. If we only realized the active part we ourselves have had in the sufferings of Our Lord, could we have the heart to crucify Him again? We should endeavor to keep the remembrance of these sufferings before us, by frequently meditating on the Passion and Death of Jesus. "I remember," said Fr. Thomas Burke, O.P., "seeing a priest kneeling before a crucifix, in the oratory of a convent in Italy, on a Good Friday morning, and he did not know that I was watching him until he had ceased to pray; he was praying there before a life-like image of the Crucifixion—Our Lord bleeding from the Cross. His mind, his heart, and soul went into that Crucifixion. For three hours he realized every agony, every pain and pang of the soul and body of the crucified Lord; but he was not able to speak, and I saw him rise up from his prayer, his eyes fixed in a glassy stare upon that Cross, and he threw himself about the foot of it, and fell in a swoon as if he would die." This man realized, indeed, the sufferings of his crucified Lord. Oh! if like him we could throw

*Jer., Lamentations, i. 12.

our minds, our hearts, and souls into the thought of the Crucifixion, should we so often offend God?

ASPIRATION.

Mother of the Crucified, pray for us poor sinners.

"Oh! what grief must the Most Holy Mary have experienced: . . . She embraced in her arms the Most Holy Cross, and bathing it with tears she must have said: 'Alas! dear Son, in what plight do I now behold Thee? Ah! ye sons of men, sin no more, as it is your sins that have put to death my divine Son.' . . . Do thou also, my soul, accompany . . . the Most Holy Virgin, in bewailing and embalming with tears thy most sweet Jesus. Kiss a thousand times His most holy Wounds, and say with the heart rather than with the tongue: 'Ah! most holy Wounds, ever open for my salvation, most humbly do I adore you. Alas! my sweetest Jesus, dead and bloodless for the love of me, with reverence do I kiss Thee, and desire to die for love of Thee, as Thou hast died for love of me.'" —MGR. STRAMBI.

XXIII.

JESUS IS LAID IN THE SEPULCHRE.

NEXT to the wrench which divides the soul from the body, there is no separation so agonizing as that which parts the beloved dead from their sorrowing friends. This victory of the grave is the crowning chastisement, the supreme humiliation earned by man's fall. It is the summing-up, the climax, as it were, of all the ills that came into the world in punishment of sin, bringing home to us more forcibly than death itself the curse which fell from the wrathful lips of God in Paradise: "Thou shalt return to the earth out of which thou wast taken; for dust thou art, and unto dust thou shalt return."* But if the sting of death be sharpest to those who undergo it, the victory of the grave is surely most keenly felt by those left behind. While it is given them to clasp the hand they loved in life, to weep over the still form that is yet so dear to them, they do not altogether realize their loss; but when the time comes for the beloved to be hidden away out of their sight, and out of their reach, oh! then this is the sorrow of sorrows—the victory is complete indeed.

*Genesis iii. 19.

Though one of the ills to which all flesh is heir, it would have seemed that such profound humiliation must be spared to the Mother of God. Who realized so clearly as Mary that the sacred body of Jesus could never know corruption? or who believed so implicitly in the glorious resurrection which He had foretold, and which would so shortly come to pass? Might she not then have allowed herself the consolation of keeping Him with her now in amends for the indescribable anguish she had undergone? While her loving embrace could have brought Him comfort, she had denied herself and withheld it from Him in obedience to His will, but now! The sacred head might surely have lingered on her breast as it hung heavy in death; the limbs that she had straightened and composed might still have been supported on her lap; her tender arms might yet have clasped Him; her tears washed the traces of His wounds. Jesus was dead, and His sacred body lay all unconscious of His Mother's sorrowful caresses, and oh! how much its close proximity would have been to her.

But it was not to be, for it was the will of Jesus to pay this last tribute to the humanity He had assumed. As He, the Immortal, had put on mortality, so He, the Incorruptible, would put on the semblance of corruptibility, that, conquering death, He might also conquer the grave. He had Himself defined the exact manner of His resurrection, which was to be the essential proof of His divinity, and on which depended the whole future of His Church. Not only was He to rise from the dead, but to "be in the heart of the earth three days and three nights." * It was decreed that He was to be laid in a monument hewn out of a rock, and a great stone was to be rolled against it. The chief priests and the Pharisees were to make the sepulchre sure, "sealing the stone, and setting guards," † so that Jesus, in spite of their precautions, rising from the very midst of His enemies, might prove to the whole world that He was indeed the Son of God. Thus had He ordered all things with His own surpassing wisdom, and Mary, who had been obedient like Him, "even unto the death of the Cross," would be obedient still; the "most faithful Virgin" would be faithful to the end. So once again she gave Him up, and they took Him from her heart to lay Him even in the heart of the earth. O supreme submission! O perfect love! Tender Mother, teach us to imitate thy self-denial, thine unshrinking fidelity to duty. We are thy children now, and would fain resemble our Mother. How careless and inexact we have

* Matt. xii. 40.

† Matt. xxvii. 66.

hitherto been in performing our duties; how cowardly when they entailed a little exertion, a little self-denial. Teach us to give up our own will in union with the love with which thou didst give up Jesus Himself, because it was His will. Most faithful Virgin, obtain for us grace to be faithful too, to refuse nothing that Jesus may see fit to demand from us; to accomplish all our duties, even the most irksome ones, with great exactness in obedience to Him.

ASPIRATION.

Mary, model of self-sacrifice, teach us to renounce ourselves.

"Every man that deserves to be called Christian acknowledges the duty of self-denial. You have the opportunity in your daily life of denying your own will—denying yourself for the sake of others; giving up your will to theirs; giving them the first place; exacting nothing for what costs you most; doing it in silence, and never speaking of what you have done."—CARDINAL MANNING.

XXIV.

THE SORROWS OF MARY.

"SEEING her divine Son shut up in the tomb, this tender Mother buried with Him her heart," says Blessed Leonard; "she wept and sighed without ceasing, constantly dwelling on the Passion and Death of her Jesus. And this sight, being ever before her eyes, kept up and continually renewed the acute anguish of her heart." All the torments of the Passion passed before her, as formerly they had passed before Jesus in the Garden of Olives, having been present to Him through His Infinite knowledge as God, and being present to her through her faithful love. God-like, Jesus had looked on to what was to come; and woman-like, Mary, the pearl of womanhood, looked back to what had been. The tomb of Jesus was Mary's Gethsemani.

Once again she reviewed the humiliations, the privations, the sufferings, that had been His portion from His very Infancy; the labors and vicissitudes of His public life, the unspeakable horror and anguish of Calvary. She lived it all over again, tasting the full bitterness of her chalice now that she had drunk it to the dregs. Jesus in the Garden had undergone a twofold agony, enduring not

only the actual anguish that crushed Him even to the earth, but also the foretaste of greater sufferings to come; and in like manner, Mary, looking back on the sorrows that were past, suffered each individual grief twice over, enduring, over and above the agonizing recollection of the pain itself, the overwhelming consciousness of the Death of Jesus which each portended, and in which all culminated. Thus, looking back to the far-away days of His Infancy, when with her own hands she had offered Him to God in the Temple, she felt with a twofold grief the sword of Simeon's prophecy; her soul being pierced alike at the remembrance of her past pain, and at the dread fruition of the holy old man's words. The flight into Egypt had seemed a bitter trial, and Mary wept afresh at the recollection of the suffering it had entailed on her precious charge, but He was with her then, and now she was alone. Again, the three days' loss of long ago brought the sense of her present loss more keenly to her mind; she had no need to seek Him now, she knew where His precious body lay a few paces from her, but His blessed soul was no longer on the earth. Thus, one by one, she went through the closing scenes of His life. Once again, looking upon Him for the last time in the strength and beauty of His manhood, she bade Him farewell; once again, she waited for Him on the road to Calvary; she saw Him bruised and defiled, covered with wounds, and crowned with thorns. Now she stood beneath the Cross living through His agony again, marking His streaming tears and fast-dripping blood, thrilling through and through with His every throe, adoring Him in His humiliation, grieving with Him in His grief; stretching forth eager arms, she clasped His dead body once more, she held it for a moment as it seemed—and now it was gone, gone! Jesus was dead, Jesus was there in His tomb; all the sufferings of her life converged to this point, and were melted into one. O sorrows of Mary! will they enkindle no spark of compassion in our hearts? Jesus is dead for us; Jesus lies in His tomb for us; Mary is childless, because she has given us all.

Our divine Lord wept over Lazarus in his grave—will the thought of His sacred body in the sepulchre bring no tears to our eyes? He upbraided the Jews many times for the hardness of their hearts—what will He say to us who know and believe these things, and are yet so cold and so unmoved? Let us visit His tomb in spirit, and unite our hearts to that of Mary, that she may supply for the insufficiency of our sorrow. Let us say with the holy St. Louis of France, "O Lord God, I dare not ask from Thee a fountain of tears, but

grant me at least some few drops to moisten the dryness of my heart!"

ASPIRATION.

O Mary, teach us so to mourn that we may be comforted.

"Alas, 'great as the sea is thy destruction.' Most Holy Virgin, thy grief is as a bottomless abyss. Who will grant me to be a sharer in thy multitudinous sorrows? 'Divide thy punishments with me.' Ah, do, pray, graciously condescend to give me a portion of thy sufferings, that I may be associated with thy afflicted Son during the whole period of my mortal existence."—MGR. STRAMBI.

XXV.

MARY AND ST. JOHN.

"FROM that hour the disciple took her to his own." St. John was the disciple whom Jesus loved, who leaned on His bosom at the Last Supper, whom He selected at the foot of the Cross to be the first earthly child of Mary, and his was the task of comforting the Mother of Sorrows. Gently, therefore, he led her away from the hallowed spot where she would fain have lingered, and the death of Jesus marked the beginning of a new life for John: life in union with Mary. Sad indeed was this wondrous new life, begun as it was in the very shadow of the Cross, but it was also sweet in many ways. Already St. John had much in common with his Blessed Mother, having consecrated himself to God by a vow like unto hers, and, like her, having loved Jesus with a most ardent love; and he speedily endeared himself to her more and more. "He took her to his own"—he became a son to her in very truth.

Let us remember that St. John was chosen by Our Lord Himself, not only to protect and cherish His Mother, but to represent all mankind with regard to her. He is the model, therefore, of all children of Mary, and we would do well to study how he endeared himself to her that we too may earn her love.

St. John was dear to Our Blessed Lady, first because of his spotless purity; the eyes of his Immaculate Mother could read him through and through without finding aught to displease them; no thought of his was unworthy of her. And then he had loved Jesus with all his strength; he had loved Him, and had been beloved by Him; there could be no bond of union so strong as this. With

Mary he had shared the anguish of the Passion, and now they wept together, St. John's sorrow being second only to hers. And not only did he mourn with her, he mourned for her too; for he loved her as he well knew how to love, "not in word nor in tongue, but in deed and in truth."*

Love!—that is the secret of pleasing Mary; if we only love her we shall fulfil all that she requires. For we cannot love her without longing to be called her child, and only the pure of heart are worthy of this privilege; we must prove our love, then, by keeping ourselves undefiled in her sight. Again, it is impossible to love her without loving Jesus too, without grieving for His anguish, and sympathizing in her grief. The sympathy of her children is sweet to Mary, as is proved to us even by the words of the prophet: "O all ye that pass by the way, attend and see if there be sorrow like to my sorrow." In her, as St. Bernard says, there is humanity alone, and it is this humanity that appeals so strongly to us. These eyes that wept even as ours weep, this heart that well-nigh broke as ours break today, these arms that once clasped Jesus, and now are stretched out to us—these are the things that make us feel we are one flesh with the Immaculate Mother of God, calling forth our sympathy all the more readily when we remember that our grief is but as a shadow in comparison to hers. Let us love Mary, then, with all our hearts, for this is the surest way to gain her love. All the commandments she would issue to us are summed up in this, for she knows that in loving and being beloved by her we are certain to be near and dear to Jesus.

ASPIRATION.

O Blessed Virgin, henceforth I will always call thee my Mother, my most dear Mother; I will say to thee: Behold thy child!

"This Holy Mother, submissive to the generous wishes of Jesus, willingly accepts us as her children; she embraces us as such and presses us to her heart. O last gift of an ineffable love! O excess of mercy! O wondrous condescension! O incomparable happiness of the Christian! To have for mother the great Mother of God. . . . O wealth of Paradise, Mary! O heavenly treasure, Mary! O incomparable gift, Mary! Behold thy Mother, O faithful Christian, Mary, who accepts thee for her child, and spiritually brings thee forth at the foot of the Cross in unutterable agony."—BLESSED LEONARD OF PORT MAURICE.

*1 John iii. 18.

XXVI.

The Resurrection.

"Rejoice and be glad, O Virgin Mary, because the Lord is truly risen." This is the keynote of the Church's Easter joy. Rejoicing and being glad with Mary, and for Mary, because her Son is risen from the dead. She, who was the first to behold the abasement of the God-Man, was also the first to gaze upon Him in His glory. That body which He had taken from her that He might suffer for us was first to be beheld by her now that in its triumph it consummated the work of our Redemption.

If the Scriptures tell us nothing of the rapturous reunion of Jesus and His Blessed Mother after His Resurrection, it is because the rapture of that reunion was too great to be conveyed in words. It was to her a foretaste of heaven. Heaven, the joys of which "it is written: Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive."* St. Paul says; and again he tells us how "he was caught up into Paradise, and heard secret words which it is not granted to man to utter."† When St. Teresa was questioned after being rapt in a vision to heaven, she could only repeat: "I have seen—I have seen—I have seen!" No language could convey an idea of that which she had beheld. Thus we can understand how it is that we hear no account of the meeting between Jesus and Mary after the Resurrection. She, to whose testimony we owe our knowledge of the mysteries of the Incarnation and Birth of her Son, as well as such details of His Childhood as are granted to us, could not relate this glorious vision of His deified humanity, for the reason that to her it was indeed Heaven, and therefore beyond description. To Mary, who could say with truth, "What have I on earth and what do I desire in heaven but Thee, O my God!" the sight of Jesus risen from the dead, the knowledge that all suffering was over for Him, that the world was redeemed, was heaven in very truth—a foretaste of the Beatitude which was reserved for her throughout eternity.

We cannot conceive her joy, but we can reverence it; standing afar off, we can admire and humbly join in it. Therefore it is that the rapturous "Lætare, lætare," is perpetually on the lips of the Church at Easter time. "Triumph, O Queen of heaven!" "Rejoice

*1 Cor. ii. 9. †2 Cor. xii. 4.

and be glad, O Virgin Mary!" These two mighty Mothers became as one in their mutual joy, and the Church appears to sink her own gladness in that of Mary—Mary, who, like her, is the Mother of the entire world, but who is also the Mother of Jesus. It is her personal joy that the Church celebrates with so much gladness, and it is the thought of this joy that should impel us chiefly to rejoice. If our tender Mother sorrowed because of us, surely we should now rejoice because of her. The sympathy of her children is no less sweet to her in her joy than in her grief. If, in Our Lord's parable, the man bringing the lost sheep home upon his shoulders, and the woman finding the groat that she had lost, called together their friends and neighbors, and bade them rejoice with them, how much more does Mary call us, her children, around her, and bid us rejoice with an exceeding great joy, because this, her Only-Beloved, was dead and has come to life again; He was lost to her and is found.

ASPIRATION.

I praise and greet thee, O Virgin surpassingly sweet, in that intimate love wherein thou art united to God above all creatures.

"In accordance with His promise, the Christ is risen again. Easter is here, and the Church, in the transport of her joy, seeks a heart wherein it may break forth with heavenly rapture. What heart can this be if not the heart that has just so profoundly moved us to compassion, and which in its incomparable union with that of Jesus Christ must be in all things a model and a supplement to ours? . . . Mary, in this solemn Feast, has again, after the glorious Humanity of Her Son, the first part in the devotion of the Church." —Auguste Nicolas.

XXVII.

The Ascension.

"If you loved Me you would indeed be glad, because I go to the Father," Our Lord had said to His disciples. No one ever loved or could love Him like Mary, His Mother, and, therefore, she rejoiced with all her soul in the triumphant Ascension which took Him from her sight. Her joy may appear to us incomprehensible, and we may think it strange that while Jesus ascended to heaven His Mother should have been left upon earth. His holy foster-father St. Joseph, St. Joachim and St. Anne, the patriarchs and prophets, and all the

souls that He had released from Limbo accompanied Him to Heaven, and she, who was nearest and dearest of all, was suffered to linger here below. While they mingled their canticles of ineffable gladness with the voices of the Angels, though Mary joined with all her heart—magnifying the Lord, and rejoicing in God, her Saviour, as of old—her song of praise had still to be sung on earth. Looking up till the clouds of Heaven received Him, and looking farther still with the eyes of her soul, she saw the fulness of His glory: Jesus had accomplished His mission, the world was redeemed, and He sat in power and majesty on the right hand of the Father—might not Mary well have asked herself what she did in this world? Was not her mission accomplished too? Had she not been predestined from all eternity to bring forth the Redeemer of mankind; had she not lived for Him, and Him alone? Was she now to begin a new life without Him?

Ah, the mystery is easily solved. Mary was not called upon to begin a new life, but to continue that life which had always been hers—life for God. She was to watch over the Infant Church, to give testimony of the fundamental mysteries of our Faith. She was to guide, to encourage the Apostles, as only "the Mother of Jesus" could. "I will not leave you orphans," He had said, and Mary would not depart that life until she had trained up the Church that was to be, like her, the Mother of mankind. Thus it was that, while the disciples gazed sorrowfully up to Heaven, Mary's serenity was undisturbed,—that heavenly serenity which was as much above merely human pangs and cares as the blue ether is above the lowering clouds. Jesus had entered into His glory, and, remaining here below to do His will, she was well content.

Oh, that higher, nobler life—life for God—how ill it is understood by us! And yet is it not, in truth, the life He ordained for us all? Our Catechism taught us in our earliest childhood that we were made only to love and serve God; and yet how far we are from realizing this, how seldom we think of working for God. God wills us all to be holy—nay, He wills us all to be Saints; and there is but one thing needful to carry out the plan He has Himself laid down for our lives: complete union of our will with His. The same works can be either very perfect or utterly worthless in His sight: all depends on the motive with which they are accomplished. Thus Mary lived for God as completely and absolutely after the Ascension of Jesus as she did when, during His earthly life, she ministered to Him and suffered with Him. We can work out our salvation, and most perfectly fulfil God's will in every state of life, for, as St. Paul

says, "to them that love God, all things work together unto good." * "The eye of the intention, therefore, must be purified, that it may be single and right; and must be directed unto God beyond all the various objects that interpose themselves." † Let us strive, then, to unite our will irrevocably to that of God: to do even the smallest things with the motive of pleasing Him; to cleave to Him in our cares and afflictions, as in our peace and joy, that we may in truth say with the Apostle: "Neither death, nor life . . . nor things present, nor things to come, nor might, nor height, nor depth, nor any other creatures shall be able to separate us from the love of God, which is in Christ Jesus Our Lord." ‡

ASPIRATION.

Mother of Jesus, teach us to live for Him!

"What we ought to do if we wish to be holy and perfect, as far as it is possible to be so in this life, is this: we must guard ourselves not only from mortal sins but also from venial ones, by resolving never consciously to commit any from any motive or cause whatsoever; and also in everything we must endeavor to do what is most pleasing to God, so far as we know. In this way we shall be pure from all inordinate affections to creatures; we shall have our wills fully conformed to the will of God; and, in a word, we shall be saintly and perfect. . . . St. Bernard says that the continual striving after perfection is accounted for perfection in this mortal life. . . . When our heart is resolved to desire nothing but what the Heart of God desires, it becomes united in such a manner with the same that it forms almost one heart; and thus between us and God there is true love and the perfection of love."—VERY REV. JOSEPH FRASSINETTI.

XXVIII.

THE DESCENT OF THE HOLY GHOST.

"ALL these continued with one accord in prayer with the women, and Mary, the Mother of Jesus, and with His brethren." § Already Mary was a central figure among the disciples of Our Lord. Already she took the place which would be hers for evermore. Daughter of the Father, it behoved her to be in the midst of those to whom "He gave power to be made the sons of God." ‖ Mother of Jesus, she

* Rom. viii. 28. † "Imitation of Christ." ‡ Rom. viii. 38, 39.
§ Acts i. 14. ‖ John i. 12.

had the first right to watch over those who were His. Spouse of the Holy Ghost, hers was the task of preparing them to receive the Paraclete. God Himself had marked out for her the place she held, and will always hold, in the Church of Christ, the central place round which all generations will rally, toward which all eyes will be turned while the world endures.

When the days of Pentecost were accomplished, and the Holy Ghost descended on the disciples, He descended on Mary also. Once before, with an Angel from Heaven for witness, Mary had received Him at Nazareth, and in profound gratitude and humility had become the Mother of God; and now He descended on her again in the presence of all the faithful, that the whole Church might acknowledge her to be the Mother of men. In the Incarnation Mary had rejoiced, not only because of her divine Maternity, but because a Redeemer was given to the world; and now, replenished by the Holy Spirit with a torrent of delights, she rejoiced not only in His ineffable consolations, but in the flood of light and grace He had poured out upon the Apostles. God and mankind, the two loves of Mary's life, were inseparably united: God in mankind—mankind in God.

Let us return to the point from which we started to-day—"they continued with one accord in prayer with . . . Mary, the Mother of Jesus," for this is the last time the Scripture mentions Our Blessed Lady. "They continued with one accord in prayer with Mary the Mother of Jesus," and then—nothing further. Surely no volumes could tell us more, could be more consoling, more full of instruction, than this silence. The Scriptures leave Mary in the midst of the Apostles. This pre-eminent position she still occupies in the Church, and in the Catholic Church alone. Where is it that she receives the honor that is her due, as Daughter, Mother, and Spouse of God? In the Catholic Church. Where is it that she is loved with so mighty, so tender, so universal a love—a love so uniform, that the king on his throne and the beggar in the streets, the Pope in the Chair of Peter and the savage just baptized, are alike proud to be called her sons? In the Catholic Church. Where is it that every phase of her blessed life, every one of the graces that she received, the joys with which she was ravished, the sorrows that pierced her heart, are loved and reverenced; a special honor, a special devotion, being set apart for each? In the Catholic Church. Next to the merits of Christ Himself, the Church treasures the merits of His Blessed Mother, storing up and keeping them close, yet inviting all to partake of them. If we would seek Mary, we must look for her now

as in "the days of Pentecost," in the midst of the holy Catholic Church.

If those who were gathered together in the upper room did indeed constitute the Church of Christ, surely that must be the true Church still, which then, as now, "continues with one accord . . . with Mary, the Mother of Jesus." Infidelity to Mary is the beginning of heresy; the Church refuses to acknowledge those who do not acknowledge her—she casts them off, she will have none of them. It would be hard to say whether the Church is most faithful to watch over the honor of Mary, or whether Mary is most faithful to watch over the honor of the Church. O perfect union! wondrous harmony! Our Blessed Lady in the midst of the faithful—faithful gathering round her—God over all!

O Most Holy Mother! teach me to realize my obligations in belonging to the true Church, teach me to glory in the thought of being a child of the true Church, teach me to be ever faithful to the true Church, that thus I may ever be faithful to thee. O Guardian of our Faith, watch over my every thought, hold fast my will, unite my heart to thine, that my constancy may never waver, that I may never even for a moment stray away from the true fold.

ASPIRATION.

Sanctuary of the Holy Ghost, let us take refuge with thee.

"We recognize three interventions of Mary in the work of our salvation—three circumstances in which she was called upon to act in union with God Himself. First, in the Incarnation of the Word, who only took flesh in her chaste womb after she had given her consent by the solemn Fiat which saved the world; secondly, in the sacrifice which Jesus Christ accomplished on Calvary, in which she assisted in order to participate in the work of expiation; thirdly, on the day of Pentecost, in which she received the Holy Ghost with the Apostles, in order to be enabled to assist efficaciously in establishing the Church, which was developed under her care."—GUÉRANGER.

XXIX.

THE DEATH OF THE BLESSED VIRGIN.

MARY'S life ebbed peacefully away in the midst of her children, and at last the time came for her to receive her reward. Each hour,

each moment, of her blessed life, had been rich in sanctity, and now she was to receive a hundredfold for each grain of the precious store she had given to God. Every tear, every pang, every privation borne for Him, every grace so reverently received and so faithfully corresponded to, the spotless purity which raised her above all creation, the ardent love that united her so closely to God—all was now to be repaid, and Mary was to receive her reward exceeding great in Death. Yes, death, which is so terrible to us, was unutterable sweetness to Mary; death, which we call our last end, was to her true beginning; death, in a word, which is to us a chastisement, was to her a reward. "O my God," we say daily, "I accept of death as a punishment justly due to my sins, and as the only means of coming to Thee, my beginning and last end." We, poor guilty creatures, are forced to look on death from this twofold point of view, but the latter was sufficient for Mary. "The sting of death is sin,"* therefore our sinless Mother could say in truth: "Death is swallowed up in victory . . . O death, where is thy victory? O death, where is thy sting?"† for to her death meant union with God.

God made us all for Himself; He so constituted us that our whole being, whether consciously or unconsciously, tends to Him, and thus no human philosophy can satisfy our intelligence, which is forced to seek in Him the primary Cause of all; the cravings of our heart can never be appeased with earthly love; the aspirations of our soul, which instinctively seek goodness and truth, will never be satisfied out of Him. It is impossible for us to find absolute content in this world, because, though we do not realize it, nothing can satisfy us but God If we, poor, weak, misguided creatures as we are, we of the earth earthly, are nevertheless out of our element, so to speak, here below; if we shall never find our true vocation, our real place, until, chastened and purified, we are united to the God that made us, how distasteful must this life have been to Mary, whom God had doubly created for Himself? Only obedience to His will could retain her in the world, could master the intense longing for Him which would otherwise have consumed her. How welcome, then, must have been the moment when He bade her "arise and come"! how sweet must have been death which at length united her to Him!

In the midst of Angels, with the music of Heaven already in her ears, with her earthly children gathered round her for a farewell smile, a last blessing, her pure soul at length shook off the trammels that held it, and darted into the bosom of its God. If all the suffer-

*1 Cor. xv. 56. †1 Cor. xv. 54, 55.

ing that death could contain was concentrated in the death of Jesus, surely in Mary's death there was all that it could hold of sweetness. In truth, our divine Lord's last moments were so unspeakably bitter because He bore the weight of the sins of the whole world, while the joy, the rapture, of Mary's death, were caused by the purity of her soul, in which was not even the smallest imperfection.

If we remembered our last end, we should never sin, for "the sting of death is sin." If, instead of thinking of death as the end of life, we looked on life as preparation for death; if, instead of turning from the thought of death with horror, we kept it constantly before us, then, indeed, when it is actually at hand we could meet it fearlessly. But we dread, even for a moment, to think of death, and this is why "with desolation is the whole world made desolate, because there is no one that thinketh in his heart."

Let us ask Mary to help us, she to whom the thought of death was so sweet, to whom it was the Gate of the Promised Land through which she longed to pass. She will teach us so to dispose our lives that death may never take us unawares, that, constantly looking forward to and watching the approach of our last end, it may have no terrors for us when it is actually upon us. Above all let us ask her to soothe our last moments with the sweetness of her presence, and to receive our souls at the moment of their departure, that they may pass from her hands into the hands of her Son. If we are faithful, loving children to Our Holy Mother now, she will be faithful to us even to the end; she will not abandon us in the supreme moment when we most need her help.

ASPIRATION.

Mary, Mother of Grace, Mother of Mercy, defend us from the enemy, and receive us at the hour of our death.

"If you will put out of your head the needless solicitudes, fears, and anxieties which disturb it continually, and will walk boldly on the road of Christian perfection, this is what you will gain. . . . You will feel the sweetness of serving God; you will have the consolations of divine grace, through which you will become more and more firm and constant in His service, and with which you will more readily and easily correspond. . . . You will live more detached from this miserable world, because the secure hope of obtaining Paradise will enable you to regard death with a tranquil eye, knowing that it will set you free from so much unhappiness, and put you

in possession of a never-ending beatitude."—VERY REV. JOSEPH FRASSINETTI.

XXX.

THE ASSUMPTION.

LIKE her divine Son, Our Blessed Lady paid a passing tribute to the tomb. Her pure body was laid under the olive trees of Gethsemani; and thus on the very spot where the humanity of Jesus had most asserted itself, where His human dread of suffering had crushed Him to the earth, where His loving heart had craved for human sympathy, she also submitted to human nature's last decrees.

The Apostles lingered round her tomb, listening to the Angels' songs, the proximity of her virginal body being sweet to them though her perfect soul had fled. On the third day the heavenly canticles were no longer heard, and the Apostles were about to disperse, when St. Thomas—who had been unable to assist at her last moments—arrived, and begged to look for a last time on the face of his cherished Mother. The tomb was opened, but Mary's holy body was no longer there. The tomb only contained, besides a quantity of beautiful flowers, the linen clothes in which it had been wrapped, and which exhaled a most sweet and delicious perfume. Jesus, the King of heaven, had sent an angel to represent Him in the tomb, and Mary, the joy and pride of this our earth, left flowers, the fairest things that earth can produce, to take her place in hers.

It was not fitting that the body from which Jesus took the conquering flesh which was victorious over sin and death should submit to the corruption which punishes the one and constitutes the ignominy of the other. In the flesh, she had brought forth Jesus to this mortal life, and, in the flesh, He now introduced her to life eternal. "Come, O My beloved! No one has ever given so much to Me as thou didst in My abasement, and I also will reward no one so abundantly as thee in My glory." These are the words which a holy follower of St. Bernard puts in the mouth of Our Lord, and thus he continues: "Thou didst enclose the Infant God in thy womb: thou shalt receive the immensity of God in His glory. Thou wast the refuge of God the pilgrim: thou shalt be the palace of God the mighty King. Thou wast the tent of God during His combats: thou shalt be the triumphal car of God the Conqueror."

"Death is the echo of life," says Nicolas. "All the glories of the Most Blessed Virgin's life, all the mysteries that we have contemplated in turn, found their echo in her death, uniting in a wondrous

harmony, and forming in her heavenly Assumption, as it were, the mystery of her mysteries, the glory of her glories, the grandeur of her grandeurs, in the same way that the dome of a vast cathedral is the central point, the meeting-place toward which tend all the lines that rise from its foundations." In like manner, all the motives for confidence in Mary, which were called forth by her blessed life, are enhanced and consummated, as it were, in her Assumption. In heaven we have an Advocate—an Advocate most intimately united to God, all-powerful with God, supremely dear to God. And this our Advocate, this the Most Blessed Mother of God is also our Mother, a living human mother, with hands of flesh to raise in supplication for us, a heart of flesh to feel for us, loving human eyes to watch over us. Oh! how we should rejoice in this thought: our Advocate in heaven is the Mother of God, and our Mother too! She is our Mother, and she will plead for us—she is the Mother of Jesus, and has all power over His heart. Jesus sees in her a perpetual witness to the work of our redemption, a constant plea for mercy through His sufferings and hers. Let us lift up our eyes to heaven, then, with renewed confidence. Let us rejoice and be exceeding glad, alike because of her glory as Mother of God, and because of her mercy as Mother of men.

ASPIRATION.

Thou art truly happy, O Sacred Virgin Mary, and most worthy of all praises: for out of thee rose the Sun of righteousness, Christ Our Lord.

"Man was created for heaven; the devil has broken the ladder by which he reached it. Our Lord has made another for us by His Passion; He has opened the door. The Blessed Virgin is at the top of the ladder holding it with both her hands and calling to us, 'Come, come!' . . . The heart of this good Mother is all love and mercy; she desires only to see us happy. We have only to turn to her to be heard. The Son has His justice; the Mother has nothing but her love."—THE CURÉ OF ARS.

XXXI.

THE CORONATION.

"THE just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand

of the Lord."* If such be the reward destined for God's Saints, what must have been that which He reserved for His Mother? Had He not indeed taken the care of her into His own hands?—had He not set apart her place from all eternity? Above angels and archangels, higher than the Saints, raised above the multitude of the just, her throne was on the right hand of her Son. The kingdom of her glory was the kingdom which He ruled Himself, and over which she was now to exercise a maternal sway; the crown of beauty was the brightest that His infinite wisdom could devise and His infinite power could execute. He raised her above all creation, Queen of heaven and Queen of earth, and crowned her with His boundless love. The love of God! that was indeed the crown of beauty, which was Mary's greatest glory: the love of which she now tasted the sweetness to the full, with which she was replenished more abundantly than all creatures, which she was enabled to return to an unlimited degree. Added to this was the consciousness that she was infinitely pleasing in the sight of God, that each one of her perfections added to His glory, that union with her was an adjunct to His beatitude. Her beloved Son acknowledged her as Queen of His Sacred Heart, mistress of Its treasures, with the right to dispose freely of the abundance of grace It held. Angels, bowing down before her, acknowledged her as their Sovereign Lady, and revered her as the Mother of their God; Saints, gathering round her, blessed her for having brought forth their Redeemer and crushed the serpent's head. This was the glory which was Mary's portion from the moment that she entered Paradise, and which will be hers for evermore.

But she has yet another glory! Queen of Heaven, she is also Queen of earth. In the surpassing splendor of her glory, in the rapture of her joy, she does not forget her children here below—her children whose hour of trial is not yet past, who still labor and are weary; she will never abandon them till they too enter into their rest. All the good and all the grace which Mary received during her life she desires to communicate to us. Immaculate, she would help us to be pure; Mother of Jesus, she would bring Him forth for us; through her very sorrows she would become the Comfortress of the afflicted. In receiving, therefore, "a crown of beauty," she is desirous to procure for us a crown too. She will never rest until we also are crowned by the hand of the Lord and forever confirmed in His love. A loving mother can never forget her children though they may be scattered far and wide; each has his place, each has his

* Wisd. v. 16, 17.

belongings, carefully kept until he returns to claim them. Mary, the most perfect of all mothers, likewise keeps a place for every one of us by her side in her heavenly home, and pleads for a reward to be set apart for each: it will be our own fault if we fail to win it. But to gain this glorious crown another crown is needful—that of final perseverance. Mary persevered in all perfection; she was spotless, holy, faithful to the end. Perseverance is the lesson which we learn from every chapter of her blessed life, and perseverance should be the fruit of our meditations thereon. The thought of her cannot fail to inspire us with the desire to do better; but what will our good desires avail us if we fail to accomplish them? Let us ask Our Blessed Mother to-day to receive all our resolutions, and to keep them in her immaculate heart, to strengthen our will that we may be faithful to them, and to obtain for us the grace of perseverance to the end. If we are faithful in our love for her, constant in our devotion, fervent in our gratitude—in a word, if we hold fast to Mary, we may go on our way rejoicing, for she will not be the first to let us go.

ASPIRATION.

O Mary, I choose Thee this day for my Mother; let me be faithful to thee unto death.

"Jesus is the King of heaven; Mary is the Queen. She certainly comes next to Jesus in dignity and merit, and her glory is therefore next to His in splendor and magnificence. She is the woman of whom the beloved disciple speaks when he says: 'And a great wonder appeared in Heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.'* The Eternal, by assuming flesh from her, united her to Himself by a bond of intimacy which is second only to that of the Hypostatic Union. He shed His own bright glory around her and enthroned her at the right hand of Jesus."—*The Happiness of Heaven.*

*Apoc. xii. 1.

THE TEACHINGS OF THE SAINTS

IN THEIR OWN WORDS

Selected from their Writings and Arranged According to their Respective Subjects

By A PARISH PRIEST

FAITH.

We should submit ourselves to the Church so completely, that if we clearly perceived a thing to be white and she were to declare it to be black, we should, with her, declare it black.—*St. Ignatius.*

O Holy Mother! O Church of Rome! we poor ignorant creatures, we knew thee not. We knew not thy zeal, nor thy goodness, nor thy labors for our salvation. Thou shewest us the way to Heaven, and the way alone taught by thee is the true way. He who follows it cannot go astray nor stumble against a stone. He, on the contrary, who seeks another way, shall only find eternal perdition.—*B. Giles of Assisi.*

Faith is a great virtue; but without charity it can be of no use to us. Keep and preserve, with the utmost care, the precious gift of true faith, pure faith, faith without reproach. Let this burning, fervent, and invincible faith, which obtained an immortal crown for the Holy Confessors, be the immortal ornament of your soul.—*St. Bernard.*

Only believe, and you have already found what you seek. In truth, what does Faith not find? It reaches the unapproachable, it discovers the unknown, it comprehends the unsearchable, it has the secret of arriving at the ends of things, and it has but to dilate its bosom to hold even eternity in its embrace.—*St. Bernard.*

The soul is elevated to God by means of a lively faith, that secret and private staircase, of which all the steps are hidden under a mystery impenetrable to the senses or the understanding. Therefore

the soul renounces their feeble help to attach itself only to faith, which penetrates the deep things of God: hence its disguise. It transforms the principle of its knowledge, hence the safety of its passage; so that it has nothing to fear from temporal things, from reason, or from the devil.—*St. John of the Cross.*

Faith is a lamp which gives us spiritual light and warmth.—*St. Thomas.*

Faith resembles a lamp. As a lamp lights the whole house, so the light of Faith illuminates the whole soul.—*St. Chrysostom.*

If we do not believe God, whom shall we believe? God ought to be believed on His Word.—*St. Ambrose.*

Reason is the eye of the soul; but like the bodily eye, it needs light in order to see; and how can it see divine things clearly, if deprived of the light of divine revelation?—*St. Augustine.*

Faith is an altar; nothing is pleasing to God unless it be offered to Him in a spirit of Faith.—*St. Thomas.*

A tree cannot grow without roots; a building cannot be raised without a foundation; every river must flow from a source. So the Christian life and virtues can neither exist nor flourish, nor become a source of life, unless they proceed from Faith.—*St. Augustine.*

Your heart is like to a ship. To have Jesus on board is to have Faith in your heart. If your faith slumbers, Jesus slumbers also, and in this case you are in danger of shipwreck.—*St. Augustine.*

As a vessel that has no anchor is tossed about by the wind, so our mind, when not anchored to Faith, is continually agitated by the wind of human opinions and doctrines.—*St. Gregory the Great.*

A virtuous life is to the soul what food is to the body. For as our body cannot live without food, so Faith cannot subsist without good works.—*St. Chrysostom.*

Hold in your hand the lantern of Faith; and let the flame of Charity shine from it, to shew you what you must do, and what you must avoid.—*St. Augustine.*

The Church that cannot err, and the Faith that cannot fail, is the Roman Church, and the faith of the Roman Church, whether believed in Rome or in other parts of the world.—*St. Antoninus.*

As in the sea there are islands which are fruitful and furnish good harbors for the shelter of mariners, who fly to them and once having

OUR LADY OF SAFETY.

OUR LADY OF SAFETY

ON either side of Our Lady of Safety in this picture appear St. Anthony and St. Bernard, whose great devotion to the Blessed Virgin was very marked during their lives. It has been recorded of St. Bernard that upon entering the church of Our Lady of Spire in Germany, on the 29th of December, 1146, he was honorably received by the canons, who conducted him to the choir, singing the anthem, *Salve, Regina;* the anthem finished, St. Bernard saluted the image of the Virgin in these terms: "*O clemens, Opia, O dulcis Virgo Maria,*" and it is said to have answered: "*Salve, Bernarde.*" The words of the saint to the image are engraved in a circle on the pavement of the church, on the spot where he pronounced them, and subsequently the *Salve, Regina* was added; this anthem was composed in 1040, by Herman, surnamed Contract, a Benedictine monk.

PRAYER

Most holy and immaculate Virgin! O my Mother! thou art the Mother of my Lord, the Queen of the world, the advocate, hope and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all, I thank thee for having saved me from hell, which I had so often deserved. I love thee, Lady most worthy of all love, and by the love I bear thee I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother, by thy love for God, I beseech thee at all times to be my helper, but, above all, at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, September 7th, 1854, granted to all the faithful every time that, with at least contrite heart and devotion, they shall say this prayer before an image or picture of the Blessed Virgin:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, having said it every day for a month, being truly penitent, after confession and communion, shall pray for the needs of the Church and for the intention of His Holiness.—*Raccolta, p. 222.*

reached them are secured from the tossing of the tempest; so God has given to the world a holy Church, in whose safe harbor the lovers of truth seek refuge, as well as all those who desire to be saved, and to escape the dreadful wrath of God. And as there are other islands which want water, and are covered with barren rocks, uninhabitable by man and destructive to sailors, on which their ships are dashed to pieces; so likewise are there erroneous doctrines and heresies which destroy those who are seduced and drawn aside by them.—*St. Theophilus to the learned Antolychus.*

HOPE.

Wait upon the Lord; be faithful to His commandments; He will elevate your hope, and put you in possession of His Kingdom. Wait upon Him patiently; wait upon Him by avoiding all sin. He will come, doubt it not; and in the approaching day of His visitation, which will be that of your death and His judgment, He will Himself crown your holy hope. Place all your hope in the Heart of Jesus; it is a safe asylum; for he who trusts in God is sheltered and protected by His mercy. To this firm hope, join the practice of virtue, and even in this life you will begin to taste the ineffable joys of Paradise.—*St. Bernard.*

Not only think of the road through which thou art travelling, but take care never to lose sight of that blessed country in which thou art shortly to arrive. Thou meetest here with passing sufferings, but wilt soon enjoy everlasting rest. When thou lookest up to the recompense everything thou dost or sufferest will appear light, and no more than a shadow; it bears no proportion with what thou art to receive for it. Thou wilt wonder that so much is given for such trifling pains.—*St. Augustine.*

We must have confidence in God, who is what He always has been, and we must not be disheartened because things turn out contrary to us.—*St. Philip.*

When any one places his whole trust in God, hoping in and serving Him faithfully at the same time, God watches over him, to the extent of his confidence, in every danger. Infinite is the love which God bears to souls who repose in His protection. Diffidence in ourselves and confidence in God are like the scales of a balance; the elevation of the one is necessarily connected with the depression of the other. The more we have of diffidence in ourselves, the greater

is our confidence in God; the less we possess of confidence in God, the more presumptuous shall we be of our own powers; but if we have no sort of confidence in our own strength, we may be assured that our hopes centre completely in God.—*St. Francis of Sales.*

A sinner cannot outrage the Deity more than by despairing of divine mercy on account of the number and enormity of his crimes; for God's clemency is far greater than the iniquity and guilt of an entire world. . . . Of God's mercy never despair.—*Ven. Blosius.*

A servant of God should fear nothing, not even Satan, who is soon discomfited when made little account of. If the Lord be mighty, the demons are but his bond-slaves; what evil therefore can they do to the servants of so great a King?—*St. Teresa.*

Confidence in God ought to be greater in proportion to the pressing nature of the necessity in which we are placed. When Jesus cried in the anguish of His Passion, "My God, my God, why hast Thou forsaken me?" He was at that time exhibiting a pattern of the highest perfection in the exact fulfilment of the obedience required from Him by His Eternal Father, with whom He was wholly united. His intelligent soul enjoyed the most perfect bliss: still, as a man, capable of suffering and mortal, He complains of His abandonment, or rather He gives utterance to His perfect confidence in God, in order to teach us, His children, that the more afflicted we are the more we ought to rely on aid from above.—*St. Catharine of Bologna.*

Whenever you find yourself inclined to diffidence, lift up your heart lovingly to God, and be assured that your defects are, in the sight of His infinite goodness, but as a few threads of tow cast into a sea of fire. Figure to yourself a burning surface, as vast as the hemisphere we inhabit; if a piece of tow were thrown into it, would it not be so absorbed in the fire as instantly to disappear? "Our God is a consuming fire," and our imperfections, compared with His goodness, are what a piece of tow is to the furnace. When, therefore, we have fallen, let us humble ourselves sorrowfully in His presence, and then, with an act of unbounded confidence, let us throw ourselves into the ocean of His goodness, where every failing will be cancelled, and anxiety will be turned into love.—*St. Paul of the Cross.*

God guards with special protection a confiding client, and such an one may be sure no evil will betide him.—*St. Vincent of Paul.*

God is so good and so merciful, that to obtain Heaven it is sufficient to ask it of Him from our hearts.—*St. Benedict Joseph Labrè.*

God is certainly more desirous of our best welfare than we are ourselves; and He knows the ways and means of promoting it better than we, for they are in His hands as Ruler of the Universe; wherefore, in all the accidents which befall us, most certainly that happens which is the best.—*St. Augustine.*

As a mother delights in taking her child on her knees, in caressing and feeding him, so does our God delight in treating with love and tenderness those souls who give themselves entirely to Him, and place all their hopes in His goodness and bounty.—*St. Liguori.*

When we have once placed ourselves entirely in the hands of God, we need apprehend no evil; if adversity comes, He knows how to turn it to our advantage, by means which will in time be manifested to us.—*St. Vincent of Paul.*

When we find ourselves in some danger, we must not lose courage, but confide much in the Lord; for where danger is great, great also is the assistance of Him who is called our Helper in tribulation.—*St. Ambrose.*

He who serves God with a pure heart, laying aside all human interests and seeking only the divine honor, may hope to succeed in his affairs even when to others they seem desperate, since the operations of God are beyond the ken of mortal vision, and depend on a loftier than human policy.—*St. Charles Borromeo.*

The more a person loves God, the more reason he has to hope in Him. This hope produces in the saints an unutterable peace, which they preserve even in adversity, because as they love God, and know how beautiful He is to those who love Him, they place all their confidence and find all their repose in Him alone.—*St. Liguori.*

That fear is useful which is buoyed up by hope and is not weighed down by despair.—*St. Isid. Hisp.*

True and certain is that Hope which is accompanied by good works. But if it goes alone, it ought to be called presumption.—*St. Laurence Justinian.*

Behold Jesus Christ crucified, who is the only foundation of our hope; He is our Mediator and Advocate; the victim and sacrifice for our sins. He is goodness and patience itself; His mercy is moved

by the tears of sinners, and He never refuses pardon and grace to those who ask it with a truly contrite and humbled heart.—*St. Charles Borromeo.*

God wishes us not to rest upon anything but His infinite goodness; do not let us expect anything, hope anything, or desire anything but from Him, and let us put our trust and confidence in Him alone.—*St. Charles Borromeo.*

CHARITY.

He who does not acquire the love of God will scarcely persevere in the grace of God, for it is very difficult to renounce sin, merely through fear of chastisement.—*St. Liguori.*

The heart into which Divine Love enters no longer makes any account of all that the world esteems. St. Francis of Sales says that when the house is on fire, all the goods are thrown out of the window; by which he means, that when the heart is inflamed with Divine Love, man, without sermons, or exhortations from his spiritual director, of himself seeks to divest himself of all worldly goods, honors, riches, and other earthly things, that he may have nothing but God.—*St. Liguori.*

In the royal galley of Divine Love, there is no galley slave; all the rowers are volunteers.—*St. Francis of Sales.*

The way which God takes with the souls that love Him, by allowing them to be tempted, and to fall into tribulations, is a true espousal between Himself and them.—*St. Philip Neri.*

We must give ourselves to God altogether; God makes all His own the soul that is wholly given to Him.—*St. Philip Neri.*

Charity is a love of friendship, a friendship of choice, a choice of preference, but an incomparable, a sovereign, and supernatural preference which is like a sun in the whole soul, to embellish it with its rays; in all our spiritual faculties to perfect them; in all our powers to moderate them; but in the will, as its seat, to reside there, and to make it cherish and love its God above all things.—*St. Francis of Sales.*

Try not to think of yourself when you love; love is ecstatic, it does not leave to themselves those whom it possesses, but delivers them to the One they love.—*St. Dionysius.*

Under the influence of fear, we bear the Cross of Christ with

patience; under the more inspiring influence of hope, we carry the Cross with a firm and valiant heart; but under the consuming power of love, we embrace the Cross with ardor.—*St. Bernard.*

As beholding corporal beauty is the principal cause of sensitive love, so the contemplation of the Divine Goodness is the cause of spiritual love.—*St. Thomas.*

The price of Divine Love is not to be appreciated; for it suffices to obtain the Kingdom of Heaven, and the love of Him who has loved us so much merits the highest degree of our love.—*St. Francis of Assisi.*

LOVE OF GOD.

God has loved us from all eternity. Children of men, says the Lord, remember that I first loved you. You had not yet been born, the world itself did not exist, and even then I loved you. As long as I am God, I have loved you; I have loved you as long as I have loved Myself.—*St. Liguori.*

Is not Jesus worthy of thy heart's warmest affection? If thou feelest no very ardent love, still wish and pray to thy Blessed Saviour that the holy fire may be kindled within thy breast. Think often that thy Redeemer's labors and pains were endured for thee, an ungrateful sinner. For thy sake Jesus shed His Blood and died upon a cross; submitting to a temporal death, that thou mightest attain to life eternal. He took upon Himself thy delinquencies, and cancelled thy outstanding debt by fastening it to His Cross. In fine, He parted with all His precious merits to enrich thy poverty-stricken soul.—*Ven. Blosius.*

The love of God is never idle. When it really fills a soul, it never fails to operate great things in it. Whenever it does not work, but is inactive, we may be certain there is no true love, but only the appearance of it.—*St. Gregory.*

The greatest security we can have in this world that we are in the grace of God, does not consist in the feelings that we have of love to Him, but rather in an irrevocable abandonment of our whole being into His hands, and in a firm resolution never to consent to any sin great or small.—*St. Francis of Sales.*

Two loves have made two different cities: self-love hath made a terrestrial city, which rises in contempt of God; and Divine Love

hath made a celestial one, which rises in contempt of self. The former glories in itself—the latter in God.—*St. Augustine.*

To love God as He ought to be loved, we must be detached from all terrestrial love; we must love nothing but Him, or if we love anything else, we must love it only for His sake.—*B. Peter Claver.*

What a weakness it is to love Jesus Christ only when He caresses us, and to be cold immediately He afflicts us. This is not true love. Those who love thus, love themselves too much to love God with all their heart.—*B. Margaret Alacoque.*

To love God! oh, how beautiful it is! We must be in Heaven to comprehend love. Prayer helps us a little, because prayer is the elevation of the soul to Heaven. The more we know men, the less we love them. It is the reverse with God; the more we know of Him the more we love Him. This knowledge inflames the soul with such a love that it can no longer love or desire anything but God. . . . Man was created by love; therefore he is disposed to love. On the other hand, he is so great that nothing on earth can satisfy him. He can be satisfied only when he turns to God. Take a fish out of water, and it will not live. . . . Well, such is man without God.—*Ven. Curé d'Ars.*

One day, while conversing with St. Bonaventure, Blessed Giles said to him: "My Father, God has shown you great mercy, and loaded you with many graces in giving you that knowledge which helps you to praise Him. But we, poor ignorant creatures, how can we correspond with His goodness and attain to salvation?" The Saint replied: "If God had given man His love alone, that would be enough." "What!" returned Blessed Giles, "can an ignorant man love God as much as the most learned doctor?" "Certainly," answered St. Bonaventure, "an old woman who knows nothing can love God as much and more than a master in theology." At these words, Giles, transported with delight, ran into the garden, and cried out to the passers-by, "Come, simple and unlearned men, Come poor, wretched, ignorant women, come, listen to me. Do you wish to love Our Lord? You can love Him as much and more than Brother Bonaventure and the most learned theologians."—*B. Giles of Assisi.*

O my sweet Love, who shall prevent me from loving Thee? Shall it be my body? Rather will I reduce it to dust. Shall it be my past sins? I will immerse them in the sea of Thy Blood, and after that, behold my body and soul, make me suffer whatever it may please

Thee in order to annihilate them in such a manner that they may be no obstacle to my loving Thee.—*Ven. Eudes.*

Blessed Benedict Joseph Labré said that, to love God as we ought, it would be necessary to have three hearts in one. The first, all on fire for God, would cause us to think continually of God, speak habitually of Him, act constantly for Him, and support with patience, during the term of our life, the sorrows and trials which it may please Him to send us. The second heart, all love for our neighbor, should cause us to help him in his temporal wants by our alms, and still more in his spiritual needs by instruction, counsel, example, and prayer. This second heart should be, above all, full of tenderness for sinners; asking continually of God to enlighten and bring them to sorrow for sin; it should also be most compassionate toward the holy souls in Purgatory. But the third heart should be hard as bronze toward self, shunning every kind of sensuality, resisting constantly all self-love, renouncing one's own will, chastising the body by fasting and abstinence,—in fine, putting to death all the inclinations of corrupt nature.—*St. Benedict Joseph Labré.*

FRATERNAL CHARITY.

Let each one love his brother in charity. We have each our faults. He who has to put up with his brother's fault to-day will have to be borne with himself to-morrow.—*St. Alphonsus Liguori.*

How patiently Christ, the King of Heaven and Earth, bore with the Apostles, enduring at their hands many incivilities and unbeliefs, they being but poor and rough fishermen. How much more ought we to bear with our neighbor, if he treats us with unkindness.—*St. Philip Neri.*

In order to avoid contention, never contradict any one, except in case of sin or some danger to a neighbor; and when necessary to contradict others, and to oppose your opinion to theirs, do it with so much mildness and tact, as not to appear to do violence to their mind, for nothing is ever gained by taking up things with excessive warmth and hastiness.—*St. Louis, King.*

Our enemy the devil, who fights with us, in order to vanquish us, seeks to disunite us in our houses, and to breed quarrels, contests, and rivalries, because, while we are fighting with each other, he comes and conquers us, and makes us more securely his own.—*St. Philip Neri.*

Dismiss all anger, and look a little into yourself. Remember that he of whom you are speaking is your brother, and, as he is in the way of salvation, God can make him a Saint, notwithstanding his present weaknesses. You may fall into the same faults or perhaps into a worse fault. But supposing that you remain upright, to whom are you indebted for it, if not to the pure mercy of God?—*St. Thomas of Villanova.*

Oh! could you but see the beauty of a soul in the grace of God, you would be so much enamored of it that you would do nothing else but ask souls of God; and, on the contrary, could a soul in mortal sin be placed before your eyes, you would do nothing but weep, and you would hate sin more than the devil himself, and always pray for the conversion of sinners.—*St. Mary Magdalene de Pazzi.*

The highest among all divine works is to co-operate in the salvation of souls.—*St. Dionysius.*

Those who attend to the regulation of their own consciences are not much given to form rash judgments; far from wasting their reflections in dissecting the actions and intentions of their neighbors, whose conduct may appear cloudy and obscure, they enter into themselves, and use their utmost endeavors to reform and perfect their own lives, like bees which, in misty and cloudy weather, return to their hive to pursue their home labors. Rash judgment produces detraction, which is the bane of conversation. Were detraction banished from the world, numberless other sins would be banished together with it.—*St. Francis de Sales.*

If a man finds it very hard to forgive injuries, let him look at a crucifix, and think that Christ shed all His Blood for him, and not only forgave His enemies, but even prayed His Heavenly Father to forgive them also. Let him remember that when he says the Pater Noster, every day, instead of asking pardon for his sins, he is calling down vengeance on himself.—*St. Philip.*

To leave our prayer when we are called to do some act of charity for our neighbor, is not really a quitting of prayer, but leaving Christ for Christ. Even in the midst of a crowd we can be going on to perfection.—*St. Philip.*

We must sometimes bear with little defects in others, as we have against our will, to bear with natural defects in ourselves. If we

wish to keep peace with our neighbor, we should never remind any one of his natural defects.—*St. Philip.*

Every one ought to yield readily to the opinion of another, and to argue in favor of another, and against himself, and take things in good part.—*St. Philip.*

Be as gentle always as possible; and remember that you will catch more flies with a spoonful of honey than with a hundred barrels of vinegar. Such is the nature of the human mind; it rebels against severity, but gentleness renders it amenable to everything. A soft word appeases anger, as water extinguishes fire. No soul so ungrateful, but kindness can make it bear fruit. To speak truths sweetly is to throw burning coals, or rather roses, into a person's face. How can any one be angry with another who fights him with pearls and diamonds?—*St. Francis of Sales.*

I know well that many of the rich show mercy to the poor, but they do it by the hands of others. They give their gold, but not their personal services, because the sight of misery inspires disgust and makes them ill. I will not find fault with this weakness, nor will I call it unmerciful. But I must be allowed to say that true love and perfect faith raise the mind above such infirmities and make it strong for holy services of love.—*St. Jerome.*

Alas! if we consider our neighbor outside the Heart of Our Lord, we run the risk of not loving him fondly, nor constantly, nor impartially. But within It, who would not love him, live with him, tolerate his imperfections, who would find him disagreeable or tiresome?

But our neighbor is in the Heart of Our Saviour, and he is so much loved by It, and considered so worthy of love, that the lover dies for love of him.—*St. Francis de Sales.*

Why should we not bear with those with whom He has borne, keeping before our eyes the great example of Jesus Christ praying on the Cross for His enemies? For they have not yet crucified us, they have not yet persecuted us to death, we have not yet resisted unto blows. But who will not love this beloved enemy for whom Jesus Christ has prayed and for whom He has died?—*St. Francis de Sales.*

There are so many sorts of troubles in this world, and so many people who are afflicted in different ways, that we ought to be very glad when we can help any one to carry their cross.—*St. Chantal.*

Love the worst men, love in them the remains of faith which they still preserve, or, if they have lost it all, love the virtues of which they are bereft, love the sacred image they bear, love the Blood of Christ with which you believe them to have been redeemed.—*St. Ignatius.*

HUMILITY.

The whole life of Christ upon earth was a continual lesson of morality, but He in a special manner proposed to us His humiliation for our imitation. The Son of God says not to us: Learn of Me to make heaven and earth, to create all visible things, to work miracles, to raise the dead; but learn of Me to be meek and humble of heart, for solid humility is much more powerful and safe than empty grandeur. —*St. Augustine.*

Have these three things always present to your mind: what you were, what you are, and what you will be.—*St. Bernard.*

When trees are much loaded with fruit, the quantity weighs down, nay, sometimes breaks the branches; whereas, those which are not so laden remain straight; and when the ears of corn are full, they hang down, so that the stalk seems ready to break; but when they stand up, it is a sign there is little in them. Just so it is as to spiritual things. They who bear no fruit continually shoot upward, but they who are laden with the fruit of grace and good works are always hanging down their heads in a humble posture; they make the favors they have received from God a subject of further humiliation and fear.—*St. Dorotheus.*

We are only worth the price at which God values us. True merit must be weighed in His scales, for it is His judgment which alone can decide between real and counterfeit virtue.—*Ven. John Berchmans.*

Nothing can tend so much to humble us before the mercy and justice of God as the consideration of His benefits and our own sins. Let us, then, consider what He has done for us, and what we have done against Him; let us call to mind our sins in detail, and His gracious benefits in like manner, remembering that whatever there is of good in us is not ours, but His, and then we need not be afraid of vain-glory or of taking complacency in ourselves. If, however, when reflecting on the graces with which God has favored us, we should be assailed with thoughts of vain-glory, the consideration of

our ingratitude, imperfections, and wretchedness will be an infallible remedy against them. If we consider what we have done when God was not with us, we shall see at once that what we do when He is with us is not *our* work or production; we shall, indeed, rejoice in the possession of it, but we shall give all the glory to God, who alone is the author of it, as the Blessed Virgin proclaimed that God had done great things in her behalf, but only to humble herself and glorify God. "My soul," said she, "doth magnify the Lord, because He has done great things for me."—*St. Francis of Sales.*

A treasure is secure so long as it remains concealed: but when once disclosed and laid open to every bold invader, it is presently rifled; so virtue is safe as long as secret, but, if rashly exposed, it but too often evaporates into smoke. By humility and contempt of the world, the soul, like an eagle, soars on high, above all transitory things, and tramples on the backs of lions and dragons.—*St. Syncletica.*

Believe me, that a little attention to acquire humility, and an act of this virtue, are worth more before God's infinite wisdom than all the learning of the world. . . . Humility drew the Son of God from Heaven to the womb of a Virgin, and by the same humility we can draw Him into our souls. The more the flower of humility blossoms in a soul, the greater is the good odor it imparts to her who possesses it, to those who behold her, and to those who are about her.—*St. Teresa.*

It is foolish to be puffed up with human favor, or to be proud of earthly honor. For what is great before men is abominable before God, and what a man is in the sight of God, that he is and no more.

It cannot be known how much humility or patience a servant of God has, when he has everything according to his own wishes or necessity. But when the time comes that those who ought to befriend him turn against him, then he has as much humility and patience as he shows, and no more.—*St. Francis of Assisium.*

God takes especial delight in the humility of a man who believes that he has not yet begun to do any good.—*St. Philip Neri.*

Humility is a divine shield and veil which conceals our good works and virtues from our own too curious eyes. Penance awakens us; holy sorrow knocks at heaven's gates; humility opens them. This virtue is the only one no devil can imitate. If pride made de-

mons out of angels, there is no doubt that humility could make angels out of demons.—*St. John Climacus.*

Humiliation is the road to humility, as meekness in suffering tribulations and injuries produces patience. If you do not exercise humiliations, you cannot attain to humility.—*St. Bernard.*

In the order of the virtues, humility holds the first rank,—in this sense, that it drives from us pride, which sets us at war with God; and that, on the contrary, it renders man submissive and entirely open to the effusions of divine grace.—*St. Thomas.*

As, when the sun is eclipsed, the whole earth is dark, so, if there is a want of humility, all our works are blighted, and are nothing but blemish and corruption.—*St. John Climacus.*

No man can attain to the knowledge of God but by humility. The way to mount high is to descend; for all great falls which ever happened in this world were caused by pride, and all spiritual advantages arose from humility.—*Blessed Giles.*

By humility a man finds grace before God and peace with men.

This is the path of salvation, to rejoice in every advantage, and to grieve for every misfortune of your neighbor, to see and acknowledge your own evils and miseries, and to believe only good of others; to know others and despise yourself.—*Blessed Giles.*

MEEKNESS.

Who is the meek? Whose imitator is he? He is not the imitator of angels nor of archangels, though they are most mild, and full of every virtue, but of the Lord of the universe. Paul would have us to imitate the meekness of God, that by exhibiting to us His dignity, we might be convinced that all who suffer contempt, bear contumely, or endure any other evil with mildness, controlling their anger, are imitators of God.—*St. John Chrysostom.*

Though Jesus is the absolute Lord of all hearts, yet what resistance does He not suffer from us against the illuminations of His grace? what rebellions against His holy inspirations? And although He is obliged to withdraw Himself from those who are unwilling to walk according to His way, yet He ceases not to return after a while and to renew His holy inspirations and most loving invitations.—*St. Francis of Sales.*

Go and exhort men to penance for the remission of their sins and for peace. You will find some among the faithful, mild and good, who will receive you with pleasure, and willingly listen to you; others, on the contrary, without religion, proud and violent, will censure you, and be very hostile to you; but make up your minds to bear all this with humble patience and let nothing alarm you. Be patient in tribulations, fervent in prayer, and fearless in labor.—*St. Francis of Assisi.*

If you desire to labor with fruit for the conversion of souls, it behooves you to mix the balm of gentleness with the strong wine of your zeal, to the end that the latter be not too ardent, but benign, pacific, long-suffering and full of compassion. For the natural character of men is such that, when treated with harshness, it becomes still more hardened, whereas mildness soon softens it. Moreover we ought to remember that Jesus Christ came to bless men of good will, and if we give up our own will to His guidance, we may be sure that He will render it fruitful.—*St. Francis of Sales.*

Let us force ourselves to be affectionate, gentle, and humble in our intercourse with all, especially with those whom God has given us as our companions, such, for instance, as those of our household. And never let us consent to be of the number of those who, out of their own house, appear like angels, but are more like devils at home.—*St. Francis of Sales.*

When we have to reply to any one who has insulted us, we should be careful to do it always with meekness. A soft answer extinguishes the fire of wrath. If we feel ourselves angry, it is better for us to be silent, because we should speak amiss; when we become tranquil, we shall see that all our words were culpable.—*St. Liguori.*

We should also use meekness toward ourselves when we have committed a fault. To be in a passion with ourselves after a fault, is not humility but pride; it is depressing to acknowledge that we are weak and miserable creatures. St. Teresa said, that all humility which disturbs the soul does not proceed from God, but the devil. To be angry with ourselves, after the commission of sin, is a greater fault than the former; a fault which brings many others in its train; such as the omission of our usual devotions, of prayer, of Communion, or the imperfect performance of them. St. Aloysius Gonzaga said that the devil fishes in troubled waters. When the soul is in trouble, it has but a weak knowledge of God and its duty. When

we have committed a fault, let us address God with humility and confidence and ask His pardon; saying to Him, with St. Catherine of Genoa: "O Lord, these are the fruits of my garden. I love Thee with my whole heart. I have offended Thee; I am sorry for it, and will never do so again. Grant me Thy holy grace."—*St. Liguori.*

We must imitate the forbearance of God. Oh, how great is God's forbearance! He endures patiently the temples of the profane men who outrage His Majesty; He endures idols and sacrilegious ceremonies; He makes the sun to shine on the evil and upon the good, and His rain descend upon the just and upon the unjust; He makes the elements serve all men alike, the impious as well as the good; the winds blow, the springs burst forth, the harvests swell with waving corn, the grapes ripen, the trees cover themselves with fruit, the forests put on thick foliage, the meadows adorn themselves with the enamel of flowers. God delays vengeance, and patiently waits, that man may correct himself and return to his Saviour. Such is the forbearance of the Eternal Father, and similar to it was that of the Son, for all the actions of Jesus Christ were characterized by patience and by that divine evenness of soul of which nothing could disturb the tranquillity.—*St. Cyprian.*

Mildness is a virtue, in which principally consists nobility of soul. And for this reason it is that lovers of the world often fail in mildness, because they are not possessed of that nobility, or only in a very scanty and imperfect degree. If they are not the first to use insulting and uncourteous terms, at least when they are attacked by others they resent it with the utmost indignation, giving in return language doubly abusive, and thus showing by their vengeance that they have an ignoble disposition. The servants of God, on the other hand, whether provoked by word or work, by keeping themselves tranquil and peaceful, evince a perfect nobleness of soul.—*St. Thomas Aquinas.*

Many appear full of mildness and sweetness as long as everything goes their own way; but the moment any contradiction or adversity arises, they are in a flame, and begin to rage like a burning mountain. Such people as these are like red-hot coals hidden under ashes. This is not the mildness which Our Lord undertook to teach us in order to make us like unto Himself.

We ought to be like lilies in the midst of thorns, which, however they be pricked and pierced, never lose their sweet and gentle fragrance.—*St. Bernard.*

Meekness, the greatest of virtues, is reckoned among the beatitudes. "Blessed are the meek, for they shall possess the land." For that blessed land, the heavenly Jerusalem, is not the spoil of warriors who have conquered, but the hoped-for inheritance of the meek, who patiently endure the evils of this life.—*St. Basil.*

It is better not to allow anger, however just and reasonable, to enter at all, than to admit it in ever so slight a degree; once admitted, it will not be easily expelled, for, though at first but a small plant, it will immediately grow into a large tree.—*St. Augustine.*

When you feel the assaults of passion and anger, then is the time to be silent. Jesus was silent in the midst of His ignominies and sufferings. O holy silence, rich in great virtues! O holy silence, which is a key of gold, keeping in safety the great treasure of holy virtues!—*St. Paul of the Cross.*

In the Christian combat, not the striker, as in the Olympic contests, but he who is struck, wins the crown. This is the law in the celestial theatre, where the angels are the spectators.—*St. John Chrysostom.*

It is better to err by excess of mercy than by excess of severity. . . . Wilt thou become a Saint? Be severe to thyself but kind to others.—*St. John Chrysostom.*

Nothing is more powerful than meekness. For as fire is extinguished by water, so a mind inflated by anger is subdued by meekness. By meekness we practise and make known our virtue, and also cause the indignation of our brother to cease, and deliver his mind from perturbation.—*St. John Chrysostom.*

Beware not to disturb yourself, nor to be irritated on account of the defects of others, for it would be folly, because you saw a man throw himself into a pit, to throw yourself into another.—*St. Bonaventure.*

If, on a rare occasion, it is necessary to speak with some severity in order to make a grievous crime felt, we should always, at the conclusion of the rebuke, add some kind words. We must heal wounds, as the Samaritan did, with wine and oil. But as oil floats above all other liquors, so meekness should predominate in all our actions.—*St. Liguori.*

Above all things we should be meek toward our enemies. We must overcome hatred by love, and persecution by meekness. It was

thus the Saints acted, and in this manner they conciliated the regard of their bitterest enemies.—*St. Liguori.*

It is better to have to give an account to God for too much mercy than for too much severity.—*St. Antoninus.*

There are two methods to subdue anger. First, that before a person undertakes to act, he places before his mind the contumelies and sufferings which he will likely encounter, and, by reflecting on the shame borne by our Saviour, prepares himself to bear them patiently. Secondly, that when we behold the excesses of others, we direct our thoughts to our own excesses, by which we offend others. This consideration of our own faults will lead us to excuse those of others. For a person who piously considers that he also has something which others must bear patiently in him will be easily disposed to bear patiently injuries he receives from others.—*St. Gregory.*

The morning light shines before the sun, so does meekness precede humility. Meekness is that unalterable condition of the soul in which it remains always the same in praise as in blame, without confusion, without disturbance, and without vexation.

Meekness aids obedience, and is a quality of the angels. A meek soul is enlightened by the spirit of discernment, and is the seat of simplicity. The simple soul is far removed from all vain, curious, and perverse thoughts; it goes directly and sincerely to God, as a scholar to his master.—*St. John Climacus.*

OBEDIENCE.

The obedience which we render to a superior is paid to God, who says, "He that hears you hears Me;" so that whatever he who holds the place of God commands, supposing it is not evidently contrary to God's law, is to be received by us as if it came from God Himself; for it is the same thing to know His Will, either from His own, from an angel's, or from a man's mouth.

The truly obedient man does not know what it is to delay and put off the business till to-morrow; he is an enemy to any kind of demur; he prevents the superior, and even gets the start of his commands. His eyes and ears are always open to the least sign that is given him; all his other senses, and every power within him, faithfully waits the motion of his superior." He does what he is bid, goes where he is commanded, and is always ready to receive and execute any order.—*St. Bernard.*

THE VISION OF ST. ANTHONY OF PADUA.

St. Anthony of Padua

THE VIRTUES ILLUSTRATED IN HIS LIFE

ST. ANTHONY of Padua enjoys a special veneration on account of his virginal purity, and as a saint of predilection is invoked for his assistance in all temptations contrary to this virtue. From earliest youth he cherished this virtue in his heart; at the early age of five he made a vow of virginity, which he kept faithfully until his death, by prayer, fasting, and severe mortification and chastisement of his body. He had a special devotion to the Blessed Virgin, and three times renewed his vow in order to follow her in her virginity. God rewarded his purity of heart even on earth, in that He imparted to him the gift of inciting others to virginity by breathing on them, or by letting them touch his garments. In him, too, the promise of Jesus Christ, "Blessed are the pure of heart, for they shall see God," was fulfilled even here on earth, for he was honored by seeing his Saviour in a visible form, and by receiving from Him the most evident proof of His complacency.—*Rev. Conrad Sickinger.*

"A pure soul is like a fine pearl. As long as it is hidden in the shell, at the bottom of the sea, no one thinks of admiring it. But if you bring it into the sunshine, this pearl will shine and attract all eyes."—*Ven. Curé d'Ars.*

"Chastity, or cleanness of heart, holds a glorious and distinguished place among the virtues, because she, alone, enables man to see God; hence Truth itself said, 'Blessed are the pure in heart, for they shall see God.'"—*St. Augustine.*

"We must live in this world as if our spirits were in heaven and our bodies in the tomb. We must live a dying life and die a living and life-giving death, in the life of our King and sweetest Saviour."—*St. Francis de Sales.*

BLESSED WORDS FROM ST. ANTHONY OF PADUA

"My children, if any wish to make progress in virtue and perfection, consider every day that you are then for the first time—as it were—beginning, and always act with the same fervor as on the first day you began."

"Believe me, on my experience, Satan dreads the vigils, prayers, and fasts of the just."

"How many Christians weep over temporal losses and are insensible to the spiritual loss of their souls. They would shrink from remaining near a corpse, yet they daily take pleasure in the company of sinners."

Obedience is a virtue of so excellent a nature, that Our Lord was pleased to mark its observance upon the whole course of His life; thus He often says, He did not come to do His own will, but that of His Heavenly Father.

Naturally we all have an inclination to command, and a great aversion to obey; and yet it is certain that it is more for our good to obey than to command; hence perfect souls have always had a great affection for obedience, and have found all their joy and comfort in it.

Whoever wishes to live happily and to attain perfection, must live conformably to reason, to rule, and to obedience, and not to his natural likes and dislikes; such an one must esteem all rules, must honor them all, must cherish them all, at least in the superior part of the will; for if one rule be despised now, another will be so to-morrow, and on the third day it will be no better. When once the bonds of duty are broken, everything will be out of order, and exhibit a scene of confusion.—*St. Francis of Sales.*

St. Paul commands us to obey all superiors, even those who are bad. Our Blessed Saviour, His Virgin Mother, and St. Joseph have taught us this kind of obedience in the journey they took from Nazareth to Bethlehem, when Cæsar published an edict that his subjects should repair to the place of their nativity to be enrolled. They complied with this order with the most affectionate obedience, though the Emperor was a pagan and an idolator, so desirous was Our Lord of showing us that we should never regard the persons of those who command, provided they be invested with sufficient authority.—*St. Francis of Sales.*

One of the greatest graces for which I feel myself indebted to Our Lord is, that His Divine Majesty has given me the desire to be obedient; for in this virtue I find most consolation and contentment, it being that which Our Lord recommended by His own example more than any other, and on this account I desire to possess it more than anything else in the world.

The more we see that any action springs not from the motive of obedience, the more evident is it that it is a temptation of the enemy; for when God sends an inspiration, the very first effect of it is to infuse a spirit of docility.—*St. Teresa.*

Obedience is a short cut to perfection. They who are living under obedience, if they really wish to advance in the ways of God, must give themselves up always and in all things into the hands of their

superiors; and they who are not living under obedience must subject themselves to some learned and discreet confessor, whom they may obey in the place of God, disclosing to him, with perfect candor and simplicity, the affairs of their soul; and they should never come to any resolution without his advice. Nothing gives greater security to our actions, or more effectually cuts the snares the devil lays for us, than to follow another person's will, rather than our own, in doing good.—*St. Philip.*

He who always acts under obedience may be assured that he will not have to give an account of his actions to God.—*St. Philip.*

By the other virtues, we offer God what we possess; but by obedience, we offer ourselves to Him.

They who obey are conquerors, because by submitting themselves to obedience they triumph over the angels, who fell through disobedience.—*St. Gregory.*

Obedience is a penance of reason, and, on that account, a sacrifice more acceptable than all corporal penances and mortifications.

God is more pleased to behold the lowest degree of obedience, for His sake, than all other good works which you can possibly offer to Him.—*St. John of the Cross.*

A single instant passed under simple obedience is immeasurably more valuable in the sight of God than an entire day spent in the most sublime contemplation.—*St. Mary Magdalene de Pazzi.*

He who follows his own ideas in opposition to the direction of his superiors needs no devil to tempt him, for he is a devil to himself.—*St. John Climacus.*

There are three sorts of obedience; the first, obedience when a strict obligation is imposed upon us, and this is good; the second when the simple word of the superior, without any strict command, suffices for us, and this is better; the third, when a thing is done without waiting for an express command, from a knowledge that it will be pleasing to the superior, and this is the best of all.—*St. Ignatius.*

See God in your superiors; so shall you learn to revere their will and follow their commands. Be well assured that obedience is the safest guide and most faithful interpreter of the Divine Will. Pour out your hearts to them as freely as water, mindful that they are charged with the direction of your souls. . . . Above all, do not be

your own master, relying on your own prudence, contrary to the caution of the wise man.—*St. Ignatius.*

He that is truly obedient does not wait for a command, but as soon as he knows what his superior wishes to have done immediately sets himself to work, without expecting an order.—*Blessed Albert the Great.*

It is better to cherish the humble desire of living according to the rule of the community, and to be diligent in its observance, than to entertain exalted desires of performing imaginary wonders, for such imaginations only tend to swell our hearts with pride, lead us to undervalue our brethren, from an impression that we are better than they.—*St. Pacomius.*

All that is done by obedience is meritorious. . . . It is obedience, which, by the light of Faith, puts self-will to death, and causes the obedient man to despise his own will and throw himself into the arms of his superior. . . .

Placed in the bark of obedience, he passes happily through the stormy sea of this life, in peace of soul and tranquillity of heart. Obedience and faith disperse darkness; he is strong because he has no longer any weakness or fears, for self-will, which is the cause of inordinate fear and weakness, has been destroyed.

Oh! how sweet and glorious is the virtue of obedience, by which all other virtues exist, because it is the offspring of charity! On it is founded the rock of faith; it is a queen, whom he that espouses is rich in every kind of good and whom no evil can assail.—*St. Catherine of Siena.*

CHASTITY.

A pure soul is like a fine pearl. As long as it is hidden in the shell, at the bottom of the sea, no one thinks of admiring it. But if you bring it into the sunshine, this pearl will shine and attract all eyes. Thus the pure soul, which is hidden from the eyes of the world, will one day shine before the angels in the sunshine of eternity.

The pure soul is a beautiful rose, and the Three Divine Persons descend from Heaven to inhale its fragrance.—*Ven. Curé d'Ars.*

Like a beautiful white dove rising from the midst of the waters, and coming to shake her wings over the earth, the Holy Spirit issues from the infinite ocean of the divine perfections, and hovers

over pure souls, to pour into them the balm of love. The Holy Spirit reposes in a pure soul as in a bed of roses. There comes forth from a soul in which the Holy Spirit resides a sweet odor, like that of the vine when it is in flower.—*Ven. Curé d'Ars.*

Chastity is the lily of virtues, and makes men almost equal to angels. Everything is beautiful in accordance with its purity. Now the purity of man is chastity, which is called honesty, and the observance of it, honor and also integrity; and its contrary is called corruption; in short, it has this peculiar excellence above the other virtues, that it preserves both soul and body fair and unspotted.—*St. Francis of Sales.*

What is more comely than chastity, which makes one generated from impure seed pure; an enemy, a friend; and a man, an angel? There is a difference, indeed, between a chaste man and an angel, but in happiness, not in virtue; the angel's chastity is more happy; but man's is more proved.—*St. Bernard.*

Chastity, or cleanness of heart, holds a glorious and distinguished place among the virtues, because she, alone, enables man to see God; hence Truth itself said, "Blessed are the clean of heart, for they shall see God."—*St. Augustine.*

There is no remedy so powerful against the heat of concupiscence as the remembrance of our Saviour's Passion. In all my difficulties I never found anything so efficacious as the wounds of Christ: In them I sleep secure; from them I derive new life.—*St. Augustine.*

If you desire to be chaste, be retired, be modest, be mortified.—*St. Leonard of Port Maurice.*

Humility is the safeguard of chastity. In the matter of purity, there is no greater danger than not fearing the danger. For my part, when I find a man secure of himself and without fear, I give him up for lost. I am less alarmed for one who is tempted and who resists by avoiding the occasions, than for one who is not tempted and is not careful to avoid occasions. When a person puts himself in an occasion, saying, I shall not fall, it is an almost infallible sign that he will fall, and with great injury to his soul.—*St. Philip.*

I tremble when I think of so many great men, who after their virtues had placed them among the stars, and almost fixed their habitation in heaven, have miserably fallen into most grievous sins and died impenitent. We have seen, Lord, the great lights of Thy

Church fall from Heaven, being pulled from thence by the infernal dragon; and, on the contrary, some that lay, as it were grovelling on the ground, have been wonderfully elevated all at once by Thy almighty hand.—*St. Augustine.*

Your good resolutions must not make you proud, but humble and diffident; you carry a large sum of gold about you, take care not to meet any highwaymen. In this life there is nothing certain: we are in a continual warfare, and, therefore, ought to be on our guard day and night. We sail in a tempestuous sea that threatens us on every side, and in a poor leaky vessel: the devil, who aims at nothing less than our destruction, never ceases to increase the storm, to overwhelm us thereby, if he can; hence it was that the Apostle gave this precaution, even to the virtuous: "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12).—*St. Jerome—Epistle to St. Eustochium.*

Some complain that mankind will fail if so many are consecrated virgins. I desire to know who ever wanted a wife and could not find one? The killing of an adulterer, the pursuing or waging war against a ravisher, are the consequences of marriage. The number of people is greatest where virginity is most esteemed. Enquire how many virgins are consecrated every year at Alexandria, all over the East and in Africa, where there are more virgins than men in the country.—*St. Ambrose.*

ON THE SERVICE OF GOD.

When nothing diverts my thoughts from God, my heart swims in an excess of overflowing joy, in so much that I often forget my food and all earthly things; but it is an affliction to live amid the distraction of worldly conversation.—*St. Paul, Hermit.*

The true way to advance in virtue and give satisfaction is a holy cheerfulness. The cheerful are much easier to guide in the spiritual life than the melancholy. Excessive sadness seldom springs from any other source than pride.—*St. Philip.*

Let the whole face wear an air of cheerfulness rather than that of sorrow, or any other disorderly affection; and if any one be disposed to gloominess and melancholy, he must strive by much virtue and docility to suppress and banish it, and study so much the more to show a pious cheerfulness.—*St. Ignatius.*

Cheerfulness strengthens the heart and makes us persevere in a good life; wherefore the servant of God ought always to be in good spirits.—*St. Philip Neri.*

The soul of one who serves God always swims in joy, always keeps holiday, is always in her palace of jubilation, ever singing with fresh ardor and fresh pleasure a new song of joy and love.—*St. John of the Cross.*

What a great right Jesus Christ has to our service, for the benefits with which He has loaded us! and how dear have these benefits cost Him! When He purposed to act according to His love, He seems, if we may so speak, to have forgotten He was God.—*St. Ignatius.*

Some negligence in serving a man might perhaps be excused, but in the service of God it ought not, at any price, to be endured.—*St. Ignatius.*

One act performed in dryness of spirit is worth more than several done in great sensible fervor.—*St. Francis of Sales.*

How many courtiers there are, who go into the presence of the King, a hundred times, not to speak to him, or to listen to him, but merely to be seen by him and to show by their assiduity that they are his servants. When, then, you come into the presence of Our Lord speak to Him, if you can; if you cannot, because you are spiritually hoarse, stay nevertheless, and make Him a reverence.—*St. Francis of Sales.*

We are made for this, that we may be good, and serve our Maker; when we act against His precepts, we act against Nature.—*St. Paulinus.*

The service of God is not a burden, but an honor: so far from branding us with the mark of slavery, it wipes it away.—*St. Peter Chrysologus.*

This is man's glory, to persevere and abide in the service of God. —*St. Irenœus.*

He is the Creator, thou art the creature; thou art the servant, He is the Lord; He is the Maker, thou art the vessel: therefore, to Him thou owest all thou hast, from whom thou hast received all, thy Sovereign Lord, who made thee, and made thee well.—*St. Bernard.*

To love God is to reign; he who desires to reign, let him adhere and be subject to God, the one Lord of all things; that soul is most free which is ruled by Him alone.—*St. Augustine.*

If the sun, moon, and stars serve God, why shall not I serve Him? Heaven serves Him, but neither earth nor wretched man serve Him. —*St. Jerome.*

It is a great dignity and merit to be the servant of the Lord.—*St. Jerome.*

There is no higher dignity than to serve Christ.—*St. Ambrose.*

O man! thou art pleased to have a faithful servant and yet thou wilt not be faithful to God: thou who hast a servant, remember that thou too hast a Lord.—*St. Augustine.*

Every creature, whether it will or not, is subject to the one God and Lord; but a warning is given to us, to serve the Lord with our whole will, because the just man serves Him willingly, but the unjust serves Him as a slave.—*St. Augustine.*

God can never command anything that is impossible, because He is just, nor will He damn any man for what he could not avoid, because He is merciful.—*St. Augustine.*

God does not command impossibilities, but when He commands anything, He admonishes thee to do what thou canst do, and to ask for what thou canst not do, and He helps thee to do it. Strengthen me, O Lord, that I may be able; give what Thou commandest, and command what Thou wilt.—*St. Augustine.*

GENEROSITY.

Should he require what is my own, as my land or my money, I would not refuse him, though all I have belongs to the poor. But the Emperor (Valentinian I.) has no right to that which belongs to God. If you require my estate, you may take it; if my body, I readily give it up; have you a mind to load me with irons or to put me to death, I am content. I shall not fly to the protection of the people, nor cling to the altar; I choose rather to be sacrificed for the sake of the altar.—*St. Ambrose.*

Why should others cause me to offend God, or to lose the charity which I owe and bear them? If any person were to cut off my arms or pluck out my eyes, they would be the dearer to me, and would

seem the more to deserve my tenderness and compassion.—*St. Edmund, K.C.*

In proportion as a soul is generous in the service of God, she experiences the effects of her liberality, and becomes day by day a more fit recipient of heavenly gifts and graces.—*St. Ignatius.*

The dangers to which I am exposed, and the pains I take for the interests of God alone, are the inexhaustible springs of spiritual joys; insomuch that these islands, bare of all worldly necessaries, are the places in the world for a man to lose his sight with excess of weeping; but they are tears of joy. I remember not ever to have tasted such interior delights, and these consolations of the soul are so pure, so exquisite, and so constant, that they take from me all sense of my corporal sufferings.—*St. Francis Xavier.*

Would not traders go thither were gold to be found there, and can I hesitate when there are souls to be saved instead?—*St. Francis Xavier.*

Christ one day said to St. John of the Cross, "John, what recompense dost thou ask for thy labors?" He answered: "Lord, I ask no other recompense than to suffer and be contemned for Thee."—*St. John of the Cross.*

I know not your gods. Jesus Christ, the only Son of God, is my God. Beat, tear, or burn me, and if my words offend you, cut out my tongue: every part of my body is ready when God calls for it as a sacrifice.—*St. Theodorus, M.*

"If we had taken you at such a time," said the heretics to St. Dominic, "what would you have done?" The Saint replied: "I would have asked you not to kill me all at once, but to have cut off my limbs, one by one, and to have placed them before my eyes, and then to have torn out my eyes, and left me so to perish."—*St. Dominic.*

St. Martin, moved by the tears of his religious brethren, wept also and prayed thus: "Lord, if I am still necessary to Thy people, I refuse not to labor, Thy holy Will be done!" As if he had said, My soul is unconquered by old age, weakness, or fatigue, and ready to sustain conflicts, if Thou callest me to them. But if Thou dost spare my age and take me to Thyself, be the Guardian and Protector of those souls for which I fear.—*St. Sulpicianus.*

For my part, I declare that nothing shall induce me to comply with your demand. What reproaches should I not suffer from my conscience?—what answer could I give to God, if I renounced the faith, for human respect?—*St. Maximus, Confessor.*

The Martyrs desired death, not to fly labor, but to attain their end. And why did they not fear death, from which man naturally so shrinks? Because they had vanquished the natural love of their own bodies, by divine and supernatural love. . . . How can man regret to lose that which he despises? Nay, rather he desires to give his life for God, who is his life, and to shed his blood for love of the Blood that was shed for him.—*St. Catherine of Siena.*

Nothing richer can be offered to God than a good will; for the good will is the originator of all good and is the mother of all virtues; whosoever begins to have that good will has secured all the help he needs for living well.—*Blessed Albert the Great.*

Better to live in uncertainty of one's own salvation, and yet devote one's self to the service of God and the welfare of souls, than to die this very hour with the certainty of entering into eternal glory. . . . We must not act in a niggardly way when God shows Himself so liberal to us.—*St. Ignatius.*

We should not value much what we have given God, since we shall receive for the little we have bestowed upon Him much more in this life and the next.—*St. Teresa.*

I would willingly endure all the sufferings of this world to be raised a degree higher in heaven, and to possess the smallest increase of the knowledge of God's greatness.—*St. Teresa.*

In the Old Law, God would accept no victim as a holocaust, if it had not first been flayed; in like manner, our hearts can never be immolated and sacrificed to God until they shall have been flayed, stripped of this old skin, that is, of their habits, inclinations, repugnances, and superfluous affections, and self-love reduced to ashes and our whole soul converted into flames of heavenly love.—*St. Francis of Sales.*

The throes and pangs of spiritual birth are painful to nature; our souls must give birth not exteriorly, but interiorly, to the sweetest, the most pleasing, the most beautiful child that could be desired. It is the good Jesus, whom we must form within ourselves. Courage! we must suffer much that He may be born in us.—*St. Francis of Sales.*

A monastery is an academy of strict correction, where each one should allow himself to be treated, planed, and polished, so that, all the angles being effaced, he may be joined, united, and fastened to the Will of God.—*St. Francis of Sales.*

In the monastery of the devout life, each one considers himself a novice, and a lifetime is devoted to a probation according to the rule of the order; it is not the solemnity of the vows, but their fulfilment which makes novices professed.—*St. Francis of Sales.*

POVERTY AND DETACHMENT.

The love of worldly possessions is a sort of bird-lime, which entangles the soul, and prevents it flying to God.—*St. Augustine.*

Poverty was not found in heaven; it abounded on earth,—but man did not know its value. Therefore the Son of God longed after it, and came down from heaven to choose it for Himself, to make it precious to us.—*St. Bernard.*

As riches are the instruments of all vices, because they render us capable of putting even our worst desires into execution, so a renunciation of riches is the origin and preserver of virtues.—*St. Ambrose.*

Blessed are the poor in spirit.

He is rich in spirit who has riches in his spirit, or his spirit in riches. He is poor in spirit who has neither riches in his spirit, nor his spirit in riches. There is a vast difference between having poison and being poisoned. Apothecaries have almost all kinds of poison for their use, as circumstances may require, but they are not poisoned, because they keep their poisons not in their bodies but in their shops. In like manner you may possess riches without being poisoned by them, provided you have them for use, in your house or in your purse, and not by love in your heart.—*St. Francis of Sales.*

Heaven is promised to other beatitudes as a future reward. "Blessed are the meek, for they shall possess the land. Blessed are the clean of heart, for they shall see God." But to the poor in spirit the Kingdom of Heaven is assigned as a present recompense, for theirs *is* the Kingdom of Heaven. This is so, because to them who are truly poor in spirit the Lord gives great helps, even in this life. —*St. Liguori.*

The less we have here, the more shall we enjoy in God's Kingdom, where the mansion of each is proportioned to the love with which he shall have imitated Jesus Christ.—*St. Teresa.*

It is not mere poverty, but the love of poverty which is reputed virtue.—*St. Bernard.*

Many religious glory in the name of poverty, but shun the sufferings and humiliations which are attached to it. They glory in the name, but fly from the reality.—*St. Vincent Ferrer.*

Every earthly possession is but a sort of garment for the body, and therefore he who hastens to contend with the devil should throw aside these garments, lest he be borne down.—*St. Gregory.*

Poverty should be the badge of religious; and as men of the world distinguish their property by stamping it with their names, so the works of religious should be known to be such by the mark of holy poverty.—*St. Mary Magdalen de Pazzi.*

We ought to love poverty as a mother, and rejoice at the opportunity of feeling its effects.—*St. Ignatius.*

We must look upon all the things of this world as none of ours, and not desire them. This world and that to come are two enemies. We cannot therefore be friends to both; but we must resolve which we would forsake and which we would enjoy. And we think that it is better to hate the present things, as little, short-lived, and corruptible; and to love those to come which are truly good and incorruptible. Let us contend with all earnestness, knowing that we are now called to the combat. Let us run in the straight road, the race is incorruptible.—*St. Clement.*

Perfection does not consist in not seeing the world, but in not having a taste or relish for it. In a word, the perfection of charity is the perfection of life; for the life of our soul is charity. The primitive Christians lived in the world in body but not in heart, and were nevertheless very perfect.—*St. Francis of Sales.*

Let us not esteem worldly prosperity or adversity as things real or of any moment, but let us live elsewhere, and raise all our attention to Heaven; esteeming sin as the only true evil, and nothing truly good but virtue which unites us to God.—*St. Gregory Nazianzen.*

SELF-DENIAL AND MORTIFICATION.

The perfection of a Christian consists in mortifying himself for the love of Christ. Where there is no great mortification, there is no great sanctity.

To mortify one passion, however small, is a greater help in the spiritual life than many abstinences, fasts, and disciplines.—*St. Philip.*

Lament and consider that day as lost in which you have not in some way mortified yourself for the love of God.—*St. Mary Magdalen of Pazzi.*

Inordinate love of the flesh is cruelty, because under the appearance of pleasing the body we kill the soul.—*St. Bernard.*

Be assured that the mortification of the senses in seeing, hearing, and speaking is far more profitable than wearing even sharp chains or hair shirts.

It ought to be our principal object to conquer ourselves, and from day to day to go on increasing in spiritual strength and perfection. But, above all, it is necessary that we should study to overcome our little temptations to anger, suspicion, jealousy, envy, duplicity, vanity, foolish attachments, evil thoughts, and so on: for, by so doing, we shall gain strength to resist more violent temptations.—*St. Francis of Sales.*

Beware of too much speaking, for it banishes from the soul holy thoughts and recollection with God.—*St. Dorotheus.*

They who pay a moderate attention to the mortification of their bodies, and direct their main attention to mortify the will and understanding, even in matters of the slightest moment, are more to be esteemed than they who give themselves exclusively to corporal penances.—*St. Philip.*

There is great reason to lament the ignorance of some, who burden themselves with indiscreet penances, and with many other disorderly exercises of their own self-will, putting all their confidence in such acts, and believing that they become saints by means of them. If they would but use half the same diligence in mortifying their unruly appetites and passions, they would make more advancement in a single month than in many whole years with all the other exercises.—*St. John of the Cross.*

A man's chief care ought to be turned within himself: the renunciation of self-will is a greater thing than the raising of the dead to life.—*St. Ignatius.*

While a single passion reigns in our hearts, though all the others should have been extirpated, the soul will never enjoy tranquillity.—*St. Joseph Calasanctius.*

A man who governs his passions is master of the world. We must either command them or be enslaved to them. It is better to be the hammer than the anvil.—*St. Dominic.*

The more you hate and ill-treat your flesh, the greater will be your reward in the next life.—*St. Benedict Joseph Labré.*

Our Saviour has annexed the prize of His love and of eternal glory to the victory we gain over ourselves.

If, in good earnest, you abandon and renounce yourselves, you will find an incomparable sweetness in God's service, and it will be your delight to trample on self-love for the advancing of the kingdom of grace. It is the reward God promises to the conqueror.—*St. Jane Frances de Chantal.*

Prayer without mortification is like a soul without a body, just the same as mortification without prayer is a body without a soul.—*St. Francis of Sales.*

But the practice of mortification must be moderated by the rules of prudence and by the counsel of a wise director, because it may happen and often does happen that the devil urges on a soul to excessive penances in order to tire her and render her unfit for the service of God and the fulfilment of her duties.—*Ven. Anna Maria Taigi.*

The fruits of a good heart which God waters and nourishes with His grace are a total forgetfulness of itself, a great love of humiliations, and an universal joy and satisfaction in everybody's good.—*St. Jane Frances de Chantal.*

The spiritual combat in which we kill our passions to put on the new man is the most difficult of all the arts We must never weary of this labor, but fight the holy fight fervently and perseveringly. Jesus Christ came down from heaven to earth to point out the way that leads to true happiness, and the first Christians imitated their Divine Master in all things. They left the world with all its riches and pleasures, in order the more easily to subdue their passions, to

tame their sensuality, and to exercise themselves in virtue.—*St. Nilus, Abbot.*

This is self-renunciation—to unlock the chains of this earthly life, which passeth away, and to set one's self free from the business of men, and so to make ourselves fitter and meeter to enter on that path which leadeth to God, and let our reason be more unhampered to gain and to use those things which are far more precious than gold or precious stones.—*St. Basil.*

We must live in this world, as if our spirits were in heaven and our bodies in the tomb. We must live a dying life and die a living and life-giving death, in the life of our King and sweetest Saviour. —*St. Francis of Sales.*

ON PRAYER.

Prayer is a fragrant dew; but we must pray with a pure heart to feel this dew. There flows from prayer a delicious sweetness, like the juice of very ripe grapes. Prayer disengages our soul from matter; it raises it on high, like the fire that inflates a balloon. The more we pray, the more we wish to pray. Like a fish which at first swims on the surface of the water, and afterward plunges down, and is always going deeper, the soul plunges, dives, and loses itself in the sweetness of conversing with God.—*Ven. Curé d'Ars.*

Prayer is nothing else than union with God. When our heart is pure and united to God, we feel within ourselves a joy, a sweetness that inebriates, a light that dazzles us. In this intimate union God and the soul are like two pieces of wax melted together; they cannot be separated. This union of God with His little creature is a most beautiful thing. It is a happiness that we cannot understand. —*Ven. Curé d'Ars.*

Countless numbers are deceived in multiplying prayers. I would rather say five words devoutly with my heart, than five thousand which my soul does not relish with affection and understanding. "Sing to the Lord wisely," says the Royal Psalmist. What a man repeats by his mouth, that let him feel in his soul.—*St. Edmund, B.C.*

God will grant all that thou askest for in prayer, provided it be expedient; if it be not expedient, He will bestow something more conducive to thy welfare. He best knows how and when to supply

thy wants. When, through ignorance, thou askest for what is not beneficial, it is better thy petition should not be granted.—*Ven. Blosius.*

A religious ought to desire nothing so much as to obtain the grace and gift of prayer, for without this he cannot hope to be able to make any progress in God's service; and with it there is nothing he may not promise himself.—*St. Francis of Assisium.*

What is most valued in religious persons is not depth of learning and great talents for preaching, nor any other natural or human endowment, but it is humility and obedience, a spirit of recollection and prayer.—*St. Ignatius.*

Prayer is an impenetrable shield, a safe refuge, a certain harbor, and a most secure asylum. From the heart of man it ejects misery, and endows it with all good; indeed, by means of prayer, every blessing is attainable. As often as thou willest, thy heavenly Father granteth thee an audience, and is ever ready to sooth thy anguish, comfort thy distress, and restore peace to thy troubled mind.—*Ven. Blosius.*

However great may be the temptation, if we know how to use the weapon of prayer well, we shall come off conquerors at last; for prayer is more powerful than all the devils. He who is attacked by the spirits of darkness needs only to apply himself vigorously to prayer, and he will beat them back with great success.—*St. Bernard.*

How should Our Lord fail to grant His graces to him who asks for them from his heart, when He confers so many blessings even on those who do not call upon Him? Ah, He would not so urge, and almost force us to pray to Him, if He had not a most eager desire to bestow His graces on us.—*St. John Chrysostom.*

God is more anxious to bestow His blessings on us than we are to receive them.—*St. Augustine.*

It is an old custom with the servants of God to have some little prayers ready, and to be frequently darting them up to Heaven during the day, lifting their minds to God out of the mire of this world. He who adopts this plan will get great fruits with little pains.—*St. Philip Neri.*

Aspire to God with short but frequent outpourings of the heart; admire His bounty; invoke His aid; cast yourself in spirit at the foot of His cross; adore His goodness; treat with Him of your salvation;

give Him your whole soul a thousand times in the day; fix your interior eyes on His ineffable sweetness; stretch forth your hand toward Him as an infant toward its father to be conducted by Him.—*St. Francis of Sales.*

As those who are influenced by human and natural love have their minds and hearts constantly fixed on the objects of their affections; as they speak often in their praise, and when absent lose no opportunity of expressing by letters this affection for them, and cannot even pass a tree without inscribing on the bark the name of their beloved: so those who are possessed of divine love have their minds and hearts constantly turned toward the divine object of their love; they are ever thinking of Him, they long after Him; they aspire to Him, and frequently speak of Him; and, were it possible, would engrave in the hearts of all mankind the Name of their beloved Jesus.—*St. Francis of Sales.*

One of the fruits of prayer is the knowledge of God, who manifests Himself to those who adore Him in spirit and truth. Hence love is kindled in the soul, it runs in the odor of His sweet perfumes, is drowned in the torrent of His sweetness, enjoys perfect interior peace, and is brought to immortal glory.—*Blessed Giles.*

To pray is to raise the mind to God and converse with Him concerning our interests with a reverent familiarity, and a confidence greater than has the most petted child with its mother, and to talk with Him of all things both high and low, of the things of heaven and the things of earth; it is to open one's heart to Him and pour it out unreservedly to Him; it is to tell Him of our labors, our sins, our desires, and all that is in our soul, and to find our rest with Him as we would with a friend. It is what the Holy Scripture calls "pouring forth one's heart as water before Him."—*St. Francis of Sales.*

When through frailty a Christian is disturbed in prayer let him not imagine his entreaties to be worthless; for the benignity of God is such that, provided the petitioner's virtual intention be good, his prayer is not rejected.—*Ven. Blosius.*

There is one thing that greatly afflicts pious souls, which is the distractions they suffer in prayer. . . . On such occasions, it is necessary to call back our wandering thoughts by renewing our faith in the presence of God, and by again placing ourselves before Him with reverence and respect; and if we cannot succeed in fixing our mind

ST. ALOYSIUS OF GONZAGA.

St. Aloysius of Gonzaga

ST. ALOYSIUS, or Louis of Gonzaga, was the son of Ferdinand of Gonzaga, a prince of the holy empire and Marquis of Castiglione, and his wife, Martha Tana Santina, a lady of honor to Isabel, the queen of Philip II. of Spain. The saint was born in the castle of Castiglione on March 9th, 1568.

When he was seven years of age his tutor heard him use some unbecoming words, which he had learned of the officers in the castle and the meaning of which he did not know, and chided him therefore; he never thereafter ceased to bewail and accuse himself of the fault with extreme confusion and compunction. He began at this age, from which he dates his conversion, to recite every day the office of Our Lady, the seven penitential psalms, and other prayers, on his knees without a cushion. His devotion to the Blessed Virgin was much increased by reading a little book of Gasper Loartes on the Mystery of the Rosary. At the same time he conceived a great esteem for the virtue of holy chastity; and he received from God so perfect a gift of the same that in his whole life he never felt the least temptation, either in mind or body, against purity. He died during the great plague in Rome, on June 21st, 1591, when twenty-three years old, and Cardinal Bellarmin and three confessors declare their firm persuasion that he never offended God mortally in his whole life.

PRAYER

O blessed Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate Lamb, and with His most holy Mother, the Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. Oh, never let me be defiled with the stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory of eternity to come and Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth that in heaven with thee I may be made worthy to enjoy the vision of our God forever. Amen.

To increase more and more devotion toward S. Aloysius Gonzaga, who from the time of his canonization was given by Benedict III. as the special protector of the young, the Sovereign Pontiff Pius VII., by a decree of the S. Cong. of Indulgences, March 6th, 1802, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, with one *Our Father*, *Hail Mary*, and *Glory be to the Father*:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.—*Raccolta, p. 369.*

on the subject of our prayer, then we must endure with resignation and humility the painful cross. For the time will not be thrown away, as at first sight might appear; but on the contrary, one single hour of prayer performed in this manner will oftentimes prove more fruitful than many hours passed in recollection and peace; for each effort which the soul makes to drive away distractions, in order that it may not displease God, but serve Him better, is an act of the love of God.—*St. Teresa.*

Sometimes Our Lord will require souls chosen for the service of His Divine Majesty, to be invigorated with a firm and invariable resolution of persevering in His service, amid a continued series of disgust, dryness, repugnances, and spiritual asperities, without consolations, without fervor, without any tender feelings and sensible delights; and He wishes them to consider themselves as not worthy of any other treatment; thus following their Saviour in the superior and most delicate part of the soul, without any other support than that of His Divine Will which will have it so.—*St. Francis of Sales.*

After the winter of this coldness the holy summer will arrive, and we shall be consoled. Alas! we are always ready to welcome sweetness, enjoyment, and delicious consolations; but, after all, the roughness of desolation is more fruitful; and although St. Peter loved the mountain of Thabor, and fled from that of Calvary, the latter is, nevertheless, more salutary than the former; and the blood which is sprinkled over the one is more desirable than the light which is diffused over the other.—*St. Francis of Sales.*

Great talent is a gift of God, but it is a gift which is by no means necessary in order to pray well. This gift is required in order to converse well with men; but it is not necessary in order to speak well with God. To speak well with God, one needs good desires and nothing more.—*St. John of the Cross.*

Some people, because of their self-love and the hollow joy which they have in prayer, will multiply their prayers beyond measure. Now, if they were to attend to something else of more importance, they would do better: namely, if they set about the purification of their own conscience, and applied themselves to the affair of their own salvation, omitting all prayers which have not this for their immediate object. If they do this, they will obtain that which concerns them most, and they will obtain besides all else, though they did not pray for it, in a readier and better way than if they had directed all

their energies to it. We have for this the promise of Our Lord Himself, who tells us, "Seek ye, therefore, first the Kingdom of God and His justice, and all these things shall be added unto you."—*St. John of the Cross.*

It is quite clear that when the disciples of Christ said unto Him, "Teach us to pray," He told them all they were to do in order to be heard of the Eternal Father. He knew His Will. He then taught them only the seven petitions of the Pater Noster, which includes all our wants, spiritual and temporal. He did not teach them many and other forms and ceremonies. He had before told them not to use many words when they prayed, saying, "When you are praying, speak not much . . . for your Father knoweth what is needful for you." Only He charged them with great earnestness to persevere in prayer—that is, the Pater Noster—saying, "that we ought always to pray and not to faint." He did not teach us a variety of prayers, but to repeat often, with care and fervor, these petitions—for they contain the whole Will of God and our wants also. He Himself, when He fell on His face in the garden and prayed three times to the Eternal Father, thrice repeated the self-same words of the Pater Noster, saying, "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt;" that is, Father, if I must drink this chalice, Thy Will be done.—*St. John of the Cross.*

CONFORMITY TO THE WILL OF GOD.

Our whole perfection consists in loving our most amiable God; and all the perfection of the love of God consists in uniting our will with His most holy will.

The greatest glory that we can give to God is to fulfil His Blessed Will in all things.

The pure and perfect love which the Blessed in heaven have for God consists in the perfect union of themselves with His holy will. If the Seraphim understood it to be His will that they should be employed for all eternity in raising heaps of sand on the seashore, or in the meanest employment on earth, they would do it with the utmost delight. Conformity means our joining our will with the will of God; uniformity means our making the divine will and our own will but one, so that we will nothing but what God wills, and God's will alone is our will. This is the summit of perfection to which we should always aspire; this should be the object of all our actions, of

all our desires, meditations, and prayers. If you embrace all things in life as coming from the hands of God, and even death to fulfil His holy will, assuredly you will die a saint and will be saved. Let us then abandon ourselves in all things to the good will of that Lord who, being most wise, knows what is best for us, and, being most loving, since He has given His life for the love of us, wills also what is best for us.—*St. Liguori.*

Man's salvation and perfection consist in doing the will of God; which he must have in view in all things and at every moment of his life: the more he accomplishes this divine will, the more perfect he will be.

To do the will of God man must despise his own: the more he dies to himself, the more he will live to God.—*Blessed Peter Claver.*

We must remember that it is God's will, and not our own will, that we must do, for he that doth His will shall abide forever, even as He abideth forever. Therefore, with mind entire, faith firm, courage undaunted, love thorough, let us be ready for whatever God willeth, faithfully keeping the Lord's commandment, having innocency in simplicity; peaceableness in love; modesty in lowliness; in ministering, diligence; in helping them that toil, watchfulness; in succoring the poor, mercifulness; in standing up for the truth, firmness; in keeping of discipline, sternness; lest we be found wanting in every good work. These are the steps which the Saints who have already gone home have left marked for us, that, by keeping in their footprints, we may follow them in their joy.—*Ven. Bede.*

Let us throw ourselves into the arms of God, and be sure that if He wishes to accomplish anything by us, He will qualify us for all He desires us to do for Him. When the soul lies resignedly in the hands of God, and is contented with the divine pleasure, she is in good hands, and has the best security that good will happen to her. Entire conformity and resignation to the divine will is truly a road on which we cannot go wrong, and it is the only road which leads us to taste and enjoy that peace which sensual and earthly men know nothing of.—*St. Philip Neri.*

We should unresistingly allow Our Lord to operate in us what—where—and when He pleases. We should willingly submit to be drawn by Him, so to speak, through the shades of death and the darkness of hell. Is it not absurd to say in the Lord's prayer so fre-

quently: "May His holy will be done," and feel ourselves disconcerted and inconsolable when it is accomplished?—*Ven. Blosius.*

Feed upon the will of God, and drink the chalice of Jesus with your eyes shut, so that you may not see what is inside; let it be enough for you to know that it is the cup of your sweet Jesus. Above all, form to yourself a constant habit of resignation by making frequently such acts as these: O beloved Will! O most Holy Will of God, I love Thee! . . . The food of my Jesus was to do the will of His Father, mine shall be the same.—*St. Paul of the Cross.*

Who art Thou but my Creator and my Sovereign Good? and who am I but a miserable creature? I am bound in all things to conform my will to Thine. Thou alone knowest best and what is for my good. As I am not my own, but altogether Thine, so neither do I desire that my will be done, but Thine, nor will I have any will but Thine.—*St. Francis Borgia.*

O sovereign Spouse of my soul, never suffer me to love anything but in Thee or for Thee. May everything which tends not to Thee be bitter and painful, and Thy will alone sweet. May Thy will be always mine: as in heaven Thy will is punctually performed, so may it be done on earth by all creatures, particularly in me and by me.—*St. Elizabeth of Hungary.*

The whole science of the Saints consists in knowing and following the will of God; because then only can a man be perfect indeed, when, raising himself above all other things, he subjects himself to eternal truth and justice, for, since man was made after the image and likeness of God, who is Eternal Truth and Justice, he cannot expect to attain either perfection or happiness except by conformity to his divine original. On the other hand, the most dangerous of all temptations are those which lead us to follow the suggestions of our own hearts and thoughts, instead of the will of God. The pleasure which a man seeks in the gratification of his own inclinations is quickly changed into bitterness, and leaves nothing behind but the regret of having been ignorant of the secret of true beatitude and of the way of the Saints.—*St. Isidore.*

A servant who follows his master, if he be asked where he goes, might reply that he does not go, that he only follows: because it is his master's will and not his, which determines the place to which he walks.—*St. Francis of Sales.*

St. Macarius once sent a youth who wished to become an anchorite to the burial ground of the brethren, and ordered him to praise the dead. When he returned he said to him: "Go there once more and revile the dead." After he had obeyed the saint asked: "What did the dead answer thee, my son?" "Nothing, my father," replied the astonished youth. "Imitate, then, my son, their insensibility to the contempt or praise of men; for eternal life depends not upon the judgments of the world, but upon the judgments of God." To another he said: "Receive poverty, want, sickness, and all miseries joyfully from the hand of God, and with equal joy, consolation, refreshment, and all superabundance. By this uniform joy in the will of God, thou wilt deaden the stimulus of thy passions."—*St. Macarius.*

The accomplishment of the divine will is the sole end for which we are in this world. It is our only business, and our *unum necessarium.* This is what we ask each day of God: "Thy will be done on earth as it is in heaven." It is our centre and our element, in which we find sweet repose, true life, perfect happiness, and eternal salvation, out of which there is nothing but trouble, death, and eternal loss.—*Ven. Eudes.*

To be a good servant of God is to be charitable to our neighbor, maintaining in the superior will an invincible resolution to do God's will; to possess great humility and simplicity in confiding one's self to God; to rise as frequently as one falls; to injure one's self to humiliations, and to tranquilly bear with the defects of others.—*St. Francis of Sales.*

The exercise of the continual abandonment of one's self to the hands of God includes in the most excellent manner all other exercises in their greatest simplicity, purity, and perfection, and while God leaves us the desire for it we should not change.—*St. Francis of Sales.*

You desire that it should be always spring in your soul, but that cannot be. We must endure vicissitudes of weather interiorly as well as exteriorly. It is only in heaven that we shall find the perpetual beauty of spring, the perpetual ripening of summer, the perpetual fruition of autumn. There we shall have no winter; but here winter is required for the exercise of abnegation, and a thousand little virtues which are practised in times of sterility.—*St. Francis of Sales.*

Paradise is no more pleasing than the miseries of this world, if the divine good pleasures be equally in the miseries as in paradise. Labor is paradise, if the divine will be found in it, and paradise labor, if the divine will be not in it.—*St. Francis of Sales.*

If I want only pure water, what does it matter whether it be brought me in a vase of gold or of glass? What is it to me whether the will of God be presented to me in tribulation or consolation, since I desire and seek only the Divine will?—*St. Francis of Sales.*

A heart indifferent to all things is like a ball of wax in the hands of God, capable of receiving all the impressions of His eternal good pleasure. It does not place its love in the things which God wills, but in the will of God who decrees them.—*St. Francis of Sales.*

PRESENCE OF GOD.

If you wish to find a short and compendious method, which contains in itself all other means, and is most efficacious for overcoming every temptation and difficulty, and for acquiring perfection, it is the exercise of the presence of God.—*St. Basil.*

In the midst of our employments we ought to have God present to our minds, in imitation of the holy Angels, who, when they are sent to attend on us, so acquit themselves of the functions of this exterior ministry as never to be drawn from their interior attention to God.—*St. Bonaventure.*

He who desires to make any progress in the service of God must begin every day of his life with new ardor, must keep himself in the presence of God as much as possible, and must have no other view or end in all his actions but the divine honor.—*St. Charles Borromeo.*

When I attentively consider, O Lord, that Thou hast Thine eyes as continually and as carefully fixed upon me as if neither in heaven nor on earth Thou hadst any creature to govern besides myself; when I think Thou beholdest all my actions, that Thou dost penetrate my most hidden and secret thoughts, and that all my desires are in Thy sight, I feel myself filled with confusion.—*St. Augustine.*

As there is not a moment in which man enjoys not the effects of God's goodness, so there ought not to be a moment but he should have God present in his thoughts.—*St. Ambrose.*

In all our thoughts and actions we ought to remember the presence of God, and account all lost in which we think not of Him.—*St. Bernard.*

God is to be feared in public; to be feared in private; go in where thou wilt, He sees thee: light thy lamp, He sees thee: quench its light; He sees thee. Fear Him who ever beholds thee. If thou wilt sin, seek a place where He cannot see thee, and then do what thou wilt.—*St. Augustine.*

We avoid the eyes of men, and in God's presence we commit sin. We know God to be the Judge of all, and yet in His sight we sin.—*St. Ambrose.*

Who shall dare, in presence of his prince, to do what displeases that prince?—*St. Basil.*

He who remembers the presence of God is less open to other thoughts, especially bad thoughts. As long as we believe that God sees us, we are restrained from daring to sin before such a Witness and Judge. In two ways the presence of God is an antidote against sin: first, because God sees us, and secondly, because we see God.—*St. Ignatius.*

He is never absent, and yet He is far from the thoughts of the wicked: yet He is not absent, when far away, for where He is not present by grace He is present by vengeance.—*St. Gregory.*

This thought alone would save any one from falling into sin: to remember that God is always present.—*St. Clement.*

The prodigal went far away, and fled into a distant country, but he did not escape from his witnesses, from the accusing eyes of his father.—*St. John Chrysostom.*

In thy strife with the devil, thou hast for spectators the Angels and the Lord of Angels.—*St. Ephrem.*

I will not turn my eyes from Thee, because Thou dost not turn away Thine eyes from me.

I have labored much, seeking Thee out of Thyself, and Thou dwellest in me, if only I desire Thee.—*St. Augustine.*

It behoves thee to be very careful, for thou livest under the eyes of the Judge who beholds all things—*St. Bernard.*

Surely, if we remembered that God sees us when we sin, we should never do what displeases Him.—*St. Jerome.*

Though every one that worketh evil hateth the light, and seeketh darkness, yet he cannot be hidden from God, whose eyes look down upon all things.—*St. Innocentius.*

RECOLLECTION.

Disengage thyself a while from earthly care, and give thyself for a time to think of God, and to repose a little in Him. Then, having closed the door of thy senses, say with the affection of thy soul: O Lord, behold I am in quest of Thy lovely Countenance; teach Thy poor servant how to find it.—*St. Augustine.*

As birds have their nests where to retire, and deer their brakes and thickets to which to resort, either to enjoy the cool shade in the heat of summer, or to protect and defend themselves, so ought we to choose some place every day, either on Mount Calvary or in the Wounds of Our Lord, or nigh unto Him, whither to retreat on all occasions, there to refresh and recreate, or else to defend ourselves, as in a stronghold, against temptation. Happy the soul that can truly say to Our Lord: "Thou art a house of refuge unto me; my protection from thorns, and my shadow from the heat."—*St. Francis of Sales.*

Those who can enclose within the little paradise of the soul Him who created heaven and earth, may well believe they are in a good road, and that they shall not fail to arrive at length at the fountain of life, because they will make great progress in a short time.—*St. Teresa.*

By interior recollection we retire into God, or draw God within ourselves. But when and where can we have recourse to it? At all times, and in all places. Neither repast, nor company, nor change, nor occupation can hinder it, as neither does it hinder or interfere with any action. On the contrary, it is a salt which seasons every kind of meat, or a sugar which spoils no sauce. It consists only in interior looks between the soul and God.—*St. Francis of Sales.*

Be assured that he who shall always walk faithfully in God's presence, always ready to give Him an account of all his actions, shall never be separated from Him by consenting to sin.—*St. Thomas Aquinas.*

Let a man always think that he has God before his eyes.—*St. Philip.*

Some there are who visit with great devotion holy places and solemn shrines. I do not condemn their piety, but I would remind them that faith teaches us that our own interior is also a sanctuary, because it is the living temple of God, and the dwelling of the Most Holy Trinity. Let us enter, then, into this temple, and adore Our Lord there in spirit and in truth: this is a most sublime devotion. Make frequent visits to this interior sanctuary, and see that the lamps be ever burning there. These lamps are the virtues of faith, hope, and charity. Your soul is the temple in which the living God dwells by faith.—*St. Paul of the Cross.*

I stand between two eternities. I must fall either into one or the other.—*St. Ambrose.*

Heaven open, Hell open,—between the two is the Christian.—*St. Francis.*

Recall yourself sometimes to the interior solitude of your heart, and there, removed from all creatures, treat of the affairs of your salvation and your perfection with God, as a friend would speak heart to heart with another.—*St. Francis of Sales.*

We should speak to God as a friend speaks to his friend, or a servant to his master, sometimes asking a favor, sometimes accusing ourselves of our faults, sometimes laying before Him all that concerns us, our thoughts, our doubts, our projects, and our dispositions, and asking counsel from Him in all these things.—*St. Ignatius.*

It is most important to always seek to preserve the presence of God, for it excites in us a tender love for His Divine Majesty, and gives us great purity of conscience.—*St. Teresa.*

Watch over yourself, that your heart may be always inflamed with the fire of charity. As long as oil is kept boiling, flies do not come near it, but when it cools they are drowned in it and it is spoilt. In like manner, as long as a soul glows with the fire of divine love, the devil keeps at a distance, but when the soul becomes tepid the flies of vanity and idle thoughts enter and defile it.—*Blessed Baptista Varani.*

St. Paul of the Cross used to say to those about him: "Stay at home; stay at home." When they asked, "What do you mean? am I never to go out of my house?" He would answer them: "Stay in the solitude of your own heart before God, and keep three lamps burning before the altar—faith, hope, and charity—before the presence of God in your heart."—*St. Paul of the Cross.*

PRUDENCE AND SIMPLICITY.

Prudence must precede every action which we undertake; for, if prudence be wanting, there is nothing, however good it may seem, which is not turned into evil.—*St. Basil.*

The virtue of prudence is indispensably necessary to teach us how to adapt ourselves to the state and disposition of each person with whom we have to do; to make us circumspect in word and action; and to restrain us from all that may be prejudicial to our neighbor. It is the function of prudence to regulate our words and actions. Prudence prompts us to speak with due caution, so as to suit our discourse to the time, place, and subject. It causes us to abstain from such arguments as offend God or our neighbor, as well as those which tend to our own praise, or other evil consequences. It makes us proceed with consideration and with a right intention in action, so that the prudent man does everything in the manner, at the time, and for the end it ought to be done, such end being nothing but God Himself. It teaches us to make choice of the most proper means, and puts us in the most direct and sure way to obtain our last end.

There are two sorts of prudence, the one human, the other Christian. Human, carnal, or worldly prudence is that which has only worldly prosperity in view, and is indifferent about the means, provided it attains its object. Christian prudence takes Eternal Incarnate Wisdom for its guide in every thought, word, and work. It is regulated in every emergency, not by fatuous, glimmering light of its own, or by worldly judgment, but by the maxims of faith.—*St. Vincent of Paul.*

It is not good to load ourselves with many spiritual exercises: it is better to undertake a little, and go on with it; for if the devil can persuade us to omit an exercise once, he will easily bring us to omit it a second time, and, more easily still, a third, until all our pious practices will, at last, melt away.—*St. Philip.*

Be ye prudent as the serpent; he, on being in danger, exposes his whole body to preserve his head. In the same manner, we must risk everything, should it be necessary, to preserve the love and presence of Our Lord whole and entire within ourselves, for He is our Head, and we are His members. This is the prudence which we are to unite with simplicity.—*St. Francis of Sales.*

Christian simplicity is an act of simple charity which makes us have no other view in our actions than the sole desire of pleasing God: this is the one thing necessary. It is a virtue which is inseparable from charity, which looks straight to God, and which cannot suffer any interference from the consideration of creatures: God alone finds place in it.—*St. Francis of Sales.*

God in His nature is most simple, and cannot admit of any duplicity. If we then would be conformable to Him, we should endeavor to become by virtue what He is by nature; that is to say, we should be simple in our affections, intentions, actions, and words; we should do what we find to do without artifice or guile, making our exterior conformable to our interior; we should have no other object but God in our actions, and seek to please Him alone in all things.—*St. Vincent of Paul.*

The soul that has attained to perfect simplicity loves but one thing, which is God, and has but one personal desire in the gratification of this love, which is to repose in His bosom: there, like a child of love, she fixes her abode; she puts herself, without reserve, under the care of His paternal providence, without any anxiety but what is found in maintaining this confidence.

There is a certain simplicity of heart in which consists the perfection of all perfections. This is when the soul fixes her intention only on God, and retires into herself, in order to attend, with great diligence and simplicity, to the fulfilment of the duties prescribed to her, without turning her mind to desire or to undertake anything else.

Craftiness is the accumulation of artifices, intrigues, deceits, and appearances, to mislead the minds of those with whom we converse. This is quite the reverse of simplicity, which requires that the outside should correspond with what is within. There are souls so much engaged in considering what they shall do that they lose the time for action; but in everything respecting our perfection, which consists in the union of the soul with God, little knowledge and much practice is what is demanded. It appears to me that, when asked to point out the road to heaven, we might very rationally reply with those who say that to reach a particular place we must go straight forward and keep moving, putting one foot before the other, and, by that simple operation, we shall soon arrive at the object of our wishes. "Always advance," may be said to those souls so solicitous to attain perfection: "pursue the path of your vocation

with simplicity; be more attentive to act than to form desires. This is the shortest way."—*St. Francis of Sales.*

PATIENCE.

With whom did Jesus Christ converse? With a traitor who sold Him at a cheap rate; with a thief who reviled Him in His last moments; with sinners and proud Pharisees. And shall we, at every shadow of an affront or contradiction, show how little charity and patience we have?—*St. Jane Frances de Chantal.*

When self-will is dead, the soul begins to taste the fruit of patience. O sweet fruit! which makes the soul find sweetness in bitterness, and peace in the midst of injuries. When the sea is tossed by the tempest, and furious winds cause immense waves to overwhelm the bark of the soul, she remains calm and tranquil without receiving any hurt.

The bark is protected by the Divine Will; ardent love wraps it as it were in a cloak, through which it is impossible for the waters to enter. Patience is a queen, who lives on an inaccessible rock; she is always victorious, never conquered; she is the marrow of charity, showing that she wears the nuptial garment.

All other virtues may sometimes appear perfect when they are not so. Thou, O Patience! art the mirror of the soul—the essence of charity—and thou showest whether other virtues are living and perfect. When thou art absent, we see other virtues to be imperfect, and that they are not nourished and fed at the table of the Holy Cross.—*St. Catherine of Siena.*

To suffer for the sake of God is the true characteristic of His love, as we see in Christ and in the martyrs. And persecutions are the means to enter into the depth or attain to the knowledge of the mystery of the Cross, a necessary condition for comprehending the depth of the wisdom of God and of His love.—*St. John of the Cross.*

Oh, my children, how can you wish to be freed from your sufferings? Do you not yet know that no mortification is so pleasing to God as the joyful, or at least patient, acceptance of the crosses He imposes? Fasting, watching, and mortifying the flesh are good kinds of penance, but suffering in union with our suffering Lord and Saviour is incomparably better.—*St. Pacomius.*

As you are well acquainted with the advantages and merit of suf-

ferings, you have reason to rejoice, inasmuch as, having lived constantly in tribulation, you have walked in the road of crowns and laurels. You have been perpetually overwhelmed with slanders, insults, and injuries. Never have you been free from some new tribulation; torrents of tears have always been familiar to you. Among all these one single affliction is enough to fill your soul with spiritual riches.—*St. Chrysostom to St. Olympias.*

The Son of God, in working out our salvation by means of sufferings, desired to teach us that there was nothing by which we might better glorify God and sanctify our souls than by enduring suffering. So it is: to suffer for Our Lord is the highway of truth, and the more one endures, the more truly fortunate will he be; and he who resolves not to suffer will never make much advancement in the spiritual life.—*St. Teresa.*

Never have we so great a motive for consolation as when we find ourselves weighed down with afflictions and tribulations, for it is then that we become like unto Christ Our Lord, and this resemblance is the countersign of our predestination.—*St. Vincent of Paul.*

If we behold the rod of Moses on the ground, it is a fearful serpent; when we see it in the hand of Moses, it is a rod of marvels. Exactly so is it with tribulations: considered in themselves, they are repugnant to our inclinations; but considered in respect to the will of God, they are sweet marks of divine love and delicious joys.—*St. Francis of Sales.*

Frequently kiss, in your heart, the crosses which Our Lord Himself has laid upon you. Do not stop to examine if the wood of which they are made is precious or odoriferous. They are more truly crosses when they are of a common, vile, and unfragrant wood.—*St. Francis of Sales.*

To preserve our cheerfulness amid sicknesses and troubles is a sign of a right and good spirit.—*St. Philip Neri.*

Nothing more glorious can happen to a Christian than to suffer for Christ.—*St. Philip.*

Adversity is most advantageous to those who make profession of serving God. We learn by it patience, humility, and resignation to the Divine Will, and are at no other time better disposed for the exercise of all virtue.—*St. Louis of Toulouse.*

God is an expert professor of the healing art; of bitter potions,

hot steel, and sharp lancets He makes free use to cure the afflicted, laboring under any mortal disease. This being known, bear patiently thy distress, endure bodily pain and mental anguish for God's sake, as a penance for thy misdeeds, and as a remedy for thy manifold infirmities and wounds.—*Ven. Blosius.*

Here is, indeed, a precious balm to soothe your woes. Take each day a drop or two of that Blood which trickles from the Wounds of the Feet of Our Lord! Meditate on these Wounds, and in your imagination dip reverently your finger in that Blood and apply it to your sore, with the invocation of the Sweet Name of Jesus, and you will see that your pain will diminish. When Our Lord was on the Cross, He was declared King, even by His enemies; and the souls which are on crosses are declared queens.—*St. Francis of Sales.*

There is no more evident mark of a man's being a saint and of the number of the elect, than to behold him of a devout life, and at the same time exercised with desolations, sufferings, and tribulations.—*St. Aloysius.*

It would be a great advantage to suffer during our whole life all the torments of the martyr to enjoy heaven even for an instant. Now, how can we refuse to embrace with our whole heart the crosses which God sends us, when we know that these brief sufferings will purchase for us eternal glory? Whoever wishes to obtain heaven must combat and suffer. We can have no reward without merit, and no merit without patience. The greatest reward is reserved for the most perfect patience.—*St. Alphonsus Liguori.*

There is no purgatory in this world; nothing but heaven or hell; tribulations are a kind of paradise to him who suffers them with patience, while they are a hell to him who has no patience.—*St. Philip Neri.*

He who willingly embraces the Cross which God sends him does not feel it at all.—*St. Teresa.*

Ye souls that desire to walk in the midst of consolation and security, if only you knew how acceptable suffering for His love is to God, and how great a means it is to arrive at every other spiritual good, you would never seek consolation in anything; but you would rather rejoice when you bear the Cross after Our Lord.—*St. John of the Cross.*

Look frequently on Jesus crucified, stripped of His garments, blas-

phemed, calumniated, abandoned, and overwhelmed with all kinds of griefs, sorrows, and labors; and consider that all your sufferings here are, neither in number nor degree of intensity, at all to be compared with His, and that you can never endure anything for Him equal to what He has suffered for you.—*St. Francis of Sales.*

ON THE VIRTUES.

Let all apply their minds to the attainment of solid and perfect virtues, and learn to esteem these more than human knowledge, or any qualifications or gifts of nature; for these are interior endowments, and alone can impart worth to extenal gifts or acquirements. —*St. Ignatius.*

In the practice of virtue we should always prefer that which is most in accordance with our duty, to that which is agreeable to our inclinations. When St. Paula, following her inclinations, practised austere mortifications, for the sake of enjoying spiritual consolations, —while her duty was to have obeyed her superiors—St. Jerome censured her for adhering to austerities in opposition to her bishop's advice. So we read in the Acts, that the Apostles, being commissioned to preach the gospel, and to impart to souls the bread of life, judged that it would be wrong in them to forego such duties in order to devote themselves to the care of the poor, although the care of the poor is in itself an excellent virtue. Every condition of life has its own peculiar virtues. The virtues of a prelate, of a prince, of a soldier, are all different one from another; and those of the married state differ from those of widowhood. For, though all ought to possess all virtues in general, all are not required to practise all the virtues in an equal degree, but each person must practise specially such virtues only as are most suitable to the state of life to which he has himself been called. Of the virtues which do not belong to our calling, we ought to prefer those which are most excellent, and not such as are most shining and brilliant.—*St. Francis of Sales.*

Those who glory in God as their King, and who claim the honor of belonging to His Kingdom, must be adorned with the most beautiful virtues.—*St. Teresa.*

If we would be victorious over our enemies and make great progress in virtue, we must begin once for all with a firm resolution and great courage.—*St. Teresa.*

Our holy fathers, the early hermits, who endured so many trials and so much suffering; who led such austere lives, continually afflicting their bodies, were not of iron, but of flesh and blood like ourselves.—*St. Teresa.*

A thing very pleasing to Our Lord, and profitable to the soul, is to offer Him our heart with much affection, that He may dwell therein, and then to have a treasure of good works to present to Him; for the Jews, after receiving Him with great pomp, let Him leave their city without giving Him to eat.—*St. Teresa.*

To live by the spirit is to think, speak, and act according to the virtues of the Spirit, and not according to the sense and feelings of the flesh. What are the virtues of the spirit? Faith, which shows us truths above sense; Hope, which makes us aspire to invisible possessions; Charity, which makes us love God above all things, and our neighbors as ourselves, not with a sensual, natural, interested love, but with that pure, solid love which is founded on God.—*St. Francis of Sales.*

Be careful to do all that you can to cultivate sweetness among those belonging to you, I mean those of your household. I do not say that you ought to be soft or easy, but sweet and gentle. You should think of this on going into your house, and on coming out of it in the morning, at noon, at all times.—*St. Francis of Sales.*

Choose the best virtues and not those which are most esteemed; the most excellent, and not the most apparent the most solid, and not the most fanciful. He who would lay up virtues without humility is like one who carries a precious dust in his hand exposed to the wind.—*St. Francis of Sales.*

We must make up our minds to two things: one is, that we shall find bad weeds growing in our garden, and the other, that we will have the courage to uproot them, for our self-love will live as long as we do, and from it arises all this noxious growth.—*St. Francis of Sales.*

It is not necessary to the practice of virtues to be continually mindful of all of them; that would only embarrass your thoughts and affections. Humility and charity are the mother cords to which all the others are attached: one is the highest, the other the lowest. The safety of a whole edifice depends upon the foundation and the roof. These are the mother virtues, which the others follow as little chickens do the mother hen.—*St. Francis of Sales.*

BLESSED RITA OF CASCIA.

SAINT RITA OF CASCIA

THIS holy woman was the daughter of pious parents, Antonio and Amata (Fersi) Mancini, and was born at Rocca Parena, near Cascia, in Umbria. She was their only child. Four days after her birth, A.D. 1381, she was baptized in the parish church. An exquisite legend relates that the day after her baptism a swarm of beautiful snow-white bees—symbols of her purity and innocence, and of the irresistible sweetness of her words, which drew so many souls to God—was seen issuing from the child's mouth, where they had left behind them a comb filled with luscious honey.

Under the zealous and watchful care of her parents, she grew up in sanctity, and at an early age evinced a leaning for a conventual life. Tenderly devoted to the Cross and to Our Blessed Lady, her early life was passed in works of piety and penance. Her aged parents, desiring to see her provided for before their death, constrained her to marry. In this they were grossly deceived, for, as it turned out, she had been committed to the keeping of a brutal savage. For eighteen years she suffered persecution and outrage, but grew more exalted and spiritualized under the fierce pressure of affliction. But, like St. Monica, she had the supreme consolation of seeing him at the last hour, in answer to her prayers, die a death of fervent and sincere repentance. At the age of thirty, having lost her two sons, she found death had severed the last tie that bound her to the world, and her pure heart, so long enchained, entered its true home, the convent. For forty-four years she passed a life of physical suffering, prayer, and penance within the convent walls. After nearly five hundred years, it is said, her body is to-day incorrupt without the aid of embalming or other human bar to dissolution. This saintly woman was beatified by Pope Urban VIII., July 16th, 1627.

Blessed Rita was canonized May 24, 1900, by Pope Leo XIII. Her picture shows her contemplating the crucifix with an angel hovering above her head lifting a crown of thorns, one of which can be seen pierced in her forehead.

PRAYER

O most compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and our afflictions, but by the agony of Thy most sacred heart, and by the sorrows of Thy immaculate Mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood. Amen.

True sanctity lies in the love of God, and not in foolish imaginings, raptures, and the rest. Let us devote ourselves to the practice of true meekness and submission, to the renouncement of self, to docility of heart, to love of abjection, to consideration for the wishes of others. This is true sanctity, and the most amiable ecstasy of the children of God.—*St. Francis of Sales.*

Prudence shows us what is most pleasing to God, and most useful to the salvation of our soul. We must always choose the most perfect. Two good works present themselves to be done, one in favor of a person we love, the other in favor of a person who has done us some harm; well, we must give the preference to the latter.—*Ven. Curé d'Ars.*

Temperance is another cardinal virtue; we can be temperate in the use of our imagination, by not letting it gallop as fast as it would wish; we can be temperate with our eyes, temperate with our mouth —some people constantly have something sweet or pleasant in their mouth; we can be temperate with our ears, not allowing them to listen to useless songs and conversations; temperate in smelling—some people perfume themselves to such a degree as to make those about them sick. In short, we can practise temperance with our whole body, this poor machine, by not letting it run away like a horse without bit or bridle, but checking it and keeping it down.—*Ven. Curé d'Ars.*

A Christian woman ought to be ready to interrupt her exercises of devotion when her household affairs require her presence.—*St. Frances of Rome.*

If you wish devotion to be born in your heart, the love of God to grow, together with the desire for divine things, cleanse your soul from every desire and self-seeking, so that nothing of the kind remain with you. For, as a sick man, freed from the evil humors which troubled him, feels instantly returning health, and a taste for his food, so shall you recover your health in God, if you rid yourself of your spiritual disorders; and, if this be not done, whatever you may do, you will make no progress.—*St. John of the Cross.*

Rejoice in God always, for He is your salvation, and consider how good it is to suffer whatever may come from Him who is the true Good.—*St. John of the Cross.*

God in the Old Law commanded that the altar of sacrifice should be empty within. This is to teach us that the soul, which is to

become an altar worthy of His Majesty, should be emptied of all things.—*St. John of the Cross.*

One desire only does God allow and suffer in His presence within the soul—the desire of keeping the Law perfectly, and carrying the Cross of Christ. It is not said, in the Sacred Writings, that God commanded anything to be laid up in the Ark with the manna, except the book of the Law, and the rod of Moses, a type of the Cross of Christ.—*St. John of the Cross.*

Live in this world as if God and your soul only were in it; so shall your heart be never made captive by any earthly thing.—*St. John of the Cross.*

He who acts according to reason is as one who eats strong and substantial food; but he who, in his work, seeks the satisfaction of his own will, is as one who eats poor and unripe fruit.—*St. John of the Cross.*

It is better, when burdened, to be joined to the strong, than unburdened to the weak. When you are loaded with afflictions, you are joined to God, who is your strength, and He is the strength of the afflicted. When you are unburdened, you are joined to yourself, who are weakness itself, for virtue and fortitude grow in the soul and are strengthened in tribulations.—*St. John of the Cross.*

If a soul has more patience under suffering, a greater endurance in the absence of sweetness, that is a sign of greater progress in virtue. —*St. John of the Cross.*

The soul that is not tried and proved in temptations and afflictions can never attain unto wisdom, as it is written in the book Ecclesiasticus: "What doth he know that hath not been tried?" (Eccles. xxxiv. 9).—*St. John of the Cross.*

Labor to conquer yourself. This victory will win for you in heaven a crown far more beautiful than that given to one whose natural disposition is gentler.—*St. Ignatius.*

A rude, shapeless trunk of a tree, if it could think, would never believe that it might become a beautiful figure, a masterpiece of carving, and would not place itself beneath the chisel of the artist who sees what he can make of it. And so, many who hardly live like Christians are far from imagining that they might become great saints, if they allowed themselves to be wrought upon by the grace of God, and did not resist its influence.—*St. Ignatius.*

"Let him who glories, glory in the Lord" (1 Cor. i. 31). Many indeed glory in their works, and you find many Pagans who will not become Christians because they seem to rest satisfied with their good life. So a man says, "We must live good lives. What will Christ advise me to do? To live purely? That is what I am doing already. What do I want with Christ? I commit neither murder, nor theft, nor robbery; I do not covet my neighbor's goods; I am not stained with adultery. Now, let anything worthy of reproach be found in my life, and let him who blames me make me a Christian." This man has glory, but not unto God.—*St. Augustine.*

Those who believe, and are acting according to the true faith, live, and are not dead; but those who either do not believe, or believe like the demons, leading bad lives in fear and trembling, confessing the Son of God without charity, are rather to be regarded as dead.—*St. Augustine.*

Faith opens the door to intelligence, while unbelief closes it. Where is the man who would not be moved to belief, simply by so vast an order of events proceeding from the beginning; by the mere connection of various ages, which accredits the present by the past, while it confirms antiquity by what is recent?—*St. Augustine.*

In order to attain to the love and enjoyment of God, there are five virtues I particularly recommend to your care. 1. Recollection, occupying your mind continually with some pious and salutary meditations, never letting it be unemployed. 2. Serenity of the soul and of the face, being always contented and joyous, although in a religious and modest manner. You will obtain this by never doing anything against your conscience and by living in peace with God and your neighbor. 3. A steadfast trust in God, so that you allow no misfortunes to disturb you, and that you bear them with humility as well as patience. 4. Humility of heart, letting others think you ignorant rather than learned. 5. The fear of God, avoiding carefully all that can displease Him, and desiring to conform yourself in all things to His holy and adorable Will—*St. Catharine of Bologna.*

The greatest gift of God to man, and the most noble and most beautiful offering than can be made by man to God, the most excellent of all vows, but a virtue the more difficult, and surrounded with the greater dangers, as it is of higher excellence, is the virtue of holy virginity.—*St. Methodius.*

Beginners are wont to find their most spiritual occupations irk-

some, and they avoid them therefore, as repugnant to their desire for sensible sweetness, for, being addicted to it in spiritual things, they loathe them when this sweetness fails. If they miss but once their accustomed sweetness in prayer—it is expedient that God should deprive them of it at last—they will not resume it; at other times they omit it, or return to it with a bad grace. Thus, under the influence of spiritual sloth, they turn aside from the way of perfection—which is the denial of their will and pleasure for God—preferring to it the gratification of their own will, which they serve herein rather than the will of God. Many of these will have it that God should will what they will, and are afflicted when they must will what He wills, and reluctantly submit their will to His will. The result is that they frequently imagine that what is not according to their will is not according to the Will of God; and, on the other hand, that what pleases them is also pleasing unto God. They measure Him by themselves, and not themselves by Him, in direct contradiction to the teaching of the Gospel, "He that shall lose his life for My sake shall find it." That is, he who shall give up his own will for God shall have it, and he who will have it he shall have it never.—*St. John of the Cross.*

A builder on the top of a house always apprehends the danger of falling, and on this account is careful how he stands: so ought we much more to fear, how much soever we may be advanced in virtue. The principal means always to entertain in our souls this saving fear is to have God always before our eyes, who is everywhere present, hears and sees all things, and penetrates the most secret foldings of our hearts. Whether you eat, go to sleep, sit at dainty tables, are inclined to anger, or any other passion, or whatever else you do, remember always that God is present, and you will never fall into dissolute mirth, or be provoked to anger; but will watch over yourselves in continual fear.—*St. John Chrysostom.*

Just as trembling and weak limbs do not stumble or fall, if they are supported by a staff, so our soul, which is sometimes staggered by the cavils and sophisms of reason, supports itself on faith; for faith, like a firm staff, imparts to the soul its own strength, confirms it, and preserves it from falling.—*St. John Chrysostom.*

All Catholics, if they desire to show that they are true children of the Church their mother, ought to hold firm unto death the faith of the Holy Fathers; and on the other hand, they ought to despise and reject the novelties of perverse men.—*St. Vincent of Lerins.*

A tree cannot grow without roots: a building cannot be raised without foundations; a river cannot flow unless it has a source; in like manner, neither the Christian life nor any other virtue can exist, or increase, or become a source of life, unless they proceed from faith.—*St. Augustine.*

Your heart is like a ship; to have Jesus in your ship is to have faith in your heart. If your faith slumbers, Jesus slumbers also, and in that case you are in danger of shipwreck.—*St. Augustine.*

O Hope! Sweet Sister of Faith! 'tis thou that with the key of the blood dost open the portals of Life Eternal! Thou guardest the city of the soul against the enemy of confusion; thou slackenest not thy steps when the demon would seek to trouble the soul with the thoughts of her sins, and so cast her into despair; but, generously pressing on in the path of virtue, and putting in the balance the Price of the Blood, thou placest the crown of victory on the brow of perseverance!—*St. Catherine of Siena.*

PURITY OF INTENTION.

An action of small value, performed with much love of God, is far more excellent than one of a higher virtue, done with less love of God. A cup of cold water given with this great love is meritorious of eternal love.—*St. Francis of Sales.*

We make little actions great by performing them with a great desire to please God; the merit of our services consisting, not in the excellency of the works, but in the love which accompanies them.—*St. Francis of Sales.*

In all your actions seek in the first place the kingdom of God and His glory; direct all you do purely to His honor; persevere in brotherly charity, and practise first all that you desire to teach others.—*St. Bernardine of Siena.*

He who wishes for anything but Christ does not know what he wishes; he who asks for anything but Christ, does not know what he is asking; he who works, and not for Christ, does not know what he is doing.—*St. Philip.*

A man ought never to think he has done any good, or rest contented with any degree of perfection he may have attained, because Christ has given us the type of our perfection in putting before us

the perfection of the Eternal Father: "Be ye perfect, even as your Heavenly Father is perfect."—*St. Philip.*

Every creature in the world will raise our hearts to God, if we look upon it with a good eye.—*St. Felix of Cantalicio.*

As a master of a family calls together his servants at the close of the day to see how they have fulfilled their various offices, so must the Christian summon before the tribunal of his reason, every day, the senses of his body and all the various faculties and powers of his soul, and ask of them a strict account of the manner in which they have fulfilled their respective functions.—*St. John Chrysostom.*

If those things which God commands are only done outwardly, by the hands, and not inwardly, in the heart, no one is so senseless as to think he has fulfilled the commandment.—*St. Augustine.*

Let your intentions in the fulfilment of your duties be so pure that you reject from your actions every other object but the glory of God and the salvation of souls.—*St. Angela of Merici.*

It is not on the multiplicity of our actions that our progress in perfection depends, but on the fervor and purity of intention with which we do them. Purity of soul increases the merit of a good action, because it is the end which gives value to the action, and the more pure is that end and intention, the more perfect is the action. What more worthy end can we have in our actions than the glory of God? —*St. Francis of Sales.*

From the time that we go on with a right and pure intention, seeking not our own interests, but those of Jesus Christ, our adorable Master Himself preserves us because of His infinite goodness.—*St. Ignatius.*

The whole conduct of a Christian proposes to itself only one end, which is the glory of God; wherefore, whether you eat or drink, or whatever you do, do all to the glory of God.—*St. Basil.*

Let all our study be to have an upright intention, not only in our state of life in general, but also in our actions in particular; proposing nothing else to ourselves than to serve and please God; and this rather through love and gratitude for the benefits we have received, than through fear of punishment, or hope of reward, though these motives are good and ought to be made use of by us.—*St. Ignatius.*

O pure and upright intention of the will! Intention so much the more upright and pure, by how much it is purified from any mixture

of self-interest! Affection so much the more tender and sweet, by how much it is moved or touched by nothing but what is divine; and to be moved and affected after this manner is to be deified.—*St. Bernard.*

Be careful to purify your heart more and more each day. Now, this purity consists in weighing everything in the scales of the Sanctuary, which are only the will of God.

Ah! do not examine whether what you do is much or little, whether it is done well or ill, provided it be not sin, and provided you have an upright intention to do it for God. Do everything as perfectly as you can; but once an action is performed, think no more of it, but rather of what there is to be done.

It seems to me that I see your heart before me like a dial placed in the sun, which never moves while its needle and balance are continually in motion, ever turning toward the beautiful planet; for your heart in like manner remains motionless, while your will is continually turning by means of its good desires toward God.—*St. Francis of Sales.*

There have been many persons in the world of old times who had some virtue and did good works; and there are many Christians also at this time, who are virtuous men, and who do great things, but their virtue and good works are utterly useless in the matter of eternal life: because they do not, in them, seek the honor and glory and love of God solely, and above all things.—*St. John of the Cross.*

A Christian ought to rejoice, not because of his works and virtuous life, but because his life and acts are such solely for the love of God, and for no other reason whatever. For as works done only for God's honor will have a greater reward of glory, so good works which men do under the influence of other considerations will end in our greater confusion in the sight of God.—*St. John of the Cross.*

The Christian, therefore, if he will direct his rejoicing to God in moral goods, must keep in mind that the value of his good works, fasting, almsgiving, penances, and prayers does not depend upon their number and nature, but on the love which moves him to perform them for God; and that they are then most perfect when they are wrought in the most pure and sincere love of God, and with the least regard to our own present and future interests, to joy and sweetness, consolation, and praise.—*St. John of the Cross.*

The heart must not rest upon the joy, comfort, delight, and ad-

vantages which holy habits and good works bring with them, but refer all to God, purifying itself from all joy, and hiding itself from it in darkness; and desiring that God only may rejoice at what it does in secret, and all this without respect to any other consideration than God's honor and glory. Thus, all the energies of the will, with regard to moral goods, will be all concentrated in God.—*St. John of the Cross.*

ON THE PERFECTION OF OUR ORDINARY ACTIONS.

I will be careful to render all my actions pleasing to God, edifying to my neighbor, and salutary to my soul; being ever faithful in the practice of the good that my Divine Master wishes me to perform, committing, if possible, no voluntary fault; and I will never pardon my transgressions without first taking vengeance on myself by some penitential act.—*St. Margaret Mary.*

Oh, how pitiable is the blindness of those who set no value on this inestimable treasure of time, and employ in offending God the richest gift He has bestowed upon them! And we, too, we do not think enough of the consequences of a good use or of a waste of our time, namely, our salvation, or our eternal damnation.—*St. Catherine of Bologna.*

It is not sufficient that we perform good works, but we must perform them well, in imitation of Jesus Christ, of whom it is written, "He did all things well." We must do everything in a Christian spirit, namely, with the perfection and for the ends which actuated Christ; otherwise our actions, although good in themselves, will be more deserving of punishment than reward.—*St. Vincent of Paul.*

The Lord measures our perfection neither by the multitude nor the magnitude of our exercises, but by the manner in which we perform them. The greater the love with which we execute them, the greater their perfection, and the greater will be their future reward.—*St. John of the Cross.*

I have no hesitation in saying that a religious who all her life long is faithful to all the exercises of the house, punctual in the choir, at work, in the refectory, and careful to retire at the appointed hour, will certainly receive a great reward, and will be placed among the confessors and martyrs; but the flesh and our sensuality make us

tepid, and the devil, on his side, is not ignorant of the means of holding us back on every occasion.—*St. Catherine of Bologna.*

Among ordinary occupations we should have our spiritual exercises most at heart, taking care to do them well in preference to other things, where obedience does not enjoin the contrary, because spiritual things appertain to God directly, and most efficaciously conduce to perfection; if we neglect those, we draw down upon ourselves that malediction threatened by the Holy Ghost to those who do the work of God negligently.—*St. Vincent of Paul.*

Let all apply their minds to spiritual things, and to the attainment of solid and perfect virtues, and learn to esteem these far more than human knowledge, or any other qualification or gift of nature; for those are interior endowments, and alone can impart worth to external gifts or acquirements.—*St. Ignatius.*

To be perfect in our vocation is nothing else than to fulfil the duties and offices which our condition and state of life oblige us to perform; and to accomplish them well, and only for the honor and love of God, referring them all to His glory. He who acts thus may be said to be perfect in his state of life, and a man according to the Heart and Will of God.—*St. Francis of Sales.*

At the Creation, God commanded all the plants to bear fruit, each in its own kind; in like manner He commands all Christians, who are living plants in His Church, to bring forth the fruits of devotion, each one in his own kind, according to his rank and vocation.—*St. Francis of Sales.*

Even actions little in themselves become great when they are well done; so that a trifling work, performed to please God, is more pleasing to Him than more important performances done with less fervor. Wherefore, particular care should be taken to do little things well. as they are easy and of continual occurrence, if we wish to advance in God's friendship.—*St. Francis of Sales.*

Whatever occupations thou mayest have, endeavor to do each action with as much perfection, peace, and composure as if thou hadst nothing else to do. Mortify eagerness to finish one action in order to pass quickly to another, and also overcome any and every immoderate desire, unless thou wishest thy work to be ill done.—*Ven. Da Ponte.*

Beware of hurry, which is a capital enemy of true devotion.

Never is work well done that is done with eagerness and hurry. "Make haste leisurely," saith the old proverb. And again, saith another proverb, "What is done well enough is done soon enough." Drones make much more noise, and are in much greater hurry than bees, but they only make wax, and no honey; so it is with those who hurry themselves with eager anxiety and noisy solicitude: they do but little, nor do that little well.—*St. Francis of Sales.*

My children, if you wish to make progress in virtue and perfection, consider every day that you are then for the first time (as it were) beginning, and act always with the same fervor as on the first day you began.—*St. Antony.*

If it were given a man to see virtue's reward in the next world, he would occupy his intellect, memory, and will in nothing but good works, careless of danger or fatigue.—*St. Catherine of Genoa.*

He who desires to make any progress in the service of God must begin every day of his life with new ardor; must keep himself in the presence of God as much as possible; and must have no other view or end in all his actions but the divine honor.—*St. Charles Borromeo.*

Do you desire to study to your advantage? Let devotion accompany all your studies, and study less to make yourself learned than to become a saint. Consult God more than your books, and ask Him with humility to make you understand what you read. Study fatigues and drains the mind and heart. Go from time to time to refresh them at the Feet of Jesus Christ, under His Cross. Some moments of repose in His Sacred Wounds give fresh vigor and new light. Interrupt your application by short but fervent ejaculatory prayers; never begin or end your study but by prayer. . . . Science is a gift of the Father of lights: do not, therefore, consider it merely the work of your own mind or industry.—*St. Vincent Ferrer.*

FIDELITY.

It can scarcely be credited, unless experience teaches it, how important attention to little things is for our own interests; it is also by means of little things that the devil pioneers the way, and makes a breach to admit what is of great consequence.—*St. Teresa.*

I dare advance a proposition which will appear strange and unheard of. It seems to me that men ought to be less vigilant in flying from great sins than in avoiding small faults; for the enormity of

great sins naturally excites in us a horror of them; but we are easily induced to commit small faults, because we fancy them inconsiderable; and, the little account we make of them preventing us from endeavoring to correct them, they become at last so great by our negligence that we are no longer able generously to resist and put a stop to them.—*St. John Chrysostom.*

It makes no matter whether a ship be sent to the bottom by one great wave, or whether the water, entering by the chinks, sinks the vessel gradually.—*St. Augustine.*

You are armed and prepared to defend yourself against great sins; but what care do you take to avoid small faults? Are you not afraid of them also? You have already thrown overboard those heavy bales which would have sunk your ship; but take care that the small heap of sand still in the hold does not bring you down.—*St. Augustine.*

Nothing that offends God can be a trifle. Besides, we begin by little things, and pass on to great.—*St. Benedict Labré.*

The sacred Spouse in the Canticles says that His beloved ravished His heart with one of her eyes and one of her hairs. How are we to understand this? The eye is assuredly the most noble part of the body, whether as to its wonderful constitution or its matchless activity, while the hair is comparatively of little or no consequence; but God would teach us hereby that the least and most insignificant of our actions are comparatively not less agreeable to Him than the greatest and most important; and that in order to please Him we must be as faithful in the one as in the other, inasmuch as, by such fidelity, we may by both equally gain His love.—*St. Francis of Sales.*

The devil, when he cannot prevail on us totally to abandon religion, strains every nerve to dissuade us from aiming at perfection, and to excite in us an indifference for small things, hoping at least to deceive us, by instilling into us a vain confidence that God, in consequence of such neglects, will not deprive us of His holy grace.—*St. Basil.*

Do for God what thou canst, and God will do for thee what thou canst not. Be faithful in little things, and God will help thee to accomplish great ones.—*Ven. Da Ponte.*

The just, by little actions, please God more and prevail with Him more than others who do much; for God does not regard the action,

but the intention of the will, and He does not consider what is done, but with what care and intention it is performed.—*St. Ephrem.*

As a man falls little by little, from small sins into great sins, so from small virtues he attains by degrees to sublime virtues.—*St. Isidore.*

In small combats we prove whether we shall be able to endure manfully in greater conflicts.—*St. Ambrose.*

Thou hast provided against great dangers: what hast thou done against little dangers? Hast thou no fear of little things? Thou hast cast away the heavy burden; take care thou be not overthrown by a grain of sand.—*St. Augustine.*

It is a great thing to be faithful in little things.—*St. Augustine.*

The Kingdom of Heaven must be bought. Its price is a cup of cold water: God willed it to be so.—*St. Augustine.*

How can we praise God all the day long? I will suggest a means whereby thou canst praise God all day long if thou wilt: whatever thou doest, do it well, and thou hast praised God. By the innocence of thy actions prepare thyself to praise God all day long.—*St. Augustine.*

Our actions have a tongue of their own; they have an eloquence of their own, even when the tongue is silent; for deeds prove the lover more than words.—*St. Cyril.*

Nothing is little which is done for God's sake, but it is great, and so great that it purchases for us Heaven and the rewards of Heaven. —*St. Basil.*

God asks little, but He gives much.—*St. John Chrysostom.*

It is God's way to give much for a little. Our Lord does not attend to how much we give, but to the generosity of our will, and for this very reason He makes much of a little.—*St. John Chrysostom.*

God does not ask of us what is precious or costly, but He asks food and clothing.—*St. Chrysostom.*

If we neglect to be careful about little things, we shall insensibly be led on till we boldly commit great sins.—*St. Gregory.*

When we strictly watch over little things, the vigor of order is preserved. When we neglect small faults, order is gradually destroyed. —*St. Anselm.*

DISCOURAGEMENT AND DESPONDENCY.

It is not a proof of particular weakness to fall occasionally into venial sins, provided we recover ourselves by an instantaneous return to God, accompanied with calmness and humility. We can never expect to live without committing occasional faults of this description; Our Blessed Lady only was exempted from them by a special privilege. Assuredly, they impede us in some degree on our road, but they do not divert us from our journey; to turn our eyes toward our God is sufficient to efface them.—*St. Francis of Sales.*

When a man falls into some venial sins and imperfections he must not give way to impatience or despondency, even though he were in one day to relapse a thousand times. Human frailty is well known to God, who is moved to compassion rather than to anger, by the relapsing sinner who humbly acknowledges and grieves for his faults. Let him strive once more to advance on the road of perfection; and were he to die in the endeavor, happy and enviable would be his lot.

Know that your offences are more efficaciously cancelled by humbly acknowledging them with loving confidence before God, than by sadly and morosely revolving them in your mind. When, through frailty, you fall into sin, be not dispirited overmuch; but, after acknowledging your error, believe that Jesus is more ready to pardon your fault than you are willing humbly to ask forgiveness thereof. At times God allows some blameworthy imperfections, such as a proneness to irritability, ill humor, etc., to remain in His devout servants, that they may be humbled and mortified in themselves and before others; for divine love, like fire under ashes, is thus the better preserved.—*Ven. Blosius.*

Let the trouble of your soul be destroyed in the hope of the Precious Blood. True self-knowledge by humbling you will increase light. Is not God more ready to pardon than we to offend? Is He not our Physician, and are we not His sick children? Has He not borne our iniquities, and is not sadness the worst of all our faults? Yes, assuredly it is so. . . . Open your eyes then to the light of faith. See how much you are beloved of God, and, beholding His love, do not be troubled because you likewise see the ignorance and coldness of your own heart, but let self-knowledge only increase your humility and kindle your love. The more you see how basely you

correspond to the great graces bestowed on you by your Creator, the more you will humble yourself, saying with holy resolution: "That which hitherto I have failed to do, I will do now."—*St. Catherine of Siena.*

Discouragement is a leprosy which dries up alike both soul and body. It chains the arms of holy desire, and prevents our doing what we would; it renders the soul insupportable to itself and agitates it with a thousand phantoms. It takes away all light, natural and supernatural, and so the soul falls into a thousand infidelities, not knowing the end for which God created her; that He created her, namely, to give her life eternal! Courage, then, and let a lively faith and firm hope in the Precious Blood triumph over the demon that would trouble you.—*St. Catherine of Siena.*

Do not allow yourself to yield in any way to sadness, which is the enemy to devotion. What, then, should sadden a soul which serves Him who shall be our joy forever?—*St. Francis of Sales.*

If temptations assail us, if we be in darkness or sadness, let us do what we can against them, without dwelling on the impressions produced in us, and let us patiently wait for the consolation of the Lord, which will drive away all troubles and dispel all darkness.—*St. Ignatius.*

When the devil suggests to us discouraging thoughts, we must seek strength in the remembrance of the numerous benefits which we have received from God.—*St. Ignatius.*

We have not always consolation; all is for our good, whether God gives it or permits it to be absent.—*St. Ignatius.*

To counteract desolation of spirit and to overcome temptations, prayer should be continued rather beyond the prescribed time. Thus we shall form a habit of not only resisting but also of casting down the enemy.—*St. Ignatius.*

He who supports tribulations with patience for God's sake, will soon arrive at high perfection; he will be master of the world, and will already have one foot in the other world.—*Blessed Giles.*

No one can possess any virtue whatever until he has at least begun to die to himself.—*St. Francis of Assisi.*

Spiritual persons ought to be equally ready to experience sweetness and consolation in the things of God, or to suffer and keep their ground in dryness of spirit for as long as God pleases, without mak·

ing any complaint about it; for perfection does not consist in such outward things as shedding tears and the like, but in true and solid virtue.—*St. Philip Neri.*

He who wishes to draw fruit from prayer must make no account of spiritual consolations; for I have learnt from experience that the soul which enters upon this path with a true determination to be quite indifferent, whether God bestows or withholds sensible pleasures and delights, and which faithfully acts up to this determination, is already greatly advanced in the way of holiness.—*St. Teresa.*

The smallest difficulties cast us down, the least trouble discourages us, the weakest temptation overcomes us, what are but flies become elephants in our eyes, we are sad when we ought to rejoice, we tremble when there is nothing to fear, we wish to enjoy all the blessings of our holy religion, but we do not wish for crosses and trials. We imagine that devotion consists in a quiet and easy life. Oh! how we deceive ourselves! All devotion which does not cause us to renounce self, our own will and satisfaction, to bear our cross and follow Jesus in the way in which He walked, is nothing but an illusion.—*Ven. Eudes.*

There is nothing so sad as to serve a master who knows nothing of our devotion, or who, if he knows it, gives no sign of being satisfied with it; and it must be a strong love which sustains itself alone, unsupported by any pleasure or aspiration. Thus does it happen in the exercises of sacred love; like deaf choristers we do not hear our own voice; on the contrary, we are oppressed by a thousand fears, and by the uproar which the devil makes about our heart, suggesting that we are not pleasing to our Master, that our love is useless, yea, even false and vain. Oh, my dear Theotime! it is then we must manifest an invincible fidelity to our Saviour, serving Him purely for love of His Will, not only without pleasure, but in the midst of this deluge of sadness, terrors, alarms, and temptations.—*St. Francis of Sales.*

Think of that great dereliction which our Master endured, and see how this dear Son, having asked consolation of His good Father, and, seeing that He willed not to grant it, thought no more about it, but, as if He had never desired it, valiantly and courageously set about the work of Redemption. After you shall have prayed to your Heavenly Father for consolation, if it does not please Him to give it you, cease to think of it, but renew your courage to work out your salvation on the Cross, as if you were never to descend therefrom.—*St. Francis of Sales.*

ST. CLARE

FOUNDRESS OF THE POOR CLARES

SAINT CLARE, the daughter of Phavorino Sciffo, a noble knight, and his virtuous spouse Hortulana, was born in 1193, at Assisium, Italy. From her earliest infancy she was extremely charitable and devout. Her parents began quite early to talk of a noble marriage for her, their eldest-born, but it was her ardent desire to have no other spouse than Jesus Christ. Hearing the great reputation of St. Francis, who set an example of perfection to the whole city, she found means to be conducted to him by a pious matron, and begged his instruction and advice. He appointed an interview for Palm Sunday.

On the evening following, which was March 18th, 1212, she escaped from home, went a mile to where St. Francis lived, and was met at the door by the saint and his brethren, with lighted tapers and singing the *Veni Creator Spiritus*. At the altar she put off her fine clothing, and the saint cut off her hair and put on her the penitential habit, which was a single piece of sackcloth tied about with a cord. She was then placed in the Benedictine nunnery, because St. Francis then had none of his own. The Poor Clares date the institution of their Order from this event.

She was soon joined by her mother and others of her kindred and friends to the number of sixteen. She founded many monasteries in Italy and Germany within a few years, where her communities practised austerities, which till then had scarcely been known among her sex. The foundress, in her rule, extremely recommends holy silence as a means to retrench innumerable sins of the tongue and to preserve the mind always recollected in God. She died on August 11th, 1253, and was buried the next day, Pope Innocent III. with the Sacred College attending in person. She was canonized by Pope Alexander IV., in 1255.

EJACULATION

Sweet Heart of Mary, be thou my salvation!

His Holiness, Pope Pius IX., by a decree of the S. Cong. of Indulgences, September 30th, 1852, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say the ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who shall have said it every day for a month, on any day, when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of His Holiness.—*Raccolta, p. 229.*

and riches. Fortune seemed to be in their pay, throwing everything upon them, without their having the trouble of asking or seeking its favors. Their prosperity in all things exceeded even their desires and passions; but in a moment they disappeared, their vast possessions were gone, and the masters themselves were no more.—*St. Eucherius, B.C.*

O sensual, base, miserable, and blind life! is it possible that men should be such strangers to their own happiness, such enemies to themselves, to be fond of thy false enjoyments, and for their sake to deprive themselves of those that are pure, permanent, and solid? —*St. Francis Borgia.*

Prayer, which elevates our minds and hearts to God, discovers to them from this height the vanity of earthly goods and pleasures; fills them with light, strength, and consolation, and gives them a foretaste of the calm and bliss of our heavenly country.—*St. Rose of Viterbo.*

ON TEMPTATION.

Our divine Lord, having been our model in everything, would be our model in temptation also. For this end He allowed Himself to be led into the desert.—*Ven. Curé d'Ars.*

The good soldier has no fear of the battle, and so a good Christian ought to have no fear of temptation. All soldiers are good in garrison: on the field of battle we see the difference between the brave and the cowardly. The greatest of all temptations is to have none. We may almost say that we are happy in having temptations; it is the moment of the spiritual harvest, when we lay up stores for heaven. It is like the time of harvest, when we rise very early, and take a great deal of trouble; but we do not complain, because we gather in a great deal.—*Ven. Curé d'Ars.*

The devil tempts only those souls that wish to abandon sin and those that are in a state of grace. The others belong to him: he has no need to tempt them.—*Ven. Curé d'Ars.*

We can do nothing by ourselves, but we can do everything with the help of the good God; let us pray Him to deliver us from this enemy of our salvation, or to give us strength to fight against him. With the Name of Jesus we shall overthrow the demons; we shall put them to flight. With this Name, if they sometimes dare to at-

tack us, our battles will be victorious, and our victories will be crowns for heaven, all brilliant with precious stones.—*Ven. Curé d'Ars.*

Virtue is nothing without the trial of temptation, for there is no conflict without an enemy, no victory without a strife.—*St. Leo.*

All things are full of snares and dangers: there are snares in the abundance of riches; snares in the pains of poverty; the former excite pride, the latter incite us to murmur. Health is a temptation, sickness is a temptation. The former is an occasion of negligence, the latter a cause of sadness. There are snares in fear, and snares in security.—*St. Leo.*

The tempter, ever on the watch, wages war most violently against those whom he sees most careful to avoid sin.—*St. Leo.*

The devil is permitted to be bold to a certain point, that the faithful of Christ may conquer him by the mightier grace of Christ.—*St. Leo.*

If thou wilt be secure, watch, set a lock on thy door; that is, place the law of God's fear on thy lips, that thou mayest say with the prophet: "I said, I will guard my ways, that I may not sin with my tongue."—*St. Chrysostom.*

If our life is so full of temptations that not without reason it is called a temptation, we have need of the most wary vigilance and prayer lest we be led into temptation.—*St. Bernard.*

Christ Himself fights in us, He assists us in the battle, He Himself is crowned, and crowns us in our strife for the prize.—*St. Cyprian.*

There is no more certain proof that the devils are vanquished by us than when they violently assault us.—*St. John Climacus.*

The devil flatters that he may deceive us; he charms that he may injure us; he allures us that he may slay us.—*St. John Climacus.*

The devil goeth about every soul, and, like the enemy who is besieging a town, seeks to find out some weak spot where he can easily penetrate into the interior.—*St. John Climacus.*

Believe me, on my experience, Satan dreads the vigils, prayers, and fasts of the just.—*St. Antony.*

The devil is only permitted to tempt thee as much as is profitable for thy exercise and trial, and in order that thou, who didst not know thyself, mayest find out what thou art.—*St. Augustine.*

If thou art never tempted, thou wilt never be crowned. Is it not,

then, better to be tempted and crowned, than, not having been tempted, to be a reprobate?—*St. Augustine.*

God permits us to be tempted because virtue is thereby tried and exercised, and he wins a more glorious palm of victory who has not consented to temptation than he who has never been tempted.—*St. Augustine.*

No great praise is due to the man who sins not because he is not tempted.—*St. Augustine.*

God tempts us in one way, the devil in another; for the devil tempts us that he may ruin us: God, that He may prove and crown us.—*St. Ambrose.*

This temptation is sent to try thy faith, to exercise thy virtue, and to increase thy merits.—*St. Chrysostom.*

As the pilot of a vessel is tried in the tempest, as the wrestler is tried in the arena, the soldier in the battle, and the hero in adversity: so is the Christian tried by temptation.—*St. Basil.*

It is human to suffer temptation in the heart; but it is diabolical to be overcome in the conflict by consent to the temptation.—*St. Gregory.*

If temptation is not promptly resisted, it is increased and strengthened by the delay.—*St. Gregory.*

The world wages a twofold strife against the soldier of Christ. It flatters to deceive him; it terrifies to vanquish him.—*St. Augustine.*

Not to suffer temptations is angelic: to suffer and overcome temptations is Christian; to consent to temptations and to fall though malice is diabolical.—*St. Anselm.*

ON GRACE.

O wonderful condescension of divine goodness! We are not worthy to be called servants, and God calls us His friends.—*St. Gregory.*

This is the gift above every gift, that God calls man His son, and man calls God his Father.—*St. Leo.*

The grace of God not only surpasses all the stars, and the heavens, but even all the angels.—*St. Augustine.*

I have learnt, in very deed, that nothing is so efficacious in obtaining, keeping, and receiving grace, as never to be high-minded at any time.—*St. Bernard.*

This is the first grace of the goodness of God—to bring us to confess our weakness; and that whatever good we do, or whatever power we possess, we hold it from Him; so that, if we glory, we may glory in the Lord.—*St. Augustine.*

Let us ask for divine grace; for he who asks for anything else asks for nothing, not because all things are nothing, but because, in comparison of such a thing, all else that can be desired is nothing at all.—*St. Augustine.*

Acknowledge, O Christian! thy dignity, and as thou art made a partaker of the Divine Nature, do not degenerate to thy former vile condition.—*St. Leo.*

God inspires us with the beginning of a holy will, and with power and opportunity; and what we have begun well He assists us to accomplish.—*St. Prosper.*

Grace will not act without us, in order that we may will to do right; but when we will, it works along with us. Grace prevents him who is not willing, that he may will; it accompanies him who wills, lest he will in vain.—*St. Augustine.*

If we have obtained the grace of God, none shall prevail against us, but we shall be stronger than all who oppose us.—*St. Chrysostom.*

Who is so strong as never to be overcome by temptation, except he who has the Lord for his helper?—*St. Augustine.*

The life of a man (viz., a virtuous man) is not the work of man but of God; yea, of God and of man; of God, because of the working of His grace, and of man, because of his co-operating by obedience. He who created us without ourselves will not justify us without ourselves.—*St. Augustine.*

As the earth produces nothing unless it is watered by rain, nor does the rain fructify without the earth; so grace does nothing without the will, and the will can do nothing without grace.—*St. Chrysostom.*

Grace is a gift of God, but it is not generally given except to such as seek for it with fervent and continual prayer, who make good

use of it, and who correspond with promptitude and fidelity.—*St. Leonard of Port Maurice.*

We shall be held accountable even for the grace which we do not possess, for, if we had labored with zeal and solicitude with the grace which was abundantly given to us, we should also obtain the grace which we have not.—*Blessed Giles.*

God speaks to us incessantly by His good inspirations; He sends us good thoughts, good desires. In youth, in old age, in all the misfortunes of life, He exhorts us to receive His grace; and what use do we make of His warnings? At this moment, even, are we co-operating rightly with grace? Are we not shutting the door of our heart against it? Consider, the good God will one day call you to account for what you have heard to-day; woe to you, if you stifle the cry that is rising from the depth of your conscience! We are in prosperity, we live in the midst of pleasures, all puffed up with pride; our heart is of ice toward the good God. It is a ball of copper, which the waters of grace cannot penetrate; it is a tree which receives the gentle dew, and bears no more fruit.—*Ven. Curé d'Ars.*

The Church thinks, and all the saints have thought with her, that grace is absolutely necessary to us, and that without it we can neither believe, nor hope, nor love, nor do penance for our sins. St. Paul, whose piety was not counterfeit, assures us that we cannot of ourselves even pronounce the Name of Jesus in a manner that can gain merit for heaven.

As the earth can produce nothing unless it is fertilized by the sun, so we can do no good without the grace of God.—*Ven. Curé d'Ars.*

Let us be on our guard; let us take care not to be unfaithful to grace. The good God leaves us free to choose life or death; if we choose death, we shall be cast into the fire, and we must burn forever with the devils. Let us ask pardon of God for having hitherto abused the graces He has given us, and let us humbly pray Him to grant us more.—*Ven. Curé d'Ars.*

All our merit consists in co-operating with grace. A beautiful flower has no beauty or brilliancy without the sun; for during the night it is all withered and drooping. When the sun rises in the morning, it suddenly revives and expands. It is the same with our soul, in regard to Jesus Christ, the true Sun of justice; it has no interior beauty, but through sanctifying grace. In order to receive this grace, our soul must turn to the good God by a sincere conver-

sion; we must open our hearts to Him by an act of faith and love. As the sun alone cannot make a flower expand if it is already dead, so the grace of the good God cannot bring us back to life if we will not abandon sin.—*Ven. Curé d'Ars.*

Habitual grace is a supernatural quality, divinely infused into the soul, which renders it instantly the friend of God. This grace is given and augmented by the Sacraments, and is also kept and increased by good works; it brings the sinner to life, from being dead; it cleanses him from all the stains of sin; it bestows on his soul a beauty surpassing all that can be seen in this world; from being poor and miserable, it renders him in a moment richer than all the kings of the earth; for the least degree of grace is worth more than all the riches of the universe, since it is a participation in the divinity itself.—*Ven. Curé d'Ars.*

The soul enriched by grace becomes so beautiful, so pleasing to the good God, that He seems to have no eyes but to contemplate it, no ear but to hear its prayers, no mouth but to praise its beauty, no hands but to defend and support it, no arms but to caress it.—*Ven. Curé d'Ars.*

When thou art going to undertake anything, raise thy heart to God, ask counsel of Him, and call upon Him; knowing that, unless He help thee with His grace, thou canst neither do nor say anything acceptable in His sight.—*Ven. Blosius.*

No one is able to cross the sea by himself, unless he has a vessel and favorable winds. If any one were to attempt to cross it otherwise, he would infallibly be drowned. It is equally impossible for a soul to cross the dreadful ocean of sins, and to keep God's commandments and be saved, unless it is aided by the heavenly and powerful Spirit of Jesus Christ, and borne along in the vessel of divine grace, which, by its swift course, will carry the soul safely to the harbor of the holy city of God.—*St. Macarius.*

The bee changes the fragrant nectar which she has sucked from the flowers into sweet and pleasant honey; the same effect is produced by divine grace in the soul of him who has received it; it makes all our works pleasing to God, and this procures for us the rewards and the love of God.—*St. Macarius.*

When the sun rises above the horizon, it not only eclipses the silvery brightness of the moon, but the stars also disappear, although we can never sufficiently admire their brilliancy and beauty. In like

manner, when grace penetrates the human soul, everything else is darkened and disappears; we value no longer what we once loved, and we no longer see what we once admired, because grace has enlightened us.—*St. Ambrose.*

This I know well, that if those persons of whom you speak had received from God as great graces as I have, they would no doubt have corresponded more faithfully than I have, and would have been more grateful to God. Hence I firmly believe, that if God were, for one moment, to withdraw from me His protecting hand, I should fall into the most shameful crimes, and become the most wicked of men. —*St. Francis of Assisi.*

The grace of God is as necessary to us as ink is to the pen. For you cannot inscribe one single virtue in your soul, if the help of divine grace is wanting to you.—*St. Thomas.*

Just as the eye cannot see without light, so man can do nothing good toward his salvation without grace.—*St. Augustine.*

A body without a soul is dead and can do nothing; in like manner, the soul, without grace, is dead for the Kingdom of Heaven; for it is incapable of doing anything whatsoever with regard to God. —*St. Augustine.*

The grace of God is as necessary to us as medicine to the sick. As the body of a sick man needs medicine in order to be cured, so the sick soul stands in need of divine grace to be cured and to attain to salvation.—*St. Augustine.*

Grace is never wanting to any one; on the contrary, God distributes it largely to all men, just as the sun shines, even on the blind. As the sun sheds its light on all men, except those who wilfully shut their eyes to it, so God communicates His grace to all men, in order that they may keep His commandments.—*St. Thomas.*

God always seeks to gain entrance into our hearts by His grace. He comes and knocks at the door of our hearts; hence He always desires to enter them, and if He does not enter it is entirely our own fault.—*St. Ambrose.*

Grace is to our heart what the angel was to the pool near the temple in Jerusalem, into which he used to descend. Grace also descends, at certain times, when God sees fit. If we instantly and faithfully profit by its motions in our heart, our soul will be sancti-

fied, but if we neglect to profit by this grace, who knows if it will ever return?—*St. Cyril.*

A father usually gives his sons two different kinds of presents; first those which are necessary to enable them to live and get on in the world, and then those which are not absolutely necessary, but serve for their pleasures and amusements; the former are given to his sons, without any merits of theirs, and the latter only when they are well behaved, or ask them of their father. It is just the same in the case of the favors and benefits which God bestows on men; He grants some without our having asked or deserved them, such as temporal goods, health, food, and preservation. There are other benefits which we must have deserved or asked of God, and these are usually spiritual goods, and the graces which make us happy in the present life and holy after death.—*St. Polycarp.*

If a man carries perfumes about him, those around him will soon find out that he has these perfumes, even though he may not wish it to be known; so, likewise, he who possesses the grace of God will soon make this known, by his words no less than by his works.—*St. John Climacus.*

We stand in need of a threefold blessing: a prevenient blessing, a blessing to assist us, and a blessing to enable us to attain to the end. The first blessing is that of mercy, the second that of grace, and the third that of glory. Mercy appears in the hour of conversion, grace accompanies and assists man on his course, glory crowns and perfects the end. Now if God does not grant us this threefold blessing, we cannot bring forth fruits of salvation; for we are incapable of beginning to do good unless mercy prevents us, or of practising virtue unless grace assists us, or of reaching to perfection until we have attained to glory. The first grace may be called the blessing of sweetness; the second, which assists us, the blessing of strength; and the third, which perfects us, the blessing of abundance.—*St. Bernard.*

Grace prevents the wicked, that he may become just; it follows the just, that he may not become wicked. It goes before the blind as a light, and shows him what he could not otherwise find; it follows him who can see, that he may keep the light he already possesses; and it goes before him who has fallen that he may rise again; and then it follows him that he may fall no more.—*St. Fulgentius.*

SUBDUING THE PASSIONS.

It is most important to bear in mind that he who remembers to have committed any unlawful act ought also to abstain from some even that are lawful.—*St. Gregory.*

It is easier to cut off some things entirely than to moderate them in part.—*St. Chrysostom.*

He is truly free, and he alone is a prince, yea, he is the king of kings, who is free from passions.—*St. Chrysostom.*

Nothing is so desirable for each one as to enjoy peace of soul, and to rule over his desires.—*St. Gregory Nazianzen.*

Go down into the abyss, ye evil appetites; I will drown you, lest I myself be drowned.—*St. Jerome.*

As long as we dwell in the tabernacle of this body, and are clothed in this frail flesh, we can moderate and rule our passions and disorders, but we cannot cut them off entirely.—*St. Jerome.*

When thy passions rebel, do thou rebel against them; when they fight, do thou fight them; when they attack thee, do thou attack them; only beware lest they conquer thee.—*St. Augustine.*

Chastise thy body, and thou shalt conquer the devil; for this is the way Paul hath taught us to fight against him.—*St. Augustine.*

Dost thou desire to see God? First, purify thy heart and take away from it whatever thou seest therein displeasing to God.—*St. Augustine.*

Every affection or disturbance of mind, when it prevails and domineers, rules like a tyrant over the soul.—*St. Gregory of Nyssa.*

Believe me, vices which have been cut down sprout forth anew; when driven away, they return; when extinguished, they are again enkindled; when lulled to sleep, they wake up afresh.—*St. Bernard*

Mortification is profitable to purge away sins, to repress vices, to increase virtue, to produce spiritual consolation, to edify our neighbor, and to merit glory.—*St. Bonaventure.*

He who knows not how to rule his appetites shall be carried away as by an unbridled steed, and shall be overthrown, trampled on, mangled, and crushed.—*St. Ambrose.*

Every passion is a slavery.—*St. Ambrose.*

It is the highest pleasure to have conquered pleasure; nor is there any greater victory than the victory over our appetites: a great victory, truly, and not to be gained without blood and sweat.—*St. Cyprian.*

Truly, for this thou wast created a prince, that thou mayest govern thy passions, and have dominion over beasts and reptiles.—*St. Basil.*

Although it is not granted to the pilot of a vessel to command the sea to be calm at his own will and pleasure, yet it is in our own power to keep our whole life free from all disturbances.—*St. Basil.*

This is our business in this life: daily to chastise, weaken, restrain, and mortify by the spirit the deeds of the flesh and our passions.—*St. John Climacus.*

If I did not act with extreme prudence, I should perhaps expose myself to the danger of losing, by a just judgment of God, the graces He has bestowed on me. Watchfulness is always necessary, however great the graces we have received, for it is written: "He that loves the danger shall perish therein."—*B. Rizzerio.*

Many, after having victoriously resisted the persecutions of the enemies of the Faith, were afterward lost because they did not resist the first assaults of some earthly passion.—*St. Ambrose.*

A man who governs his passions is master of the world. We must either command them, or be enslaved to them. It is better to be the hammer than the anvil.—*St. Dominic.*

As in time of war sentinels are always placed here and there to see if the enemy is approaching, so we ought to be always on our guard to see if the enemy is not laying snares for us, and if he is not coming to surprise us. One of two things: a Christian either rules his inclinations, or his inclinations rule him; there is no medium. It is like two men taking each other by the collar to try which is the strongest: one will throw the other down. One will almost always end by overthrowing the other: and when he has him on the ground, with his foot upon his neck, he does not care much for him: he has the upper hand. So with our passions; the struggle is seldom equal—either we guide our passions or they guide us.—*Ven. Curé d'Ars.*

How sad it is to let ourselves be led by our passions! A Christian is noble; he ought to command his vassals like a nobleman. Our

vassals are our passions. A shepherd was asked what he was. He answered that he was a king. "Over whom do you reign?" "Over my subjects." "And who are your subjects?" "My inclinations." This shepherd was quite right in saying that he was a king.—*Ven. Curé d'Ars.*

We must not imagine that there is any place on the earth where we can escape from this war. We shall find the devil everywhere: and everywhere he will try to deprive us of heaven. But everywhere and always we may be the conquerors. It is not like other battles, in which one of two parties is always beaten; in this, if we choose, with the grace of God, which is never refused us, we may always triumph.—*Ven. Curé d'Ars.*

We must bear arms against the vice which especially wages war against us, and not beat a retreat until, by God's help, we have gained the victory.—*St. Ignatius.*

We must be much more ardent in bringing the inner man into subjection than in mortifying the body; in breaking the movements of the soul than in breaking the bones. It is more difficult to tame the spirit than to lacerate the flesh.—*St. Ignatius.*

Do not torment yourself about evil, impure, or sensual thoughts, nor about your miseries or lukewarmness, when you endure these things in spite of yourself. Saint Peter and Saint Paul were not able entirely or partially to avoid such distresses.—*St. Ignatius.*

Do not wait to mortify your body and your passions until old age comes. In the first place, are you sure of reaching it? and secondly, how will you do penance when it has come?—*St. Ignatius.*

Those who desire to become in every way eminent in the service of their eternal King, the Lord of all things, will not be satisfied with giving themselves up entirely to labor; they will also resist their sensuality, their carnal and worldly affections, and thus bring offerings of the greatest value.—*St. Ignatius.*

However small an attachment may be, be not too confident that you can cut it off at any time, but cut it off at once; for if you have not the courage to destroy it when it is but beginning, how can you presume upon success when it has taken root and grown?—*St. John of the Cross.*

He who turns aside from what is little will not stumble over what is large. Little matters cause great evils, because the fences and

walls of the heart are broken down when they enter in; for the proverb says: He who has begun his work has accomplished the half of it.—*St. John of the Cross.*

Certainly, it is a monstrous thing to have the appearance of a dove, and the mind of a dog; to be by profession a sheep, and by one's intention a wolf; to be inwardly Nero, and outwardly Cato. So that one may say, a new monster and a new animal has been compounded out of two opposite and different natures.—*St. Jerome.*

ON THE OCCASIONS OF SIN.

That hope is deceitful which hopes to be saved amidst the occasions of sin.—*St. Augustine.*

There is no salvation except in the society of God.—*St. Augustine.*

If thou liest down by a serpent, thou wilt not long remain unhurt.—*St. Isidore.*

The hatred of the wicked is better than their company. As the society of the Saints is productive of great good, so the fellowship of the wicked is the cause of much evil.—*St. Isidore.*

He who walks along a precipice, although he may not fall over, yet he trembles and often falls through that very fear. Even so, he who flies not far from sin, but keeps nigh to it, lives in continual fear, and often falls into sin.—*St. Chrysostom.*

When the good and the wicked are mixed together, they either become alike, or they quickly separate from one another; for friendship seeks or makes equals.—*St. Chrysostom.*

It is in the nature of things that as often as good is mixed with evil the evil is not bettered thereby, and the good is contaminated by the evil.—*St. Chrysostom.*

As bad air continually inhaled corrupts the body, so evil conversation often listened to poisons the souls of the weak, so that they become corrupted by delight in evil actions, and by their curiosity in listening to evil words.—*St. Gregory.*

It is easy to imitate the wicked, and thou wilt soon copy the vices of those whose virtues thou canst not acquire.—*St. Jerome.*

What need hast thou to enter that house wherein thou must perish unless thou leave it? Who, among mortal men, could ever enjoy secure repose beside a viper?—*St. Jerome.*

Let the good be thy counsellors, thy masters, and thy companions, that they may be the guardians and witnesses of thy life and virtues.—*St. Bernard.*

When we expose ourselves to danger, God abandons us in it.—*St. Thomas.*

The devil does not seek, in the beginning, to bind timorous souls with the chain of mortal sin; because they would be alarmed at the thought of committing mortal sin, and would fly from it with horror; he endeavors to bind them by a single hair, which does not excite much fear; because by this means he will succeed more easily in strengthening their bonds, till he makes them his slaves.—*St. Francis of Assisi.*

Now if all flesh is grass, it is as foolish for a man who exposes himself to the occasion of sin to hope to preserve the virtue of purity, as to expect that hay, into which a torch has been thrown, will not take fire.—*St. John Chrysostom.*

It is impossible to stand in the midst of flames and not to burn.—*St. Cyprian.*

Familiarity with sinners is, as it were, a hook which draws us to communicate in their vices. . . . Let us avoid wicked friends, lest by their company we may be drawn to a communion of vice.—*St. Augustine.*

To know whom we should avoid is a great means of saving our souls.—*St. Thomas.*

What is this? What have we heard? The simple rise up and bear Heaven away with violence, and we, the learned, the wise, the educated—we, faint-hearted cowards—wallow in flesh and blood! . . . O Lord! O Lord! how long? Shall I then always say to-morrow without fail? Why not to-day, why not now break with this earthly misery?—*St. Augustine.*

Of all the counsels of Christ, one of the greatest, and, so to say, the foundation of religion, is to fly the occasions of sin.—*St. Bernardine of Siena.*

MORTAL SIN.

How cruel and utterly execrable is that malice which aims at the destruction of the power, justice, and wisdom of God!—*St. Bernard.*

O man! Acknowledge how grievous are those wounds for which

according to the decrees of Divine Providence, Christ Our Lord is wounded.—*St. Bernard.*

Wherefore (saith Jesus) hast thou fastened Me to the cross, by thy grievous crimes? The cross of thy sins, to which I am unwillingly nailed, is more painful to Me than that cross which I ascended out of compassion for thee.—*St. Bernard.*

The Jews, who crucified God, when He walked this earth, sinned less grievously than those who offend Him reigning in Heaven.—*St. Dionysius.*

The body dies, when the soul departs; but the soul dies, when God departs.—*St. Augustine.*

Such are the evils of sin that, as fruits are destroyed by hail, trees by violent storms, cattle by wasting pestilence, and vessels by raging tempests, so sin destroys all the fruits of good works, corrupts the faculties of the soul, and drags the whole man down to perdition.—*St. Cyprian.*

Wretched man! thou art losing thy soul! Thou hast begun to carry thy death about with thee, and yet thou weepest not, thou grievest not!—*St. Cyprian.*

Most holy Mary lost her Son for three days: during that time she wept continually for having lost sight of Jesus, and did not cease to seek after Him till she found Him. How then does it happen that so many sinners not only lose sight of Jesus, but even lose His divine grace; and, instead of weeping for so great a loss, sleep in peace and make no effort to recover so great a blessing? This arises from their not feeling what it is to lose God by sin.—*St. Alphonsus.*

Mortal sin is commonly defined by theologians to be "a turning away from the immutable good." According to St. Thomas, a turning one's back on the sovereign good. Of this God complains by His prophet, saying, "Thou hast forsaken Me, saith the Lord; thou art gone backward" (Jer. xv. 6).—*St. Alphonsus.*

Mortal sin is so opposed to God that, if it were possible for Him to die, sin would deprive Him of life.

They who willingly violate the divine law seek to deprive God of life in proportion to the malice of their will. Self-will would wish God to see its own sins, and to be unable to take vengeance on them. What is man who insults God? A heap of worms, the food

ST. COLETTE, OF ORDER OF ST. CLARE.

Legend of St. Collette

ST. COLLETTE, raised up of God to purify His Church, was born in France in 1380. It is related of her that she first reformed herself in doing extraordinary penance for four years; then, instigated by St. Francis in a vision, she successfully accomplished the reform of the Third Order, and founded seventeen convents of the strict observance. She aided by her advice the Fathers of the Councils at Constance and at Basle.

Many miracles are recorded of St. Collette, one of the most noted being that represented in the accompanying picture. While on a visit to Besançon from Poligny, one of the sisters in the latter place died after several days of extreme suffering. Immediately after her death she appeared to the saint with the horrible aspect of a lost soul. St. Collette uttered a cry to God for mercy, and sent an express to Poligny to say that the body should not be buried before she returned. Though the sister lay dead and at a distance, though she had seen on her face the sentence of damnation, her confidence in God could not doubt His power or love. She arrived at Poligny on the fourth day after the sister's death. The corpse lay in the chapel, and everything was ready for the burial. The whole place was full of wonder and pious excitement. What did the message of the holy abbess mean? The next morning the chapel was full of people, and the building was surrounded by a dense crowd. St. Collette was in the choir praying. She stood up, and in the name of Our Lord Jesus Christ told the dead to rise, who obeyed, and, kneeling before the altar, remained there praying, in sight of the watching multitude. The Confessor of the Community was ready, and she who had been raised to life went to the confessional. Her confession made, the object of the miracle reappeared and spoke. She said she had felt the horror of dying in sin, and of being carried to the brink of the abyss of perdition. She then sank into her coffin, and the spectators beheld her dead once more. The funeral services began, and the body was laid in the grave. It is recorded that in her own person the saint bore a large share of the penance which the departed soul had deserved.

EJACULATION

In thy conception, O Virgin Mary! thou wast immaculate. Pray for us to the Father, whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

Blessed be the holy and immaculate conception of the most blessed Virgin Mary.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Cong. of Indulgences, November 21st, 1793, granted to all the faithful, every time they shall say, with at least contrite heart and devotion, either of the ejaculatory prayers given above:

AN INDULGENCE OF ONE HUNDRED DAYS.—*Raccolta, p. 207.*

of worms, and this worm dares to despise a God, and to provoke His wrath. Vile dust dares to irritate such tremendous majesty.—*St. Bernard.*

St. Thomas teaches that the malice of mortal sin is, as it were, infinite, because of the Divine Majesty, which is infinite. St. Augustine calls it an infinite evil. Hence Hell and a thousand Hells are not sufficient chastisement for a single mortal sin.—*St. Alphonsus.*

It is sin that makes us afraid of death; it is sin that renders death frightful, formidable; it is sin that terrifies the wicked at the hour of the fearful passage. Alas! O God! there is reason enough to be terrified, to think that one is accursed—accursed of God! It makes one tremble. Accursed of God! and why? for what do men expose themselves to be accursed of God? For a blasphemy . . . for two minutes of pleasure! For two minutes of pleasure to lose God, one's soul, heaven, forever! We shall see going up to heaven, in body and soul, that father, that mother, that sister, that neighbor, who were here with us, with whom we have lived, but whom we have not imitated; while we shall go down body and soul to burn in hell. The devils whose advice we followed will come to torment us.—*Ven. Curé d'Ars.*

See how sin degrades man; of an angel created to love God it makes a demon who will curse Him for all eternity. . . . If we did not sin every day, how happy we should be! There would be no unhappy people on the earth. Oh, how beautiful it would be!—*Ven. Curé d'Ars.*

It is sin that brings upon us all calamities, all scourges, war, famine, pestilence, earthquakes, fires, frost, hail, storms—all that afflicts us, all that makes us miserable.—*Ven. Curé d'Ars.*

The good God wishes to make us happy, that is very certain; He gave us His Law for no other end. The Law of God is great; it is broad. King David said that he found his delight in it, and that it was a treasure more precious to him than the greatest riches. He said also that he walked at large, because he had sought after the commandments of the Lord. The good God wishes, then, to make us happy, and we do not wish to be so. We turn away from Him, and give ourselves to the devil! We fly from our Friend, and we seek after our murderer! We commit sin, we plunge ourselves into the mire. Once sunk in this mire, we know not how to get out. If our fortune were in the case, we should soon find out how to get

out of the difficulty; but because it only concerns our soul, we stay where we are.—*Ven. Curé d'Ars.*

From being children of God, we become the executioner and assassin of our soul, the offspring of hell, the horror of heaven, the murderer of Jesus Christ, the capital enemy of the good God.—*Ven. Curé d'Ars.*

All men have eyes, yet the sun is veiled from the sight of some. It ceases not, however, to send forth a flood of rays, though those whose eyes are blinded see not the brilliant light. But this defect is to be laid to their charge, nor can the sun be complained of on account of their darkness. Thus, it is sin that darkens the mind and blunts the edge of the understanding. As the glass, if it be soiled, does not represent an image, so the mind cannot receive the impression of God, if it be immersed in sin.—*St. Theophilus.*

VENIAL SIN.

I maintain that small sins require to be avoided with more care than the more grievous ones; for the latter, of their own nature, stir up our attention against them; whereas the former, from the fact of their being insignificant, are not noticed. The devil is so cunning. He knows he could not induce a virtuous soul to fall into a great sin, because of the horror it inspires. What does he do? He proposes a venial offence; now one, then another, perhaps something very small, until he gets the soul into an evil habit, and he knows the result; for "He that is unjust in that which is little will be unjust in that which is greater" (Eccles. xix. 1).—*St. John Chrysostom.*

They begin with little things who fall into great ones.—*St. Bonaventure.*

He who obeys God, not as a slave, but as a son, fears to offend Him in the least thing.—*St. Basil.*

Call not that little whereby Christ is offended and for which thou wilt be summoned before the judgment-seat of God; for is it not a grievous loss, even though thou perish not, to enter the port in an empty vessel?—*St. Augustine.*

ILLUSTRATIONS

OF

GLORIOUS SCENES

AND

SACRED EVENTS

LEGEND OF THE SAINTS OF THE DESERT

HIS picture affords us an impressive idea of the early days of the Church, and the spirit that inspired the early Christians, especially in their devotion to the Most Holy Sacrament.

THEODORET OFFERING MASS

When the Church had rest from persecution, it was but natural that peace should enervate the minds of Christians. It is not, therefore, surprising to find men who fled from contact with the world, in order to seek in solitude that life of communion with God which it is well-nigh impossible to find in the midst of society. This yearning for solitude was first felt and carried out in the deserts of Egypt, whence it spread into Arabia and Syria. Whether dwelling in community or solitude, they supported themselves by labor, giving themselves up to prayer and recollection, to mortification and the exercise of all the Christian virtues. To those recluses who never quitted their retreat, a priest would bring the Holy Eucharist.

Theodoret, Bishop of Cyrus, relates of the holy solitary Mares, who for thirty-seven years lived in a little hut not far from Cyrus, that having visited him in his cell, the holy man desired to once more assist at the celebration of the Divine Mysteries. At once Theodoret complied with the wish of the Saint, who was now ninety-nine years of age. He commanded the sacred vessels to be brought, and, as there was no table in that poor hut, he offered the Holy Sacrifice on the hands of his deacons. This favor so filled the heart of the venerable anchorite with joy, that, in his own words, he believed heaven to have come down to him. Many of these anchorites travelled long distances, amid perils and sufferings, to receive the Most Holy Sacrament; and, as in the case here related, it was often brought to them in their distant retreats.

AN OFFERING

Eternal Father, we offer Thee the blood, the passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the Holy Mother Church, and for the conversion of sinners.

His Holiness, Pope Pius IX., by an autograph rescript, April 30th, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer: AN INDULGENCE OF ONE HUNDRED DAYS, once a day.—*Raccolta, p. 19.*

THEODORET OFFERING MASS IN THE CELL OF THE ANCHORITE MARES, IN THE FIFTH CENTURY.

DEVOTION OF

St. Wenceslas to the Blessed Sacrament

WHEN this Saint, who owed his religious training to the piety of his grandmother St. Ludmilla, his mother Drahomira being a heathen, came to the government of Bohemia, his overruling desire was to win his entire kingdom to the Catholic faith. It was striking to see the young Duke, tired from the business of the day, passing whole nights in prayer for his people before the Blessed Sacrament of the Altar. He heard Holy Mass daily. It was a joy to him to see the priests at the altar, and to dress the altars himself. He would prepare the breads intended for the Hosts in Holy Communion with his own hands. The cornfield devoted to this purpose he not only tilled and sowed, but he also would be seen reaping the same, and, after grinding the corn into the finest flour, would himself prepare and bake the altar-breads, and humbly present them to the priest. Often on a winter's night he would rise from his couch, in order to visit Our Lord in the Blessed Sacrament. It was his love for Jesus in the Blessed Sacrament which gave birth to those sweet graces of his character which rendered him so famous throughout his dominions.

Such virtues gained for him also many enemies, and his heathen mother united with his godless brother in a scheme to put him out of the way. Entering, according to his wont, the church, to pray before the altar, he was assailed by his murderers, and by his own brother pierced through with a lance, September 28th, 936.

EJACULATION

May the heart of Jesus in the Most Sacred Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, February 29th, 1868, granted to all the faithful, who, with at least contrite heart and devotion, shall say this ejaculation:

An Indulgence of Three Hundred Days, once a day.—*Raccolta, p. 165.*

ST. WENCESLAS OFFERING ALTAR-BREADS TO THE PRIEST.

LEGEND OF

St. Clare of Assisi

DEVOTION to the Blessed Sacrament was the crowning grace of the glorious foundress of the Second Order of St. Francis. Before the altar, where Jesus lay enthroned, she loved best to tarry, and there she passed whole hours in prayer. Even when sick in bed she spun fine linen for corporals and for the service of the altar, which she distributed through all the churches of Assisi and the surrounding mountainous districts, then devastated by the Mohammedan Saracens. The impious Emperor Frederick II. of Germany, who, on account of his wickedness, had fallen under the ban of the Church, had sent an army of infidels into the valley of Spoleto, because it was the patrimony of the Holy See; and there he left a colony of twenty thousand of these enemies of the Church. These banditti came to plunder Assisi, and, as St. Damian's convent stood without the walls of the city, they assailed it first. In their terror the nuns flew at once to the sick-bed of their mother, who exclaimed: "Fear not, my dearest children; trust in Jesus Christ, and He will save you." Then she commanded that they should lead her to the gate of the convent, as she would place in their way an insurmountable barrier to the rage of the infidels. In vain did they represent the danger and her own weakness; she heeded them not, but, accompanied by two of her sisters, she took the Most Blessed Sacrament in her hand as her mighty shield and impenetrable defence. As she prayed, a sweet voice from the Most Holy Sacrament replied: "Yes, I will protect you without ceasing." Then, appearing on the walls with the monstrance in her hands, such a glorious light streamed from the Blessed Sacrament that, seized by a sudden terror, the assailants fled, and the convent was saved.

INVOCATION OF ST. THOMAS AQUINAS TO THE CROSS

The cross is my sure salvation.
The cross I ever adore.
The cross of my Lord is with me.
The cross is my refuge.

His Holiness, Pope Pius IX., by an autograph rescript, June 21st, 1874, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers, drawn up in the form of a cross by the Angelic Doctor, St. Thomas Aquinas.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.—*Raccolta, p. 133.*

ST. CLARE WITH THE BLESSED SACRAMENT CONFOUNDING THE INFIDEL TROOPS.

LEGEND OF THE

MIRACLE AT RATISBON

ON Maundy Thursday, March 25th, 1255, a priest was carrying the Blessed Sacrament through the streets in Ratisbon, and, slipping on a plank that bridged a little stream, the Hosts in the ciborium fell into a puddle of dirty water. With great trouble were the holy Hosts collected; and the people resolved to build a chapel on the spot. On September 8th, 1255, it was consecrated by Bishop Albert, it receiving the name of St. Saviour's Chapel. The people thronged to offer fealty to the divine Redeemer and to make supplication to Him; and two years later the following circumstance occurred:

A priest who was offering the Holy Sacrifice of the Mass in this chapel, during the consecration and elevation of the chalice, permitted himself to doubt the Real Presence of the Blood of Christ. At the same moment the image of the Crucified, on the altar, stretched out His arm and took the chalice out of his hand. In fear the priest started back, repented of his doubt, and the hand of the Crucified gave him back the chalice.

In the year 1260 a stone church was built by the side of the wooden chapel. In 1267 both chapel and church were given over to the Augustinians, in whose hands it remained until 1803. In 1838 the church, on account of decay, was pulled down, and the chapel alone was left standing. When this, at length, threatened to fall, it was, in the year 1855, worthily restored, and consecrated by Bishop Valentine on September 8th. There is not an hour of the day when this church is not visited by the devout.

Visit to the Blessed Sacrament on Holy Thursday and Good Friday

The Sovereign Pontiff, Pius VII., by a rescript of the S. Cong. of Indugences, March 7th, 1815, granted to all the faithful who shall visit the Blessed Sacrament, exposed in the so-called sepulchre, on Holy Thursday and Good Friday, and there remain for some time, praying for the intention of the Sovereign Pontiff, the same indulgences as for visiting the Blessed Sacrament during the exposition of the Forty Hours, viz.:

A PLENARY INDULGENCE to those who being truly penitent and having gone to confession, shall receive the Holy Communion on Holy Thursday or Easter Sunday.

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES, every time the visit is made, as directed above, with the firm purpose of going to confession.

This indulgence was confirmed by the Sovereign Pontiff, Pius IX., by a rescript November 26th, 1876.—*Raccolta, p. 82.*

MIRACLE OF THE CRUCIFIX AND CHALICE AT RATISBON.

THE REWARD OF A HOLY LIFE

THE holy sisters Saints Gertrude and Mechtilde were Countesses of Hackuborn and cousins of Emperor Frederick II. They were born at Islebe, in West Saxony. St. Mechtilde received her education in the Benedictine monastery of Rodersdorff, where she made her religious vows, and while yet young was removed to Diessen, where she was appointed Superior of the monastery of that name. When afterward removed to the monastery of Ottilsteten, or Edelstetin, in Suabia, to restore discipline therein, she redoubled her ardor in the sanctification of her soul as well as that of her sisters. Her bed was a little straw, her diet austere, and her employment manual labor, prayer, and pious reading.

It is related that once, when confined to her bed by sickness, she complained to her Redeemer that, like an excommunicated person, she was excluded from joining her voice with that of her sisters in singing the midnight office; but He appeared to her in a vision, and assured her that He was more glorified by her ardent desires and obedience than by any other sacrifice she could offer Him. When her end approached she received the Holy Communion; and one of her sisters, a great servant of God and worthy of all belief, relates that she saw Our Lord in unutterable glory at that moment, and heard Him say: "My glory, My joy, wilt thou come and dwell forever with Me?" She then departed, November 19th, 1297.

THE VIATICUM

In order to induce the faithful to accompany Jesus in the Blessed Sacrament when he is borne as Viaticum to the sick, the Sovereign Pontiffs, Paul V., November 5th, 1606, and the Venerable Innocent XI., October 1st, 1688, granted certain indulgences, which were confirmed and extended by Pope Innocent XII., in the constitution *Debitum pastoralis officii*, January 5th, 1695.

These indulgences are:

1. AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all those who shall, with devotion, accompany the Blessed Sacrament, with a lighted taper or any other light, when it is borne as Viaticum to the sick; and shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of Holy Mother Church.

2. AN INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES to those who shall accompany it without a light.

3. AN INDULGENCE OF THREE YEARS AND THREE QUARANTINES to those who, being unable to go, shall send some one in their stead to carry a light in attendance upon the Most Blessed Sacrament.

4. AN INDULGENCE OF ONE HUNDRED DAYS to those who cannot go themselves with the Blessed Sacrament when it is borne to the sick, provided they say one Our Father and one Hail Mary for the intention of the Sovereign Pontiff.—*Raccolta, p. 80.*

DEATH OF ST. MECHTILDE.

LEGEND OF ST. CAJETAN

THIS Saint was born in Vicenza, Italy, about 1480. From childhood he gave signs of the direction of his future life. He awaited with impatience the age which was considered necessary to receive his first Communion; and when the time came received his Lord and Saviour with the greatest devotion. He prepared himself with the greatest care for the Most Holy Eucharist, which he received very frequently. For his first Mass he made a preparation of three months, and fasted seven days previously on bread and water.

In his labors among the sick and the poor, his devotion to Jesus in the Blessed Sacrament found room to expand. The mystery of the Nativity especially was the subject of his contemplation, in which the eternal love of God for man was so wonderfully manifested. About the year 1517, Cajetan was rapt in ecstasy before the altar of the crib on Christmas Eve. Then arose in his heart the great desire that the Blessed Mother would lay the divine Child in his arms, a desire that was afterward gratified. The happiness of that moment passes description, and the impression which the vision left behind never more departed from the holy man. Whenever he received the Body and Blood of the Lord in Holy Mass, he paused, believing that Mary herself was there offering him her Divine Child to caress.

The Order of Theatines, founded by St. Cajetan in concert with Pope Paul IV., established the devotions of Perpetual Adoration and of the Forty Hours.

Visit to the Blessed Sacrament during the Forty Hours' Prayer

The prayer of the Forty Hours was established by Pope Clement VIII., for the whole course of a year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent with the Chapel in the Apostolic palace, as appears from the constitution, *Graves et diuturnæ*, November 25th, 1592. . . . He further granted holy indulgences to those who shall assist at prayer during this solemn exposition. All this was afterward confirmed by Pope Paul V., in the brief *Cum felicis recordiationis*, May 10th, 1606. The Indulgences are:

A PLENARY INDULGENCE to all who, being truly penitent, after confession and prayer, visit any church and pray there for peace and union among Christian princes, for the extirpation of heresy, for the triumph of the Church, or for other favors, as the devotion of each may suggest.

AN INDULGENCE OF TEN YEARS AND AS MANY QUARANTINES for every visit made with true contrition, and a firm purpose of going to confession. This indulgence was confirmed by His Holiness Pope Pius IX. by a rescript, November 26th, 1876. —*Raccolta, p. 79.*

ST. CAJETAN RECEIVING THE DIVINE CHILD IN HIS ARMS.

LEGEND OF ST. IGNATIUS LOYOLA

WHEN St. Ignatius was ordained, he resolved to pass a year in preparation for the celebration of his first Mass; and when this time had expired he still deferred the awful solemnity from month to month. At the end of eighteen months, on the feast of Christmas, he offered himself in union with this spotless sacrifice. Two years afterward he received from Pope Paul III. the ratification of his Society, and was chosen by his companions as their first General. St. Ignatius had learned by his own experience the marvellous effects of worthy communion. He required, at the least, an hour for the celebration of his Mass, and frequently, being in a rapture, he would occupy a much longer time at the Most Holy Sacrifice. Father Nicholas Lannoy, who on one occasion was present at his Mass, observed at the Memento that a flame of fire hovered over his head. He was on the point of hurrying in order to extinguish it, but was suddenly arrested by the sight of the Saint's face, which beamed with divine light. The ardor of divine love consumed the Saint to such a degree that it was not possible for him to say Mass daily.

One Christmas Day, after his second Mass, he became so weak that he had to be carried to his room, as he was believed to be dying. The room which the Saint occupied was separated from the church by a partition. He caused an opening to be made in the wall, over against the tabernacle and here he passed his happiest hours. St. Ignatius died with the holy name of Jesus on his lips, July 31st, 1556. The Most Holy Sacrament was his life and light and strength, as it will be to all the children of the Church who are devoted to Our Lord veiled in this Most Adorable Mystery.

✻EJACULATION✻

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment thine.

The Sovereign Pontiff, Pius VI., by a rescript from the Office of the Secretary of Memorials, May 24th, 1776, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation in praise of the Most Blessed Sacrament:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF ONE HUNDRED DAYS, three times a day, every Thursday in the year, and during the octave of Corpus Christi.

A PLENARY INDULGENCE to those who, having said it every day for a month, shall after confession and communion pray for Holy Church, etc.—*Raccolta, p. 95.*

ST. IGNATIUS IN RAPTURE AT HOLY MASS.

LEGEND OF ST. TERESA

T. TERESA, the most marvellous and perhaps the most favored of contemplative Saints, is here shown in ecstatic devotion when united to God in Holy Communion.

For twenty-three years she received it daily. Her belief in the Real Presence became so perfect that for many years she never approached the holy table without seeing Christ therein with her bodily eyes. But St. Teresa taught by her example that conformity to the will of God is a sacrifice far more pleasing to Him than daily communion. On one occasion at Avila, she was prevented by illness from receiving the Blessed Sacrament for an entire month. On being asked whether she did not vehemently desire it, after being so long deprived of it, she replied: "By no means; for the consideration that it has come to pass by the will of God satisfies my soul as much as if I received the divine food daily."

While Teresa dwelt in the convent at Avila she usually fell into an ecstasy after receiving Holy Communion, and often on the spot where she had been communicated, so that it was necessary to lead her back to her place. At Toledo it happened that she was discovered by the portress in this state, standing against a wall like a statue, fixed and apparently lifeless. The portress endeavored with all her strength to force her to sit, but she was as a stone, until she came to herself.

At the last moments of her life her face shone with heavenly beauty, her body retained its peaceful, calm appearance; for her departure was not the death of an ordinary person. Holy Church has decided, during the process of her canonization, that Teresa died rather of the overpowering fire of divine love than of any natural sickness.

✻ EJACULATIONS ✻

I adore thee every moment, O living bread of heaven, great sacrament!

Jesus, Heart of Mary, I pray you bless my soul.

Holiest Jesus, my Saviour, I give Thee my heart.

The Sovereign Pontiff, Pius VII., by a rescript, January 21st, 1815, granted to all the faithful, every time that with contrite heart and devotion they shall say these ejaculatory prayers:

AN INDULGENCE OF THREE HUNDRED DAYS.—*Raccolta, p. 94*

ST. TERESA SEEN BY HER SISTERS IN RAPTURE IN THE CONVENT OF AVILA.

PART IV.

THE PARISH PRIEST

AND

A DEVOUT YOUTH.

THE HOLY SACRIFICE OF THE MASS.

ITS ORDER AND CEREMONIES SIMPLIFIED AND EXPLAINED

CHAPTER I.

THE USE OF CEREMONIES.

Catechumen. You have now, reverend Father, fully instructed me in the doctrine of the Church upon the holy Sacrifice of the Mass; I pray you to give me some explanation of the words and ceremonies prescribed to be used in it.

Priest. Most willingly. Your devotion cannot fail to be strengthened by some acquaintance with the Liturgy of the Church, as well as with the use and meaning of those sacred rites by which this most solemn of all religious actions is accompanied.

C. First, then, allow me to ask, what is the precise use of ceremonies?

P. The Church tells us, in the Decrees of Trent, that they are designed very principally to promote the reverence and edification of the faithful.* Another very important end of them is, to impress the ministers of religion themselves with a sense of the greatness and awfulness of the work in which they are engaged. And an incidental result of the care which the Church bestows upon the externals of religion, and which I cannot but think is a part of her object in providing for them, is, the preservation, in all its integrity, of the great doctrines to which these ceremonies are evidently subservient.

C. Explain, if you please, these several uses.

* Sess. xxii. c. v.

P. First, then, of the effect of ceremonies upon the people. We naturally form a high estimate of actions which we see done with care and attention. This principle is well understood by kings and the great men of the world, who, whenever they appear in public, intrust their marshals and ushers with the care of arranging their processions and receptions according to a prescribed ceremonial. The Church, fearing to incur the malediction of those who perform the work of God negligently (Jer. xlviii. 10),* and animated by that spirit of loyalty which inclines us to execute every "labor of love" with punctilious exactness, abhors nothing more than a perfunctory and slovenly performance of religious actions.

Another end of ceremonies is, to fix upon the mind of the priests and ministers of religion a sense of the greatness of the work in which they are engaged. Our outward gestures have the greatest effect upon the disposition of our minds. For this reason it is, that, in all well-regulated families, children are brought up to observe an outward demeanor of respect and affection to their parents, as the best, or rather the only, security for keeping themselves habitually in those dispositions. What prudent teacher or governor ever thinks of dispensing with such little proprieties and etiquettes as those which obtain in all orderly households and societies, on the score that true love and duty are independent of such minutiæ? We well know that the certain consequence of neglecting outward signs of regard is to cool, in the end, even the most promising affection. It is for these reasons that the Church binds her priests and ministers, even under pain of grievous sin, to an exact performance of all the most important ceremonies of Mass; and under a decided, although less severe obligation, to a care even of less essential details.

Thirdly: considering what vital doctrines are wrapped up in the holy Sacrifice of the Mass, and how intimately many of its ceremonies are connected with these doctrines, it will appear that the Church has other and still higher reasons for the attention she bestows upon the ceremonial of religion. It cannot be doubted that these ceremonies have materially contributed to preserve the doctrine to which they relate in its utmost purity. There is not one of them which does not spring from reverence toward the blessed Eucharist, while many of them directly imply the great verity of Transubstantiation. This will more clearly appear when we come to consider the ceremonies themselves in detail.

C. I remember, sir, that in an earlier part of our conversation, you

* In the Septuagint "negligently."

spoke of the *use* and *meaning* of the ceremonies in the Holy Mass. Did you employ these words in their strict sense?

P. I did so; intending to express by them that not one even of the very least of all these ceremonies is, as the enemies of the Church assert, and as some of her less instructed members may possibly suppose, idle and insignificant. Many even of the most apparently unimportant details in the ceremonial of the Mass will be found, on examination, to express some high truth, secure some great principle, or allegorize some holy mystery.

C. This is quite new to me. I had thought that many of the practices of the Church, especially at High Mass, had no other object than to affect the imagination or please the senses of the people; and as to the ceremonies of Low Mass, in which no such object can be supposed, since many of them are scarcely observed by the people, or are even carried on out of sight, I own that I have been tempted to regard these as unnecessary and frivolous, and, since they give offence, even objectionable.

P. What you will now learn, dear brother, will read important lessons, which all of us do well to bear constantly in mind; such as, that we cannot always expect to understand the Church, but are always bound to trust her; that were she always plain and intelligible to all men, certainly she would so far be unlike the revelation which she professes to represent; that she, as our mother, has a right to our confidence, but we, as her children, have no corresponding right to be instructed in all which she may please to withhold from us; rather, that in first claiming our obedience, and afterward taking us into her confidence and telling us her secrets, she proves herself the faithful representative of our Lord, who first called His disciples servants, and afterward treated them like friends.*

CHAPTER II.

PREPARATION FOR MASS.

C. Considering the great solemnity of the act which the priest performs in offering the adorable Sacrifice of the Mass, I conclude that he does not enter upon it without some preparation?

P. You are right. The Church is too much alive to the necessity of such preparation to leave it to chance, and has prescribed prayers

* St. John xv. 15. See Office for the Ordination of Priests.

for the purpose, to be used according to the opportunities of the priest. The particular prayers which the Church appoints to be said before Mass are rather matter of direction than of obligation, and the priest is left to his own discretion whether he will use them or any part of them; but he does not satisfy the intentions of the Church unless he dedicate a portion of his time before Mass, greater or less according to circumstances, to prayer, either vocal or mental.

C. What are the particular devotions which the Church appoints to be used by the priest before Mass?

P. Certain of the Psalms, with prayers for pardon and aid. The Psalms prescribed are the following; and they may be used with great profit, not only by the priest, but by those also who hear Mass, provided they have leisure for much previous preparation. They are the 83d, "Quam dilecta"; the 84th, "Benedixisti"; the 85th, "Inclina, Domine, aurem Tuam"; the 115th, "Credidi"; and the 129th, "De profundis."

C. Will you be so kind as to explain the application of these Psalms to the occasion?

P. The 83d is a meditation on the beauty and glory of God's sacred House, and is therefore especially suited to the time when we are about to enter into His immediate presence. The 84th recounts the blessings of redemption, and is accordingly one of the Psalms in the office of Christmas-day. This, too, is very appropriately used in drawing near God's altar to offer up the great Sacrifice of the Eucharist for the remission of sin. The next is a petition for mercy, and falls in with the whole of the first part of the Mass, in which the priest and people conjointly deprecate God's anger, that they may approach with proper dispositions to the great offering. The 115th is a Psalm of confidence in the Divine mercy, and contains the very words which the priest afterward employs in receiving the precious Blood of our Redeemer: "What shall I render to our Lord for all that He has done unto me? I will receive the chalice of salvation, and call upon the Name of the Lord." The 129th is the well-known "De profundis," which is probably added as a Psalm from the Office of the Dead, for whom, as well as for the living, the holy Sacrifice is offered.

C. What other preparation for Mass does the Church require of her priests?

P. She appoints certain prayers to be said while he washes his hands for Mass, and while he puts on the several holy vestments.

C. Why should the priest wash his hands before Mass, especially since he washes them, at least in part, in the course of it?

P. For two reasons: 1. To remind himself of the purity which is needed in those who draw near God's altar; 2. To enable him to handle the sacred vessels and sacred linen with due propriety.

C. Does the Church account even the vessels and linen of the altar as sacred?

P. So much so, that none but those in holy orders may touch the vessels and linen which come in contact with the adorable Body and Blood of our Lord, except by a permission from authority, which is commonly extended to sacristans and others directly engaged in the ceremonies.

C. What are the names of the different holy vestments?

P. First, the amice (*amictus*, a covering), which is an oblong piece of linen with two strings. The priest first puts it over his head, then on his shoulders (whence it is called also *humerale*), and then ties it round the waist. 2. The alb, a long white linen garment reaching almost to the feet. It is white, as its name imports, and, together with the amice, signifies the purity of the priesthood. 3. The girdle, with which the priest girds his loins in memory of our Lord's admonition to readiness. The girdle is also significant of holy chastity. 4. The maniple, through which the priest puts his left arm, and which he fastens just below the elbow. It was anciently of linen, and answered the purposes of a handkerchief; but it is now made of stuff, of the same color with the stole. It is esteemed the badge of present sorrow and the pledge of future joy, according to those words of the 125th Psalm, "Going they went and wept, casting their seeds; but coming they shall come with joyfulness, carrying their sheaves" (in the original, *maniples*). 5. The stole, which is a scarf varying in color with the day. The stole is worn by the deacon across the left shoulder; but it is crossed over the breast of the priest at his ordination, and in that form he always wears it at the Mass. 6. The chasuble, or outer vestment, covering the person before and behind, and bearing both on its front and on its back the sign of the Cross, as a memento of the Passion both to priest and people. The chasuble, as well as the maniple and stole, varies in color according to the character of the day. These vestments, together with the surplice, or *cotta*, are all blessed before use according to a prescribed form.

C. What are the different colors used by the Church, and how are they varied according to different days?

P. There are five colors used by the Church in the celebration of solemn offices. 1. White, as emblematic of purity, is proper to all Feasts of our Lord (except those relating to His Passion), to all days of the Blessed Virgin and of Saints not martyrs, and throughout Easter

time; it is also used (in countries where the Roman rite prevails*) on festivals of the Blessed Sacrament. 2. Red, the color of blood, is proper to all Martyrs' days; it is also used on Whit Sunday and within its Octave, as an emblem of the fiery tongues in the form of which the Holy Ghost descended on the apostles. 3. Green, used on all Sundays on which no festival occurs (excepting those during Octaves, which follow the rule of the Festival, and those in Advent, Lent, and during Easter time), as being the least expressive of all colors, or, perhaps, as being the prevailing color of nature. 4. Purple, a mourning color, used on the Sundays of Advent and Lent, the two great penitential seasons; on the Rogation-days, the Ember-days, and at all special Masses of supplication.† 5. Black, used on Good Friday, and in all Masses of the Dead.

C. Does the Church require any other devotions to be used by the priest besides those which are called his "Preparation"?

P. Yes; the Church appoints prayers to be used by him on putting on each of the sacred vestments, as well as when he washes his hands.

C. What are these prayers?

P. They are as follows:

On washing the Hands.

Grant, O Lord, such virtue to my hands, that they may be cleansed from every stain, and that I may serve Thee without defilement of mind or body.

On putting on the Amice.

Place, O Lord, on my head the helmet of salvation, that so I may resist all the assaults of the devil.

On putting on the Alb.

Make me white, O Lord, and cleanse my heart; that being made white in the blood of the Lamb, I may deserve eternal rewards.

On girding himself with the Girdle.

Gird me, O Lord, with the girdle of purity, and quench in my reins the fire of concupiscence; that the virtue of continence and chastity may abide in me.

On putting on the Maniple.

May I deserve, O Lord, to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labor.

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* In France, red is used for the Blessed Sacrament.

† Purple is used also on the Feast of the Holy Innocents, unless it occurs on a Sunday, in which case red is used, as likewise on the Octave-day.

On taking the Stole.

Restore me, O Lord, the stole of immortality which I lost in the transgression of our first parent; and although unworthy to approach Thy sacred mysteries, may I deserve to inherit eternal joys.

On putting on the Chasuble.

O Lord, who hast said, My yoke is sweet and My burden is light, grant me so to bear Thy yoke that I may obtain Thy grace.

C. What other forms are customary in putting on the sacred vestments?

P. The priest makes the sign of the Cross on himself when he begins vesting, and kisses the amice, maniple, and stole, as he puts them on, or rather a small cross worked on each. On leaving the sacristy he bows to the Crucifix, which is always placed in it.

C. What is the linen used in the service of the altar?

P. The principal are, 1. The corporal, so called because the sacred Body of our Lord rests upon it; 2. The palla or pall, a square covering of linen, which is placed on the chalice; 3. The purificatory, or mundatory, which is used to wipe the chalice and paten. These linens are all blessed, and may not be touched except by clergy in sacred orders. It is the office of the subdeacon to wash them, which he does in three waters, which are afterward thrown into the sacrarium, or drain for carrying off all sacred liquids into the earth. The reason of these precautions is, that any of the above linens may possibly, in spite of all care, have contracted atoms of the adorable Sacrament.

CHAPTER III.

THE BEGINNING OF MASS.

C. What ceremonies does the priest use at the beginning of Mass?

P. Bearing the sacred vessels under a veil, and wearing his *berretta*, he proceeds at a slow pace, with eyes on the ground, from the sacristy to the altar. If, on his way, he pass the high altar, or an altar where Mass is saying, and the Blessed Sacrament present, he makes the proper reverence or act of adoration, as may be. If the consecration be proceeding, he kneels and adores till it is over. Having reached the altar where he is to celebrate, he makes a profound reverence, or, if the Blessed Sacrament be in the tabernacle, goes on one knee. Rising, he immediately ascends the steps, and having deposited the

sacred vessels, unfolded the corporal and opened the Missal, again descends, and begins the Mass.

C. What reflection is suggested by the latter action?

P. We are reminded by it that it is unbecoming to remain in God's holy presence till we have first cleansed our souls by acts of humiliation.

C. How does the Mass begin?

P. In the Name of the Holy and Ever-blessed Trinity, which the priest pronounces while signing himself with the sign of the Cross.

C. Has the Church long used the sign of the Cross as an introduction to solemn actions?

P. From the very first ages of Christianity. At the end of the second century, Tertullian writes: "At every moving from place to place, at every coming in and going out, in dressing, at the baths, at table, on lighting candles, going to rest, sitting down, in whatever action we are engaged, we sign ourselves on the forehead with the cross" (*De Cor. Mil.* § 3).

C. Having crossed himself and invoked the Blessed Trinity, what words does the priest then use?

P. He recites the forty-second Psalm, "Judica me, Deus," prefacing and following it by one of the verses contained in it as an antiphon.

C. What is an antiphon?

P. Properly it means a song in response. The word is used by the Church to denote short verses prefixed and added on to the Psalms, and frequently taken, as in the present case, from the Psalm to which they are joined, as a sort of key to the intention of the Church in using it, or as drawing attention to the part of it on which she desires to lay peculiar stress. Thus, in the instance before us, the prominent idea of the Psalm is brought out in the words of the antiphon, "I will go to the altar of God."

C. What means the response of the minister, "To God who makes glad my youth"?

P. We may regard it as a kind of encouragement to the priest to proceed. Renewal of spiritual strength being the great end of the Holy Eucharist, and its effect on every rightly prepared heart, there is a singular propriety and beauty in reminding the priest of this quality of Almighty God as the renovator of youth at a moment when, like the publican in the parable, he is "standing afar off," holding himself aloof from the altar, as if waiting for encouragement to carry his desire into effect.

C. The servers at Mass generally say their part so rapidly as to leave no time for such reflections.

P. This only makes it the more necessary that those who hear Mass should know something of its words and ceremonies; an acquaintance with which, added to the requisite attention and devotion, will enable the mind to advert in an instant to such thoughts as are suitable to the occasion.

C. Please, sir, to explain the Psalm, "Judica me, Deus."

P. It is a Psalm of preparation for the altar, and was so used under the Old Dispensation. "Judge me, O God, and separate my cause from the unholy people; from the unjust and deceitful man deliver me." Here we may consider the priest as pleading with God, at the foot of His altar, for deliverance from his spiritual enemies. The minister answers in the name of the congregation, both for them and for the priest, "For Thou art God, my strength; why hast Thou rejected me, and why do I go about sorrowfully, while the enemy afflicts me?" As if to say, "God will surely perform what you ask of Him for yourself and for us; since He is our true strength: wherefore, then, should He cast us off; and wherefore should we go about sorrowfully, even though the enemy afflict us?" The priest continues, in the accents of hopeful prayer, "Send forth Thy light and Thy truth; they it is which have drawn me away"* from the world, "and conducted* me to Thy holy mountain," even Thy Church, "and into Thy tabernacle"; by separating me off from sinners, and calling me into the service of Thy altar. The minister replies, in the words of the antiphon, "And I will go to the altar of God, even to the God who maketh glad my youth." Confirmed by this suggestion, the priest continues: "I will confess to Thee on the harp, O God, my God; why art thou sorrowful, O my soul; and why dost thou trouble me?" The minister replies, as if summing up the grounds of confidence, "Hope in God; for I will yet confess to Him, who is the salvation of my countenance and my God." Assured of his hope, the priest continues, "Glory be to the Father," etc. "I will go to the altar of God." Then, "Our help is in the name of our Lord." R. "Who made heaven and earth." Then follows the mutual confession and prayer for absolution between the priest and minister in the name of the people.

C. What is the meaning of joining the names of the Blessed Virgin and other Saints with that of Almighty God in the "Confiteor"?

P. We call on the Blessed Virgin, and the whole court of heaven, as witnesses of our sorrow; and then ask them to pray to God for us. We add, in the enumeration of those before whom we desire to abase ourselves, our brethren on earth as well as in heaven, and entreat their

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* Deduxerunt et adduxerunt.

prayers likewise; thus enlisting, as it were, all our most powerful patrons and best friends in the cause of our necessity. The people, on their side, include their spiritual father, the priest, in the same list of intercessors.

C. Why do priest and people confess to one another, and intercede for one another?

P. In compliance with the injunction of the Apostle St. James, "Confess your sins one to another, and pray one for another, that you may be saved" (St. James v. 16).

C. What is the force of the absolving prayer "Misereatur vestri," etc.?

P. It is not authoritative, but supplicatory; and is used in the same sense by priest and people.

C. Is it true also of the form "Indulgentiam," etc., which follows, that it is no more than a prayer?

P. Yes; for in it the priest makes himself a part of the people, saying, Peccatorum *nostrorum* (*our* sins).

C. I observe that when the priest uses the same form before giving the Holy Communion, he substitutes *vestrorum* for *nostrorum* (*your* for *our* sins).

P. Then he speaks *as a priest;* but still not in the immediate exercise of his absolving power as in the confessional, but in the way of blessing. Another difference between the uses of this form before Mass and at Communion will be noticed in its place.

C. Does not the priest seem to lower his dignity by making himself as one of the people, confessing with them, and even to them, and asking their prayers?

P. The dignity of the priestly office is amply secured in the eyes both of priest and people by the whole ritual of the Church, and by the tenor of all his dealings with his flock. On the other hand, it is most important that *he* should remember how he is a sinner like others; and that *they* should be moved to self-abasement, as well as loving compassion, by seeing one whom God has "set among the princes of His people" humble himself to the dust, like the most guilty of those for whom he is to intercede. Our great High Priest had no need to offer for Himself as well as for the people; but such is the necessity under which all those lie who minister at His altar in His person. And it is meet that the sacrifice of a sinner should be prefaced by such an act of public humiliation.

C. What follows the Confessions and Absolutions in the beginning of Mass?

P. The priest, as if now encouraged to proceed, continues, in the

words of the 84th Psalm, "O God, Thou being turned, wilt quicken us." "Moved toward us by our contrition, Thou wilt now impart to us Thy Life-giving Spirit." The minister answers in the words of the same Psalm: "And Thy people shall rejoice in Thee." The priest continues: "O Lord, show us Thy mercy." R. "And grant us Thy salvation." "O Lord, hear my prayer." R. "And let my supplication come to Thee." "Our Lord be with you." R. "And with thy spirit." All this the priest says with his head partially inclined to the altar, as though still preserving the character of a penitent. At length he becomes erect; and having said, "Let us pray," ascends the steps of the altar, repeating in silence a short prayer for deliverance from all sin, and grace to enter the Holy of Holies with right dispositions. He next prays, by the merits of the Saints whose relics repose in the altar, and of all the Saints, that God would be pleased to pardon all his sin; and at the same time kisses the altar.

C. Do altars always contain relics?

P. Yes; they are deposited in them at the time of their consecration.

C. Why does the priest often kiss the altar during Mass?

P. As a sign of his affection and close adherence to Christ, whom the altar represents.

CHAPTER IV.

THE INTROIT, KYRIE ELEÏSON, AND GLORIA IN EXCELSIS.

C. I observe that after saying the short prayer, on first coming to the altar, the priest moves to the book at the left-hand corner; and then, making the sign of the Cross, goes on to read some short sentences. What is the proper name for this portion of the Mass?

P. It is called the Introit, or "Entrance" upon Mass; and consists of a short passage, nearly always from Holy Scripture; with a verse of a Psalm, and the Gloria Patri; after which the introductory passage is repeated. The priest begins with the sign of the Cross; because this is the proper commencement of the Mass itself, the previous prayers having been rather introductory. The Scripture passage is of the nature of an antiphon to the Psalm, which, in primitive times, though not in all places, was said entire. When the service of the Mass was afterward shortened, the first verse of the Psalm alone was retained, as a memento, and often epitome of the whole. The Gloria Patri, which gives a joyful character to the Introit, is omitted from Passion Sunday to Holy Saturday, and in all Masses of the Dead.

C. Does the Introit vary from day to day?

P. On Sundays and greater festivals it is always proper. On Saints' days it is generally from the office common to all saints of the class, whether martyrs, confessors, virgins, etc.; with some exceptions in favor of saints distinguished for some peculiar qualities of sanctity, or prominent in some great work of faith or charity. Thus, for instance, St. Francis of Assisi, who was distinguished by his great zeal for the Cross, has for his Introit the words of St. Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ," etc. St. Laurence, on account of his great charity to the poor, has the words, "He hath dispersed, he hath given to the poor," etc. St. Jerome Æmilian, famed for his compassion toward destitute little children, has the words of the Lamentations, "My heart is poured out upon the earth for the destruction of the daughter of My people, when the children and the sucklings fainted away in the streets of the city" (Lam. ii. 11); followed by the Psalm, "Praise the Lord, *O ye children;* praise ye the Name of the Lord." St. Ignatius of Loyola has the singular honor of receiving in his Introit a commemoration of the great Order which he founded under the title of the Society of Jesus. "At the Name of Jesus, let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father"; followed by the Psalm, "*All they that love Thy Name* shall glory in Thee, for Thou wilt bless the just." The Introit, therefore, is one of those special parts of the Mass which give it a character according to the day or season.

C. What follows the Introit?

P. The Kyrie eleïson, or ancient Greek form of "Lord have mercy," which is repeated thrice; then Christe eleïson thrice; and then Kyrie eleïson thrice again.

C. What means this reiterated petition?

P. It is an earnest supplication for mercy, suitable to the commencement of so sacred an action. There is, indeed, something very striking and beautiful in the amount of penitential and supplicatory addresses thrown into the earlier part of the Mass, and alternating with expressions of confidence and joy, such as the "Gloria Patri" in the Introit. It imports a kind of shrinking awe in the prospect of that immense privilege to which the priest is admitted, which seems to overwhelm him in proportion as, in the fullness of his heart, he gives vent to the emotions of holy gratitude.

C. But why is the Greek form retained in the midst of a Latin office?

P. On account of its great antiquity, and as a constant memorial of the unity of the Church, which admits no distinction of nation or province. Other portions of the Greek Ritual are retained in the Latin Church,—as in the solemn commemoration of the Passion, called the Impropria, on Good Friday. The Western Church in this way manifests her sense of relationship with the Eastern, and her continual yearning after the restoration of peace, unhappily broken by the schism which has torn that portion of our Lord's heritage from her maternal embrace.

C. Is the Kyrie eleïson very ancient?

P. It is mentioned by several of the ancient Fathers. St. Gregory the Great implies that in his time, as at present, it was often repeated, and said alternately, in the Roman Church, between the clergy and people.*

C. Why is Kyrie eleïson said six, and Christe eleïson three, times?

P. The number nine is certainly mystical; and, consisting of thrice three, has relation to the Holy and Ever-blessed Trinity. Thus Kyrie is said thrice to God the Father, Christe thrice to God the Son, and then Kyrie again thrice to God the Holy Ghost.

C. What is the Gloria in excelsis?

P. It is called the Angelical Hymn, as opening with the words sung first by the angels at the announcement of our Lord's nativity. The rest of the hymn has come down to us by tradition from the remotest antiquity.

C. When was it first introduced into the Mass?

P. Very anciently, as appears from the Liturgies of St. Chrysostom and St. Basil. Pope Nicholas I. ordained that it should be used on Maundy Thursday; Pope Symmachus, A.D. 499, that it should be said on all Sundays in the year, and on all Martyrs' days; and Pope Telesphorus, that it should be sung at midnight on the eve of the Nativity. These ordinances prove that it was previously in use; and we may rationally suppose it to have come down from the time of the Apostles. Some believe a portion of it to have been composed by St. Hilary.

C. I observe that the Gloria in excelsis is not always said in the Mass. At what times is it omitted?

P. On all ferial, or week days, observed as such;† on all Sundays in Advent and Lent; in Masses for the Dead, and in Votive Masses (except of the Angels, and of the Blessed Virgin, if said on Saturday), and on special occasions of penitence and humiliation.

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* Ep. l. vii. 64.

† Except in Paschal time.

C. What is a Votive Mass?

P. A Mass said, out of particular devotion, in honor of the Blessed Trinity, the Holy Spirit, the Holy Angels, the Blessed Virgin, etc., apart from the regular order of the Church offices. Such Masses are allowed by the Church, for a sufficient reason, excepting at certain solemn seasons, when, together with Masses of the Dead, they are prohibited.

C. I observe that the priest inclines his head at certain words in the Gloria in excelsis; what are they?

P. At the words, "We adore Thee," "We give thanks to Thee"; at "Receive our prayer," and at the two mentions of the holy Name of Jesus.

C. Does the Church authorize the practice of bowing at any other names than that of our Blessed Lord?

P. Yes; at the name of the Blessed Virgin, of the Saint of the day, and of the reigning Pope; but each with a less profound inclination than the preceding.*

C. This seems a direct refutation of the charge brought against the Church by unbelievers and heretics, of honoring the Blessed Virgin with the honor due to our Lord.

P. To any one who seriously considers the office of the Holy Mass, such a charge must appear not only unfounded but absurd.

C. Is the Blessed Virgin named in the Mass?

P. Yes, several times, in the way of commemoration, as the greatest of all Saints.

C. Are any other Saints named?

P. Yes, as we shall see; especially St. John the Baptist, SS. Peter and Paul, and St. Andrew.

CHAPTER V.

THE DOMINUS VOBISCUM.

C. What follows the Gloria in excelsis?

P. The priest kisses the altar, and turning to the people says: "Dominus vobiscum," "The Lord be with you," or "is with you."

C. What is the origin of this salutation?

P. It is found in Scripture, having been used by the angel who saluted Gideon (Judges vi. 12), by Boaz in addressing his reapers

* These variations are prescribed in the "Cæremoniale Episcoporum."

(Ruth ii. 4), and by Azarias (2 Paralip. xv. 2), and has been used in the Church probably from the time of the Apostles.

C. What means the salutation and its answer?

P. It may be taken either as a benediction or an assurance, to which the people respond, through the minister, by offering the same salutation to the priest.

C. How many times does it occur in the Mass?

P. In all seven times; and, as some say, in the way of safeguard against the seven deadly sins.

C. Why should the priest turn round to the people when he is engaged in so solemn an act of communion with Almighty God?

P. To assure them continually of his good-will toward them, to remind them that they are parties with himself in the great act he is performing, and to keep up their attention; even as our Blessed Lord Himself broke off three several times from His prayer in the garden in order to sustain the fainting hearts of His Apostles: and hence the Church would have us remember that our life on earth is divided between the duties of devotion and charity, for on those "two great commandments hang all the Law and the Prophets." But you will find that when the priest has once entered upon the more solemn parts of the Mass, he no longer salutes the people by turning toward them.

CHAPTER VI.

THE COLLECT, EPISTLE, AND GRADUAL.

C. When the priest has said "Dominus vobiscum," and the minister has responded "Et cum spiritu tuo," I observe that he moves to the epistle side of the altar, and reads one or more prayers; what are these?

P. They are termed the Collects of the Day. Before commencing them, he says "Oremus," which is an invitation to the people to join him in prayer. Its being in the plural shows that the Mass is a common act of worship.

C. Excuse me, reverend sir, for interrupting you; but if the Mass be a common act, how is it so often said without the attendance of any one but the server?

P. I am glad to answer this question. The Church desires that there should be always hearers and, if possible, communicants; but she will not suffer the backwardness of the faithful in coming to Mass

and Communion to hinder the offering of that precious Sacrifice, the fruits of which extend to many who do not personally assist at it. All, then, which the Church makes *essential* is the presence of *one*, who, in default of others, represents the body of the faithful. Moreover every Mass has the Angels to assist at it, besides the sick of the parish, and others who are present at least in spirit. It is the pious custom in Catholic countries to toll the church-bell at the Elevation in the Mass, that those who are hindered from assisting may adore in their hearts. The same practice is also gaining ground in England.

C. What is the origin of the word Collect?

P. Different explanations have been given; but that which is most generally received supposes it to refer to the "gathering together" of the various needs and desires of the people into certain forms of prayer.

C. By whom was the present order of Collects determined?

P. By St. Gregory the Great; although the use of collects was prior to his time.

C. What is the subject of the Collects, and why are there often more than one?

P. The first and principal Collect is always proper to the Sunday or Festival, and if on a week-day, the Collect of the preceding Sunday is used. On greater days one Collect only is said; but on all Festivals, except the chief, other collects are admissible, and these are called Commemorations. On Semi-doubles there are three, on festivals of lower rank there may be five, and even seven Collects. Besides the regular Collects of the season, there are occasional ones which may be used at the discretion of the bishop, some for public and national benefits, such as peace, plenty, and the like; others for personal graces; others for the good estate of the Church, the Pope, etc.

C. I observe that the priest reads the Collects, and some other parts of the Mass, with his hands extended, while at other times he keeps them joined. What is the meaning of this?

P. The priest extends his hands in imitation, perhaps, of our Lord upon the Cross. There may be also an allusion to the words of David: "Elevatio manuum mearum sacrificium vespertinum" (Ps. cxl. 2); and to Ps. cxlii. 6: "I stretched forth my hands to Thee"; "The lifting up of my hands is an evening sacrifice." St. Paul bids St. Timothy (1 Tim. ii. 9) to "pray, lifting up holy hands." When the priest prays in silence (except in the Secret Prayers which follow the rule of the Collects, and during the chief part of the Canon) he joins his hands together, and uses the same action when he recites the Gospel and reads the short sentences called the Offertory and Communion.

C. What is the Epistle?

P. A portion of Holy Scripture, so called because it is generally taken from one of the Apostolical Epistles.

C. Was this anciently read in the Mass?

P. The custom of reading the Scriptures in divine assemblies is as ancient as the Scripture itself (see Ex. xxiv., Deut. xxxi., 2 Esd. viii.). It is commonly thought to have been St. Jerome who arranged the Epistles in the Mass according to the present order. At any rate, that arrangement is very ancient. St. Ambrose speaks of the reverence in which the Epistle was held by the faithful in his time. On the Wednesdays in the Ember-weeks the Epistle is preceded by a portion of the Prophecies. This is considered to mean, that those who receive Sacred Orders should be instructed both in the Old and New Testaments. On the Ember Saturdays, the day of the Ordination itself, five of these Lessons from the Prophets are prescribed; on the Vigil of Pentecost, six; and on Holy Saturday twelve, on account of the public Baptisms solemnized on those days.

C. Why does the minister answer "Deo gratias" to the Epistle?

P. To give thanks to Almighty God in the name of all the people for the "unspeakable gift" of His holy doctrine.

THE GRADUAL, TRACT, AND SEQUENCE.

C. What follows the Epistle?

P. The Gradual; so called from *gradus*, because formerly, and still occasionally, sung (in solemn Masses) from the steps of the altar. It usually follows the character of the Epistle, to which it is, indeed, a kind of response. It is commonly interspersed with one or more verses of the Psalms.

C. Why is Alleluia introduced into the Gradual?

P. As an expression of the joy which the Church feels in the blessed truths commemorated in the Gradual. It is repeated as if in consequence of the apostolic injunction, "Rejoice in the Lord always; again I say, Rejoice."* In Paschal time the Gradual opens with two Alleluias besides those which occur in the course of it.

C. Is the Gradual very ancient?

P. Durandus (lib. iv. cap. xix.) ascribes the present arrangement of the Graduals to St. Gregory, St. Ambrose, and Pope Gelasius.

C. What is the Tract?

P. On all ferial or week-days (kept as such), and from Septuagesima till Easter, the Church omits the Alleluias, and in their place, and during the great penitential season, substitutes a portion of the

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* Phil. iv. 4.

Psalms, which, from the leisurely and mournful strain in which it is sung, is called a Tract. The Tracts were arranged in their present order by Pope Celestine or Gelasius. They are, however, as old as the oldest liturgies in existence.

At certain great seasons, a hymn of joy is introduced between the Epistle and Gospel, which is called the Prose, or Sequence. Such are the hymns, "Victimæ Paschali," used during the Octave of Easter; "Veni Sancte Spiritus," during the Octave of Pentecost; and "Lauda Sion," during the Octave of Corpus Christi. The "Dies iræ" is the Sequence proper to Masses of the Dead, and is an exception to the others in being a hymn of mourning.

THE GOSPEL, AND SOME CEREMONIES USED BEFORE AND AFTER IT.

C. Will you kindly proceed, reverend father, with your account of the Holy Mass?

P. Willingly. The Epistle, Gradual, and Tract, or Sequence, ended, the Missal is removed to the other corner of the altar, and the priest goes to the middle, and, in a posture of profound supplication, says two prayers preparatory to reading the Gospel of the day.

C. Be so kind as to translate and explain these prayers.

P. The first is called the "Munda cor meum," and is as follows: "Almighty God, who didst with a burning coal purify the lips of the Prophet Isaiah; cleanse also my heart and my lips, and of Thy merciful kindness vouchsafe to purify me, that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen." The allusion in this beautiful prayer is to Isaiah vi. 6, 7: "And one of the seraphim flew to me, and in his hand was a live coal which he had taken with the tongs off the altar. And he touched my mouth, and said, Behold, this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed."

The second prayer is as follows: "May the Lord be in my heart and on my lips, that I may worthily and competently announce His Gospel."

After saying these prayers in secret, the priest moves to the Gospel side of the altar; and having said "Dominus vobiscum," and received the answer, proceeds to announce the title of the Gospel, at the same time signing the first words of the Gospel, and afterward his own forehead, lips, and breast, with the sign of the Cross.

The Gospel consists of a portion of the writings of one of the holy Evangelists suitable to the day or season. On days commemorative of any event in our Lord's life, or in that of the Blessed Virgin, the Gospel usually contains the narrative of such event; on the Sundays

it relates to some circumstance in our Lord's ministry; on days sacred to the memory of Saints, it is ordinarily taken from the common Office of the Saints.

The Gospel ended, the minister answers, "Laus Tibi, Christe," "Praise be to Thee, O Christ"; and the priest kisses the sacred text, saying at the same time the words, "Per evangelica dicta deleantur nostra delicta," "By the evangelical words may our sins be blotted out."

C. Is not this to attribute to the words an expiatory virtue?

P. Some understand the prayer to mean only, "May the words of the Holy Gospel take such hold of our minds as to work in them the dispositions necessary to the remission of our sins." But I prefer to regard it as implying that the words themselves carry with them something of sacramental power, as being the words of the Holy Ghost.

C. Why does the priest kiss the sacred text?

P. In token of his love and veneration for the blessed gift of the Gospel.

Here follows the explanation of the Gospel, where one is given; and thus ends what was anciently called "the Mass of the Catechumens." We now approach that portion of the Liturgy which has always been regarded as appropriate more peculiarly to the Faithful; and it begins, as is suitable, with the Creed.

THE CREED.

C. What follows the Gospel in the Mass?

P. On all Sundays in the year, on all feasts of our Lord and of the Blessed Virgin, the Apostles, the Doctors of the Church, and on some other occasions, it is followed by the Creed sometimes called the Nicene, from the greater portion having been drawn up at the Council of Nicæa against Arius, but more properly styled the Constantinopolitan, having been further ratified at the First Council of Constantinople, with the addition of its latter portion then framed against the heresy of Macedonius.

C. Is there a special propriety in the Creed following the Gospel?

P. There is; since it embodies, in the language of the Church, the great doctrines of Divine revelation, especially that of the Holy Trinity. Again, it is a suitable introduction to the Sacrifice; as it is a confession of faith in our Divine Redeemer, who is both Priest and Victim.

C. Why does the priest kneel at the words "Et incarnatus est"?

P. In adoration of our Lord's blessed Humanity, and in profound acknowledgment of His unspeakable condescension in taking our flesh upon Him.

PART II.

From the Offertory to the Communion.

CHAPTER I.

THE OFFERTORY AND OBLATION.

P. We are now to enter upon the more solemn part of the great Eucharistic Office; let me bespeak your reverent and devout attention.

After the Creed, or, on days when it is not said, at the close of the Gospel, the priest addresses the people in the words "Dominus vobiscum." After receiving the answer, he turns round to the altar, and, with hands joined, reads the sentence called the Offertory, prefacing it by the invitation, "Oremus," "Let us pray." The Offertory is usually taken from the Psalms, and, like the Introit, bears upon the subject of the day. After reading it, the priest removes the chalice to one side, arranges the corporal,* and taking into his hands the paten, with the bread of the Sacrifice resting upon it, elevates it as high as his breast. Then, first raising his eyes to the crucifix, and afterward fixing them on the bread, he recites secretly the prayer of oblation: "Accept, Holy Father, Almighty, Eternal God, this immaculate Host, which I, Thy unworthy servant, offer Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all now present; moreover, for all the faithful, living and dead, that it may be profitable for my own and for their salvation, unto life eternal. Amen." The priest then lowers the paten with the bread to within a short distance of the altar, makes with it the sign of the Cross, and, depositing the sacred bread before him on the corporal, places the paten partially under the corporal on his right.

C. Why is the term "Immaculate Host" (or Victim) applied to the material of the Sacrifice before consecration?

P. Your question is a very apt one. The term can only be employed by anticipation. Although the subject of the oblation is as yet bread and wine only, yet the priest herein offers the whole substance and future action of the Mass.

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* See page 7.

C. Why does the priest make the sign of the Cross before depositing the holy bread on the altar?

P. To signify that the oblation has its effect from the Cross and Passion of our Redeemer.

C. What is represented by the sacred Host lying on the corporal?

P. The meek submission of our Blessed Lord to the will of His Eternal Father in the Garden of Gethsemani. "He fell upon His face," as we read in St. Matthew xxvi. 39.

C. Proceed, sir, if you please, with your account of the Oblation.

P. The priest, having completed the oblation of the bread, takes the chalice to the Epistle side of the altar, and, after wiping it carefully, pours into it a small quantity of wine from a cruet, which he receives from the hands of the server, who first kisses it (as prescribed in the rubrics of the Missal), in token of reverence to the priest and devotion to the service of the altar. The priest afterward receives the cruet of water, previously making over it the sign of the Cross as an act of blessing, and then, as he pours some drops from it into the chalice, says the following prayer: "O God, who didst wonderfully form the substance of human nature, and yet more wonderfully regenerate it; grant us, by the mystery of this water and wine, to be united with His Divinity, who deigned to become partaker of our Humanity, Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. Amen." While in the act of saying this prayer, the priest wipes the inside of the chalice with the mundatory * down to the surface of the wine, and then places it near the middle of the altar, to which he himself moves; and, having covered the still exposed portion of the paten with the folded mundatory, proceeds to make the oblation of the chalice.

C. Why is the priest required to be so careful in wiping off any drops of wine which may have adhered to the inside of the chalice?

P. For a theological reason. It is not certain among divines whether these drops, separated from the main body of the wine, might not partake in the effects of the consecration. According to the opinion in the affirmative, if care were not previously taken to remove them, portions of the sacred Blood of our Lord might remain in the chalice after the ablution,† and thus be exposed to the danger of irreverence. To obviate this risk, and to ensure the priest against all scruples on the point, the rubric directs that the interior of the chalice shall be cleared of all detached portions of the wine.

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* See page 7.

† This term will be explained in the sequel.

C. Is the addition of a small quantity of water to the wine essential to the Sacrament?

P. No; the Sacrament is *valid* if wine alone be used; but the addition of water is binding upon the priest, under pain of mortal sin.

C. Why is water added?

P. It is added by order of the Church on the strength of a most ancient, and, as is generally supposed, apostolical tradition. The practice is mentioned by some of the earliest Fathers of the Church, especially by St. Justin and St. Cyril of Alexandria. It is noticed by the 3d Council of Carthage. Bingham, the ecclesiastical antiquary, not himself a Catholic, acknowledges and testifies to its great antiquity, as do also other writers of the Protestant religion.

C. What is the reason of the practice?

P. It refers to the issue of "blood and water" from the side of our Divine Redeemer after His death. It is likewise symbolical of the Incarnation: the wine, as the more precious element, representing His Divinity; the water, as the inferior, His sacred Humanity. This will be evident from the prayer used during its infusion, of which a translation has been given above.

There may also be a reference to the two principal Sacraments of Baptism and the Holy Eucharist, whereof the first is necessary as a preliminary to the second.

C. Why does the priest bless the water, and not the wine?

P. Because the wine is about to receive consecration, but not the water, which is lost in the substance of the wine, and requires a previous sanctification by the blessing of the priest on account of being set apart to so sacred a purpose.

C. Why does the priest put so little water into the chalice?

P. In order that the substance of the wine may not be impaired by the addition of the water, but rather the water immediately taken up into the substance of the wine.

C. What follows next in the ceremonies?

P. The priest, having now moved to the middle of the altar, takes the chalice by the knot with one hand, and with the other supporting the foot, holds it about the height of his eyes, and, looking up to the Crucifix, pronounces the prayer of oblation, which is as follows: "We offer Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency that in the sight of Thy Divine Majesty it may ascend with the odor of sweetness for our salvation, and for the salvation of the whole world. Amen."

C. Why does the prayer run thus: "*We* offer"?

P. Because, at solemn Mass, the assisting deacon joins with the priest in the oblation of the Chalice.

C. But why is the same form used at *Low* Mass?

P. The Church has but one Liturgy; and its form presumes that more solemn celebration which is most according to her intentions. Low Mass differs from High Mass in the way of *omissions* alone.

C. Is not the phrase "Chalice of Salvation" found in Holy Scripture?

P. Yes; in the 115th Psalm.

C. When the priest has offered the chalice, what follows?

P. He lowers it, as he did the paten, to within a short distance of the altar, and then makes with it the sign of the Cross over the part of the corporal on which he places it. Then, covering it with the pall,* he leaves it on the altar, and says, with head inclined, and hands joined and resting on the edge of the altar, the following humble prayer, founded on Dan. iii. 39: "In the spirit of humility, and in a contrite heart, grant us, O Lord, to be received by Thee; and let this our sacrifice be so made in Thy sight that it may please Thee, O Lord God." The priest next invokes the grace of God the Holy Ghost, to bless the Sacrifice. Raising, and then immediately lowering his hands, he says: "Come, O Sanctifier, Almighty, Eternal God, and bless ✠ this Sacrifice, prepared to Thy Holy Name." At the same time he blesses the Offering, making the sign of the Cross over the paten and the chalice.

THE LAVABO.

C. I observe, that at this period in the Mass, the priest moves to the Epistle side of the altar; for what purpose?

P. He moves to the side, in order to wash the tips of his fingers in a small vessel prepared for the purpose. While the server is pouring water on them, the priest says a portion of the 25th Psalm.

C. What is the meaning of this action?

P. The priest washes the thumb and forefinger of each hand, which, at his ordination, were consecrated for the offering of the Adorable Sacrifice, lest, in the previous part of the ceremonies, any crumb of the sacred bread, or other matter, may have adhered to them. The symbolical use of this action is to remind him incessantly of the purity required in those who come before God at His altar. The ends of the fingers, and not the hands, are washed, to express that the priest should be "clean wholly." (See St. John xiv. 10.)

C. Is this practice of great antiquity?

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* See page 7.

P. It is an apostolical tradition, originating in the custom of the Jews, who frequently washed their hands at the time of their sacrifices. It is noticed by St. Clement, St. Cyril, and others.

C. Will you be pleased, sir, to explain the Psalm "Lavabo," recited by the priest while in the act of washing and drying his fingers?

P. It is the latter portion of the 25th Psalm, and is found in the Liturgy of St. Peter. It is singularly appropriate both to the act of washing and to the purity which that act denotes. "I will wash my hands among the innocent, and will compass Thy altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy House, and the place where Thy glory dwelleth. Destroy not, O God, my soul with the wicked, nor my life with bloodthirsty men; in whose hands are iniquities; their right hand is full of gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the direct way; in the churches I will bless Thee, O Lord."

C. How do you understand those passages: "I have washed my hands among the innocent"; "As for me, I have walked in my innocence," etc. How can a sinner use such language of himself?

P. Certainly the priest does not hereby deny that he is a sinner. For he adds, "redeem me, and have mercy on me." But there is a true, though assuredly not a boastful sense, in which every priest can say, "I have walked in my innocence." His state is a state of innocence; secured by its obligations against many of the worst forms of evil. From the time of his entering on that state, which is usually long before he becomes a priest, he may say, "My foot hath stood in the direct way." And because he speaks, not as an individual, but in the name of his order, he may recount its privilege of sanctity without any breach of personal humility.

C. Thank you, sir. I now see that there is a peculiar beauty in the priest thus reminding himself, in words not his own, but of the Holy Spirit, of the innocence which belongs to his state.

P. You have precisely hit the point; and you will see, on reflection, that so far from such language endangering personal humility, the light which it throws upon the character of the priestly state is, of all things, the most apt to fill the individual priest with a humbling sense of his own unworthiness, and amazement at the goodness of God in calling such a one into His confidence, and suffering him to approach Him in these adorable mysteries.

THE OBLATION CONTINUED.

C. What follows upon the priest's return to the middle of the altar?

P. Having now exercised himself in fresh acts and desires of purity, he proceeds in the oblation with increased confidence. Placing his hands on the altar, as if offering all his powers in the work in which he is engaged, he calls upon the whole Blessed Trinity to receive the oblation. The prayer is as follows: "Receive, O Holy Trinity, this oblation which we make Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, in the honor of Blessed Mary ever Virgin, of Blessed St. John the Baptist, and of the holy Apostles St. Peter and St. Paul, of these and of all the Saints, that it may be profitable to their honor and our salvation; that they whose memory we keep on earth may vouchsafe to pray for us in heaven, through the same Christ our Lord. Amen."

C. Is this a new oblation, or a continuation of the former?

P. It is most probably the latter; the washing of the fingers being an incidental ceremony; after which the priest returns to the act of oblation with additional fervor.

C. Why are the Passion, Resurrection, and Ascension of our Lord here commemorated?

P. In the beginning of the Mass, called the Mass of the Catechumens, His Advent, Nativity, and Teaching are represented; His Advent in the Introit, His Nativity in the Gloria in excelsis, His Teaching in the Gospel. But in the Sacrifice, which is the Mass of the Faithful, the great essential mysteries of our salvation are expressed, and of this we are reminded in the oblation preparatory to it. We now come to

THE "ORATE FRATRES" AND SECRET PRAYERS.

C. What is the "Orate Fratres"?

P. "Orate Fratres" are the first two words of an address which, at this part of the Mass, the priest makes to the faithful present, and they signify, "pray, brethren." The whole prayer is as follows: "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty." Of this prayer the first two words only are said aloud toward the people, the rest in secret toward the altar. Thus the priest, distrusting his own merits, and knowing himself to be compassed with infirmities, invites those present to join their prayers with his own, to the end the Sacrifice he is to offer for himself, and for them, may be well-pleasing in the sight of their common Father.

C. I observe that the priest speaks of the Sacrifice as, in some sense, the act of the people as well as his own.

P. He does so. As we proceed, you will see that the Church regards the faithful present as, in some sort, joint offerers with the priest. There is a singular beauty in the priest reminding the people of their common interest in the Sacrifice, while he is asking for their prayers.

C. Do the people respond to this appeal of the priest?

P. They do so, through the minister; and should themselves either employ the same words, or at least join in their sentiment.

The answer is as follows: "May our Lord receive this sacrifice from thy hands, to the praise and glory of His Name, to our profit, and to that of all His Holy Church." To this prayer the priest answers in a low voice, Amen. He then reads out of the Missal the prayer, or prayers, called Secret, corresponding in number and in subject with the collects said in the earlier part of Mass, and always bearing upon the oblation.

C. Why are these prayers read in secret?

P. The priest having invited the hearers to pray, leaves them in that occupation, while he, with Anna, the mother of Samuel, speaks to God in his heart, and only moves his lips.* We now come to

THE PREFACE.

C. What is the Preface?

P. The priest and people being now duly prepared for the Sacrifice, proceed to the sacred Action, and first join their hearts and voices in a song of praise and thanksgiving.

C. Whence comes the use of a Preface in the Mass?

P. From the time of the Apostles. It is found in St. Clement, almost in the very words now used, and in all the ancient Liturgies.

C. How many different Prefaces are used in the Mass?

P. In all eleven. Their general purport is the same, but they vary, in words, according to the subject of the season.

C. What, then, is their general purport?

P. To give praise to God for His mercies in the redemption of mankind; to call upon the Angels to assist at our great Sacrifice; and put ourselves into communion with them in the songs of love and adoration which they continually present at the Throne of God.

C. Mention, sir, if you please, the several Prefaces.

P. They are as follows: for the Nativity, the Epiphany, Lent, Passion-tide, Easter, Ascension, Whit-Sunday, Trinity; for the Blessed Virgin, the Apostles, and a common Preface for days to which no other is appropriated.

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* See 1 Kings i.

C. Are the several Prefaces used only at the times to which they properly belong?

P. Not altogether so. That for the Nativity is used not only during the Octave of Christmas, but on the Feasts of the Most Holy Name of Jesus, of the Purification, of Corpus Christi, and of the Transfiguration. That "of the Cross," proper to Passion-tide, is used also on the Feasts of the Invention and Exaltation of the Holy Cross, on the Festivals relative to the Passion of our Blessed Lord which fall upon the Fridays in Lent, and on that of the Sacred Heart; that for Trinity Sunday is used on all Sundays in the year which have no Preface of their own, and that for the Apostles on the Feasts of St. Peter's Chair at Rome and at Antioch.

C. What is the meaning of "Per omnia sæcula sæculorum," with which the Preface appears to open?

P. These are the concluding words of the last Secret Prayer, and signify "For ever and ever," or "World without end." The priest, having concluded the Secret all but these last words, lays his hands upon the altar and says them aloud, as if to certify to the faithful present that he has been joining them in prayer, agreeably to his invitation and their response, for the acceptance of the Sacrifice. They respond to them, Amen, as if accepting and reciprocating his assurance. The priest then, without turning round, proceeds, "Our Lord be with you"; as if to console them in return for their assistance, to encourage them in their pious intentions, and to prepare them for the solemn action about to take place. To this salutation the people respond as usual.

C. Hitherto the priest, since he went up to the altar, has always turned toward the people when addressing these words to them. Why does he now say the words toward the altar?

P. The Preface is the introduction to the sacred Canon, or Action, of the Sacrifice, the most solemn part of the whole Mass; and now that the priest has once entered upon it, he turns no more to the people till it is concluded, but remains in the most intimate communion with Almighty God, and with the whole host of heaven.

C. There seems an extraordinary beauty and fitness in this provision. Proceed, sir, if you please, with the other verses and responses introductory to the Preface.

P. The priest next, raising his hands from the altar, and thus suiting the action to the words, addresses the people with the invitation, "Lift up your hearts"; as if saying, "Let us now withdraw entirely from earth, and put ourselves into communion with the Angels in heaven, that we may worthily prepare for the coming of our Lord, both

God and Man." To this invitation the people respond in the person of the minister, "We have them with our Lord"; that is, "Our hearts are already lifted up, and with our Lord." The priest then proceeds, "Let us give thanks unto our Lord God"; 'a tribute which is due to Him whom we acknowledge to be such by lifting up our hearts to Him. Let us therefore thank Him for all His benefits, and especially for the Eucharistic Sacrifice.' To this the clerk answers in the name of the people, "It is meet and just"; "meet" in respect of His manifold benefits, and "just" on our parts who so largely enjoy them.

C. Does not the priest accompany the latter words by a fresh action?

P. He does so. His hands which were raised at the "Sursum corda," he now joins, at the same time inclining his head in lowly reverence at the remembrance of the Divine mercies.

C. How does the priest go on, after the clerk has answered, "It is meet and just"?

P. He then begins the Preface itself, by echoing, as it were, the pious sentiment of the response, and repeating it with increased force, "It is verily meet and just, right and salutary." "Right and salutary," no less than "meet and just." "Meet" for Him who claims our homage, "just" in us who bestow it; "right" on both these and on all other accounts; "salutary," for it conduces to our salvation, "that we should always and everywhere give thanks to Thee." For the holy Psalmist bids us to "bless our Lord in every place of His dominion"; * and again he says, "I will bless the Lord at all times, His praise shall be always in my mouth." † In these words of the Preface there appears to be an allusion to the Divine Sacrifice, daily offered up, all throughout the world, to the praise and honor of God.

"Holy Lord, Almighty Father, Eternal God, through Christ our Lord." 'For Him we have for our Advocate with the Father,‡ and by Him we have access through faith into this grace, wherein we stand and glory.' §

"By whom the Angels praise thy Majesty, the Dominations adore,‖ the Powers do hold in awe, the Heavens and the Virtues of Heaven and the blessed Seraphim do celebrate with united joy."

Here four different emotions or actions are ascribed to the Angels, in which we are to imitate them; viz., praise, adoration, awe, and joy. The priest next prays in the name of the faithful as well as of himself, "In union with whom we beseech Thee that Thou wouldest command our voices also to be admitted, with suppliant confession, say-

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* Ps. ciii. 22. † Ib. xxxiii. 1. ‡ 1 John ii. 1.
§ Rom. v. 2. ‖ Ps. xcvi. 7; 2 Esd. ix. 6.

ing." Here the Church prays that our voices may be joined with those of the holy Angels, who are actually then assisting at the great Sacrifice, and preparing to commend it to the acceptance of the Eternal Father.

C. You said, sir, that there are several Prefaces; do they differ in form from that you have cited?

P. I have given you the common or ordinary one, which is actually used on all days for which no special Preface is appointed, and which forms also the standard of all. The variations relate, principally, to the subjects of the different festivals on which they are introduced.

C. What is a double festival?

P. One of higher, though not the highest, dignity. The order of precedence in holy days is as follows: 1. Double of the first class; 2. Double of the second class; 3. Greater double; 4. Double; 5. Semi-double; 6. Simple.

C. How is the Mass of the day affected by these distinctions?

P. On doubles there is but one Collect, except when some Saint, or Octave, is commemorated; on semi-doubles there are three; and on inferior festivals, five, or even seven, may be said, at the option of the priest.

C. I am so much struck with the Preface you have quoted, that I should be glad, if you please, to know some of the variations according to season.

P. Your devotion, I am sure, will be promoted by knowing them; they will show you how the Church brings out her high doctrine in a devotional shape. Thus, at Christmas, she introduces into the Preface, after the words "Almighty Father, Eternal God," the following appropriate address: "Because, by the mystery of the Incarnate Word a new effulgence of Thy brightness hath shone into the eyes of our mind, that while we acknowledge God in visible form, we may by Him be drawn into the love of things invisible: and therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing the hymn of Thy glory, evermore saying."

At Epiphany it is slightly varied, and runs thus: "Because when Thine Only-begotten appeared in substance of our mortality, He restored us by the new light of His own immortality."

In Lent it is as follows: "Who by corporal fasting dost restrain vices, elevate the mind, bestow virtue and reward, through Christ our Lord, by whom," *as before.*

At Passion-tide and on Feasts of our Redemption: "Who hast given to mankind salvation through the wood of the cross, that through the same means whence death arose life should rise again,

and he who once conquered by wood should by wood be conquered, through Christ," *as before.*

At Easter, after the words "right and salutary": "At all times to proclaim, O Lord, Thy glory: but chiefly on this day [or at this time], when Christ our passover was sacrificed: for He is the true Lamb who took away the sins of the world: who by His death destroyed our death, and by His resurrection restored our life: and therefore with angels," etc., *as before.*

At Ascension, after the words "Through Christ our Lord": "Who after His resurrection appeared manifestly to His disciples, and in their sight was raised up to heaven that He might make us to be partakers of His divinity: and therefore with angels," etc.

At Pentecost and during its Octave: "Who, ascending above all heavens, and sitting at Thy right hand, poured down on this day on the sons of adoption the Holy Ghost, whom He had promised: wherefore with joy shed abroad, all the whole world doth rejoice: moreover, also the supernal virtues above, and the angelical powers sing with one accord the hymn of Thy glory, evermore saying."

On Trinity Sunday, and on all Sundays in the year, to which no proper Preface is assigned, after the words "Almighty Father, Eternal God": "Who with Thine only-begotten Son and the Holy Ghost, art one God, one Lord; not in the singleness of one person, but in the Trinity of one substance; for that which, by Thy revelation, we believe of Thy glory, the same hold we of Thy Son, and the same of the Holy Ghost, without any difference or distinction; that in the confession of a true and eternal Deity, there be adored in the persons propriety, and in the essence unity, and in the majesty equality, whom the angels praise, and the archangels, the cherubim also and seraphim, who cease not to cry continually, saying with one accord."

On all Feasts of the Blessed Virgin, after "Almighty Father, Eternal God": "And thee in the . . . .* of Blessed Mary, ever Virgin, to praise, bless, and proclaim: who conceived thine Only-begotten, by the over-shadowing of the Holy Ghost, and without loss of the glory of virginity, poured forth on the world the Eternal Light, Jesus Christ our Lord: by whom," etc., *as before.*

On an Apostle's Day, or on Feasts in any way commemorative of them, after "right and salutary": "Humbly to beseech Thee, O Lord, that Thou wouldest not, O Eternal Pastor, forsake Thy flock, but guard it through Thy blessed Apostles, with continual care: that it may be governed by those same rulers, whom Thou didst appoint to be set

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* Here the name of the Mystery is inserted.

over it as pastors to fulfil Thy work, in Thy stead: and therefore with angels," etc., *as before.*

C. These forms are evidently introductory to something else. Will you kindly, reverend sir, tell me to what?

P. All of them conclude with two short hymns; 1. The Sanctus, addressed to the Blessed Trinity: "Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory"; 2. The words addressed by the children to our Divine Redeemer on His entry into Jerusalem. The former is taken from the prophet Isaias, where we read that the Seraphim cried one to another, saying, "Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory."* This hymn has probably formed part of the Mass from Apostolic times. Pope Sixtus I. ordered that it should always be sung before the Sacred Canon. It is found in all the ancient Liturgies.

C. Why does the priest, having sung or said the Preface with his hands extended, always join them at the Sanctus?

P. Perhaps to signify that he unites himself with the angels; at the same time he bows his head, as if with them, in acknowledgment of the Divine Majesty.

C. What is the latter hymn?

P. It consists in the words of the children addressing our Lord on entering Jerusalem the Sunday before His Passion. "Blessed is He that cometh in the Name of the Lord; Hosanna in the highest." This is an expression of thanksgiving, very suitable to the time when our Blessed Lord is about to come to us in the Holy Sacrifice and Sacrament. The priest, on saying these words, signs himself with the sign of the Cross, in memory of the Passion which he is about to commemorate.

C. Why does the server ring a little bell during the Sanctus?

P. To give notice to the faithful present that the Canon of the Mass is about to begin, in order that they may raise up their hearts to God with increased fervor, and put themselves in dispositions to receive Him. It is time now to speak of

THE CANON OF THE MASS.

C. What is meant by the word Canon?

P. It is a Greek word signifying Rule; and here it means the Rule, or Formula, according to which the Sacrifice of the New Law is to be celebrated.

C. Is this prescribed Form of the Sacrifice called by any other name?

P. Yes; some of the Fathers call it the Prayer (by way of emi-

* Is. vi. 3.

nence); and it is called also, in the language of the Church, the "Action"; since hereby the Sacrament of our Lord's most sacred Body and Blood is "wrought" or "made" (*conficitur*). Hence the expression "Infra (for "intra") Actionem"; "within the Action."

C. To whom is the authorship of the Canon ascribed?

P. It is probably the work of no single author, but a kind of "symbolum," or contribution from many holy Popes and Doctors, none of them later than St. Gregory the Great; but extending back to the time of the Apostles; and incorporating the tradition of their words, and those of our Blessed Lord Himself; as the Council of Trent has it.*

C. What evidence does the Canon bear of its own great antiquity?

P. Its containing the names of Apostles and Martyrs alone shows that it is prior in date to the fourth century; till which time the "cultus," or religious veneration, of Confessors was not introduced. (Pope Benedict XIV. *de Sac. Miss.*)

C. You have said, following the Council of Trent, that the sources of the Canon are to be found in Apostolical traditions, and the ordinances of holy Popes. Will you further tell me what portions are traced to the one, and what to the other original?

P. The narrative introductory to the consecration, and the form of consecration of the Chalice, certainly contain Apostolical traditions of the actions and words of our Blessed Saviour, who (as we know from St. John xxi. 25 and Acts xx. 35) said and did many things which are not in the Holy Gospels. As to the additions of holy Popes, it is believed that St. Leo added the words "Sanctum Sacrificium, immaculatam Hostiam," at the end of the prayer following the consecration. And St. Gregory the Great is said to have introduced the words before the consecration, "diesque nostros . . . . grege numerari"; also to have added the names of the holy Virgins and Martyrs SS. Agatha, Lucia, Agnes, Cæcilia, and Anastasia, to the second commemoration of Saints. After St. Gregory the Great, as Cardinal Bona considers,† nothing was added.

C. What are the actions with which the priest begins the Canon?

P. He extends and elevates his hands, at the same time raising his eyes to the crucifix; then lowering his hands and joining them, he lays them on the altar, and at the same time makes a profound inclination of the body. These actions being over, he begins the Canon.

C. Please to explain its different parts in succession, both words and accompanying actions.

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* Sess. xxii. c. 4, De Sacrificio Missæ. † Rer. Liturg. l. ii. c. 11, n. 2.

P. In the posture of humility and supplication I have just described, the priest begins the Canon as follows, making the sign of the Cross three times over the oblata, or materials of the Sacrifice, in the parts which I shall note:

"Therefore we humbly beseech and pray Thee, most clement Father, that through Jesus Christ our Lord Thou wouldest accept and bless (*here, having first kissed the altar, he makes three crosses*) these ✠ gifts, these ✠ presents, these holy ✠ and unspotted sacrifices, which we offer Thee in the first place for Thy Holy Catholic Church: vouchsafe to give it peace, to protect, unite, and govern it; together with Thy servant our chief Pastor N., and our Bishop N., and all orthodox and worshippers of the Catholic and Apostolic faith."

And now follows the explanation of this solemn prayer:

Therefore, as united with the company of Angels, we humbly beseech and pray Thee, most clement Father, calling upon Thee by the title which reminds us of our filial claim upon Thy goodness, that through Jesus Christ our Lord, through whom only our prayers can be made acceptable to Thee, and the rather because of the Sacrifice instituted by Him which we are about to offer in His name and on His behalf, Thou wouldest accept and bless these gifts which Thou hast bestowed upon us in Thy wonderful mercy and condescension, these presents which in Thy Son's name we offer Thee, these holy and unspotted sacrifices, above all gifts and presents, the offerings of many worshippers, the offered on many altars, which we offer Thee in the first place for Thy Holy Catholic Church: vouchsafe to give it peace and to protect it from external enemies, to unite it by inward union among its members, and govern it by Thy counsel and Holy Spirit; together with Thy servant our chief Pastor N., and our Bishop N., and all orthodox and worshippers who agree in the doctrine, and worship according to the form, of the Catholic and Apostolic faith.

C. Why does the priest make the crosses?

P. In commemoration of the Passion of our Divine Redeemer, through which the gifts and offerings He blesses are sanctified.

C. Who are the "orthodox," etc.?

P. All members of the Catholic Church, and especially all whose lives are devoted to religion or who labor as missionaries for the conversion of souls; all benefactors to the Church and the poor; all Christian princes and those in authority who have the means of advancing the faith of Christ.

C. Is not the name of the reigning king or queen specially mentioned here?

P. Yes, in countries where the sovereign is happily a Catholic.

C. Does not the Church pray for those who are out of her communion?

P. She specifies the "orthodox" only; but in this number she certainly includes children who have been truly baptized, although out of her communion, and are not yet of age to perform any heretical or schismatical act, whether external or internal. As to all others, whether infidels, heretics, or schismatics, the Church holds that to them also the holy Sacrifice may be remotely applicable, at least by impetrating in their behalf the grace of conversion to the true faith and communion of our Lord and Saviour. We shall next speak of

THE MEMENTO OF THE LIVING.

C. What is the Memento of the Living?

P. It is a prayer named from its first word, "Memento," "Remember," and introduced in this part of the Mass for all those living persons to whom the priest may desire to apply in an especial manner the fruit of the present sacrifice.

C. What are the words of this prayer?

P. "Remember, O Lord, Thy servants and handmaids, N. N., and all here present, whose faith is known, and their devotion manifest to Thee, for whom we offer, or who offer to Thee, this sacrifice of praise, for themselves and all theirs, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to Thee, the eternal, living, and true God."

C. For whom and for what does the priest here pray?

P. 1. For those whose names he mentions in secret, or to whom he adverts in thought; 2. For all present; 3. For all who, whether present or absent, join in the offering of the Mass; 4. For their relations, friends, and dependents; 5. For their particular intentions, *i. e.*, for those blessings, eternal and temporal (if lawful), which they may intend to gain through the Mass.

C. Who are those whom he specifies?

P. Any to whom he is specially bound, whether by the obligation of an express engagement to remember them in the Mass, or by ties of spiritual or natural relationship, gratitude, friendship, etc.

C. May he, in this memento, name or remember persons out of the Church?

P. Yes, in a secondary and qualified way, and especially that they may be converted to the true faith.

C. How is the Mass here called "a sacrifice of praise"? I thought this form of expression had been heretical.

P. So it is, if the Mass be so designated in any *exclusive* sense. A

sacrifice of praise and thanksgiving it certainly is, only it is much more; it is a commemorative and propitiatory sacrifice also, as the Church abundantly teaches and implies. Just in the same way, it is true that the people offer sacrifice as well as the priest; but it is heresy to say that they offer sacrifice *as* the priest.

C. Then there is a certain degree of truth even in heresies.

P. You are very right; heresy is always partial truth; but in religion, the renouncing of any part, however small, of the whole truth is heretical error.

C. You do not mean, sir, do you, that a person is no better as to his faith who holds the truth of the Church all but a little than he who falls greatly short of it?

P. The nearer he comes to the Catholic faith, the better hope, of course, there is that he will reach it; and the more of it he embraces, the better also will be his moral disposition. Some truths of religion are also in their own nature of a more saving tendency than others. Still he that is not a Catholic is a heretic; and Catholic none can be without accepting the entire faith of the Church, not piecemeal, but as a body of truth upon her authority.

C. This seems a hard doctrine.

P. Not more so, surely, than the corresponding truth in morals, *i. e.*, "Whoever shall keep the whole law, but offend in one point, is become guilty of all" (St. James ii. 10).

C. But to return to the Mass. Excuse me, sir, if what I am going to say appears foolish or unbecoming; but I cannot help wondering at the boldness of the Church in using, as in these instances, the very language which heretics have abused.

P. Your remark, dear child, so far from being improper, is a most just and reasonable one. This noble freedom of expression is just what comes of being in the right, and feeling, as men say, sure of our ground. It is rickety or purblind walkers who have need to pick their steps. The Church, like the Scriptures, in embodying the whole truth, comprehends inclusively those partial truths which, when disjointed and torn from the rest, become symbols of heresy. For as men of low birth do not really dignify their origin by borrowing some armorial ensign from the escutcheon of a noble house, so neither may sects of yesterday entitle themselves to a place in the pedigree of the Church by tearing some article from her creed, or appropriating some fragment of her ceremonial.

THE "COMMUNICANTES."

C. The "Memento," I suppose, is a kind of break in the Canon?

P. It is so; the priest turns his eyes from the Missal to the middle of the altar, and there, with his hands joined and raised toward his face, makes his remembrance and prayer for some moments in secret.

C. You say, in secret; but is not all this part of the Mass said in silence?

P. Yes; the priest does not speak aloud from the "Sanctus" to the "Nobis quoque peccatoribus." But he is bound to articulate every word so as to hear himself without being heard by those present; like Anna, the mother of Samuel, who prayed in her heart and moved her lips, but was not heard at all.* In the Memento, however, both of the living and the dead, he says no word, but prays in mind alone.

C. And this over, how does he proceed?

P. Turning his eyes toward the Missal, and extending his hands (the position used throughout the Canon when the priest reads from the book), he proceeds to the "communicantes," or commemoration of the Saints in glory, which is made in the following words:

"Communicating, and venerating the memory, in the first place, of the glorious and ever-Virgin Mary, Mother of God, even our Lord Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, Cosmas and Damian, John and Paul, and all Thy saints, by whose merits and prayers grant that in all things we may be fortified by the help of Thy protection, through the same Christ our Lord. Amen."†

C. Is this prayer found in the most ancient Liturgies?

P. Yes, in substance, but with some variation in detail. All agree in placing the Blessed Virgin before all other saints, and in assigning her the same high titles of honor with the Roman.

C. What is the meaning of "communicantes," or "communicating," with which this commemoration begins?

P. It means, "putting ourselves into communion with" the Saints commemorated.

C. I observe that in the Missals this part of the Canon is introduced with the words "infra actionem." What is meant by this notice?

P. The priest, having specified for whom he is to offer the Holy Sacrifice, enters upon the more solemn part of it, called the Action or Consecration, which opens with this commemoration of the Saints in glory.

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* 1 Kings i. 13.

† See note A, p. 70.

C. Why does the Church omit the name of St. Matthias from the commemoration of the Apostles?

P. Because St. Matthias was not an Apostle at the time of our Lord's Passion. The number, twelve, is made up by the addition of St. Paul, who is always united to St. Peter in the memory of the Church; as she sings (applying to those "glorious princes of the earth" what was said of David and Jonathan), "They loved one another in life, and in death they are not divided." Perhaps, too, the Church has regard in this place to the mystic number, twelve; for first twelve Apostles, and next twelve Martyrs, are specified.

C. Why Martyrs only, and not Confessors?

P. Because, as we observed before, the public veneration of Confessors was of somewhat later origin.

C. How do you justify the expression, "by whose merits," applied to Saints? Is there any other cause of justification besides the merits of Christ?

P. No; there is no other primary and original cause, as the Church implies in this very prayer, by ending it, "through Christ our Lord." But the good works of Christians derive a saving efficacy from their essential and indissoluble union with Christ, and are even said to be (in and through Him) meritorious; far more, then, the holy lives and glorious deaths of the Apostles and other Saints, and chiefly the pre-eminent graces of the Blessed Virgin.

THE PRAYER "HANC IGITUR OBLATIONEM."

C. What prayer does the priest say next in order?

P. Strengthened in the communion of the Saints, and encouraged by the hope of their intercession, he follows up the oblation, saying:

"We beseech Thee therefore, O Lord, that, being pacified, Thou wouldest accept of this oblation of our service, and that of all Thy family, and dispose our days in Thy peace; and command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect, through Christ our Lord. Amen." *

C. What is known about the history of this prayer?

P. The three petitions at the end of it were added by St. Gregory the Great. The rest comes from the older Liturgies.

C. Does not the priest, in saying this prayer, use a peculiar action of the hands?

P. Yes; having previously joined them, he opens them without separating them, and spreads them over the *oblata* (or materials of the Sacrifice), with the palms toward the altar.

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* See note B, p. 70.

C. What is the meaning of this action?

P. Spreading the hands is a sign of submission to the Divine power; holding them over any subject is a token of benediction; and as the thing to be blessed is here of greatest dignity, both the hands are used, and not one only, as in ordinary blessings. Moreover the palms of the hands, which are here brought to bear upon the offerings, are specially anointed at the ordination of a priest, with the prayer that "all which they bless may be blessed." You will observe that in this prayer three distinct favors are asked, besides the acceptance of the sacrifice, viz.: 1. That our days may be ordered in peace; 2. That we may escape eternal condemnation; 3. That we may be numbered among the elect of God, or have our "calling and election" made "sure."

When the priest spreads his hands over the oblation, the server rings his bell, to give notice that the consecration is drawing near.

C. And this prayer ended, how does the Canon proceed?

P. Next follows a prayer in continuation of the former, during which the priest once more signs the oblation with the sign of the cross. It is as follows:

"Which oblation we beseech Thee, O Lord, that Thou wouldest vouchsafe in all to make blessed, ✠ ascribed, ✠ ratified, ✠ rational, and acceptable, that it may become to us the Body ✠ and Blood ✠ of Thy most-beloved Son, our Lord Jesus Christ."

C. How is that prayer explained?

P. Its great object is to ask that the miracle of Transubstantiation may be vouchsafed in the change of the bread and wine into the Body and Blood of Christ. It also asks that the sacrifice may be "blessed," "ascribed" to God, "ratified" in its effect, and that it may be both a reasonable service (Rom. xii. 1), *i. e.*, unlike the sacrifice of beasts, and well-pleasing to God. This prayer is of the greatest antiquity, and is commented on by St. Augustine in almost the above words.

C. Why does the priest here make five crosses?

P. The nearer we come to the act of sacrifice, the more incumbent it is to bring the Passion of our Lord to mind as the great subject to be commemorated and represented. And now that the materials of the sacrifice have been duly prepared and blessed to their sacred use, "all things are ready" for

THE CONSECRATION.

P. The priest has now to perform the most solemn act of the highest office in the world. In the exercise of the power which he has received at ordination, he is to make the most precious Body and Blood of our Lord present on the altar, to the unspeakable benefit and con-

solation of all faithful souls. This power it is which raises the priest, as St. Chrysostom says, above angels; for to compare it with any dignity of this world would be simply preposterous. Nay, if dignity there ever were to which it may suitably be likened, it was that of the Blessed Virgin, chosen by the Holy Trinity to be the means of giving the Eternal Son of God to the world. Collect then, dear brother, all your devout attention, while I instruct you in the ceremonies which the Church has prescribed on this great subject.

The priest having concluded the forementioned prayer, which he says with hands joined, prepares for the consecration, by first separating his hands, and gently rubbing the thumb and forefinger of each within the corporal. The reason of this action is to free them from any grain of dust, or other substance, which they may have gathered up since the "Lavabo"; or, at any rate, to remind himself of the reverence due to the august mysteries he is about to approach. While performing this action, he says (still secretly) the following words of preparation:

"Who, the day before He suffered,* took bread into His holy and adorable hands, and with eyes lifted up to heaven to Thee, God, His Almighty Father (here the priest raises his eyes to the crucifix), did bless (here holding the Host in the left hand, he makes over it with the right the sign of the Cross), break, and give to His disciples, saying, Take and eat ye all of this," etc. (Here he pronounces attentively and devoutly the words of consecration.) These words over, he kneels and adores our Blessed Lord, now present in the Sacrament. Then rising, he elevates the Sacred Host above his head, for the adoration of the faithful, and afterward slowly lowers it, and places it reverently upon the corporal; after which he again kneels and adores. During each of these actions, subsequently to the consecration, the server rings his bell to excite the devotion of the faithful.

The consecration in the species of Bread being over, the priest goes on to that in the species of Wine.

Rising, therefore, from his last act of adoration, he uncovers the chalice (upon which the pall has rested since the offertory), and rubbing the thumb and finger of each hand over it, that any fragment of the Sacred Host which may have adhered to them may fall in, he repeats the words of preparation: "In like manner after supper, He took also this goodly chalice into His holy and adorable hands, also giving thanks to Thee (here he inclines toward the Blessed Sacrament on the altar), He blessed and gave to His disciples, saying, Take and

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* See note C, p. 70.

drink ye all of it; for this," etc. (Here he pronounces attentively and devoutly the words of consecration.)

C. Is the form of consecrating under the species of wine the same as that in the Gospels?

P. It is the same in substance, with certain other portions which express an apostolic tradition of our Lord's words.

C. Does the Church use these words of our blessed Lord in a merely narrative sense?

P. No; she uses them not as a servant merely repeating his master's message, but as an ambassador, charged with authority to effect a great work in his sovereign's name.

C. How do you explain, "with eyes lifted up to heaven"? We do not read, in the holy Gospels, that our Lord performed this action before consecrating the Blessed Eucharist at the Last Supper.

P. We do not; but it is related in the oldest Liturgies, upon the authority, probably, of the Apostles themselves.

C. And why does the priest make the sign of the cross at the consecration in both species?

P. The cross is the sign and badge of the power in virtue of which he claims to perform the act of Christ.

C. Why does the priest elevate the Blessed Sacrament?

P. In order that the faithful may adore our Lord present therein.

C. What kind of reverence is that which the Church pays to our Lord in the Holy Sacrament?

P. It is the highest kind, called *Latria*, which signifies worship due to God alone.

THE PRAYER AFTER THE ELEVATION.

C. What follows the Elevation?

P. When the priest has adored the precious Blood of our Lord for the second time, he proceeds to say the following prayer: "Whence both we Thy servants, and also Thy holy people, mindful, O Lord, as well of the blessed passion as also of the resurrection from hell and glorious ascension into heaven of the same Christ Thy Son our Lord, do offer to Thy Most High Majesty, of these Thy gifts and grants, a pure ✠ host, a holy ✠ host, an ✠ immaculate host; the holy bread ✠ of life eternal, and the chalice ✠ of perpetual salvation." In the places noted the priest makes five crosses; three over the Sacred Host and chalice together, and afterward one over the Sacred Host and one over the chalice.

C. How old is this prayer?

P. As old as the Mass itself; it is found, with slight changes, in all the early Liturgies.

C. What is its import?

P. It appears to be taken up from the words, "This do in remembrance of Me," which form the sequel of the consecration of the chalice. Perhaps it may be connected with that Divine precept in some way like the following: "Even so, Lord, Thou biddest us remember Thee; wherefore mindful," etc. Perhaps, also, it contains an allusion to the last prayer of Oblation: "Receive, O Holy Trinity," etc. For in that prayer the Church commemorated the Passion, Resurrection, and Ascension of our Lord; and here, in making the oblation of the real Body and Blood of our Redeemer, she renews the memory of the same mysteries which before she celebrated in offering the materials of the sacrifice. But whereas in the former prayer she added to the chief mysteries of our Redemption the commemoration also of the Blessed Virgin, St. John the Baptist, and the holy Apostles, here she names no subject but the Passion, Resurrection, and Ascension of Christ. We may observe that the priest again associates the people with himself as partakers in the act of oblation.

C. But why does the priest bless the Holy Sacrament *after* consecration? It seems almost like an indignity (excuse me) that the minister should bless his Lord; at any rate, it seems a gratuitous and superfluous act of honor. Surely consecration includes all other benedictions, and in including, supersedes them?

P. And accordingly theologians have interested themselves in the question. You feel naturally that this act seems to reverse the rule, "Without all contradiction that which is less is blessed by the better." * But let us hear Pope Benedict XIV., who sums up the various opinions of divines. He concludes that crossings after the consecration are to be estimated very differently from the same action before it. After the consecration, they are to be taken rather as attestations or commemorations than as benedictions; or as benedictions of that class which express the reverence of the Church and the sanctity of the object so honored, but without being effective of any change in its state or quality.† As to the *five* crossings used in this place, they are considered to have reference to the five sacred wounds of our Lord.

C. But the Sacred Host is here called "Bread." How do you reconcile this with the doctrine of Transubstantiation?

P. It is an instance of that generous freedom of expression peculiar to the Church of which I have already spoken. The Church,

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* Heb. vii. 7.

† De Sac. Miss. sec. i, c. 277.

having amply secured the doctrine of the Real Presence of our Lord in the Blessed Eucharist, has no shyness in expressing it under those mystical representations by which, in Holy Scripture, it is so beautifully shadowed forth. The Blessed Eucharist is our true Bread, because it is the aliment of our souls, and because bread is the form under which our Redeemer, who styles Himself the Living Bread,* vouchsafes to impart Himself to us.

THE REMAINING PRAYERS OF OBLATION.

C. What follows upon the last prayer?

P. Its sentiment is carried on in another, which runs as follows: "Upon which vouchsafe to look with a propitious and serene countenance, and to make acceptable to Thyself, even as Thou didst vouchsafe to make acceptable the offerings of Thy child Abel the just, and the sacrifice of Abraham our patriarch, and that which Thy high-priest Melchisedech did offer to Thee, a holy sacrifice, an immaculate host." This prayer and that which follows it are also found in the ancient Liturgies.

C. What is the intention of the prayer you have just cited?

P. In it the Church asks that Almighty God will be pleased to look with a favorable eye upon the present offering, even as He accepted the primitive offering of Abel (Gen. iv.), Abraham (Gen. xii.), and Melchisedech (Gen. xiv.); not, of course, as comparing these sacrifices with the Sacrifice of the New Law in point of dignity, but regarding them as its types, which received favor both on account of the devotion of the offerers and their own high signification.

C. Why are these three sacrifices particularly specified, when all the ancient sacrifices were alike typical of the Offering on the Cross?

P. Besides the connection of type and antitype between all the ancient sacrifices and the great Sacrifice of the New Law, there is something in each of the three sacrifices specified in the Canon of the Mass which bears with an especial propriety upon the great Christian Sacrifice; for as Abel offered the firstlings of his flock,† and thence gained a singular respect to his sacrifice, so Christ, our Passover, is the "First-born among many brethren."‡ And Abel's blood shed by his brother represents Christ slain through the malice of the Jews, and shedding His precious blood for the sins of the world. The sacrifice of Isaac was a type of the great Sacrifice on the Cross; it is probable even that Abraham had a foresight of it, since our Lord says of him, "Abraham rejoiced that he might see My day; he saw it, and

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* St. John vi. 48. † Gen. iv. 4. ‡ Rom. viii. 29.

was glad."* And lastly, the sacrifice of Melchisedech was a direct type of the Eucharistic Sacrifice; for, being a priest of the Most High God, he brought forth bread and wine.†

C. The concluding words of the prayer, "a holy Sacrifice, an immaculate Host," appear to relate to the primitive sacrifices. Can this be so?

P. Those words refer to the oblation of the Holy Eucharist mentioned at the beginning of the prayer; not to the sacrifices of the patriarchs, which are introduced in the way of parenthesis.

C. I observe that, after the consecration, the priest holds the thumb and forefinger of each hand joined together. Why is this?

P. Partly out of reverence to the adorable Sacrament, in order that, after having handled the sacred Body of our Lord, he may touch no other object except itself till the fingers have undergone ablution; and partly in order to prevent minute portions of the Blessed Sacrament which may possibly have adhered to the fingers sustaining any irreverence by the fingers coming into contact with other substances.

C. How full of reverence and love to our Lord are all these arrangements!

P. Moreover you should know that, for a similar reason, the priest, when he kneels *after* the consecration, places his hands *within* the corporal, whereas previously he laid them on each side of it; and that whereas before he placed the *palms* of the hands on the altar, now, in order to prevent the consecrated fingers touching it, he presses it with the sides of the hand alone; and, once more, that whereas, up to the consecration, the priest inclined toward the crucifix, he makes his reverence after it to our Lord in the Blessed Sacrament.

C. How does the Canon proceed?

P. With a prayer which the priest says in a posture of profound humility, resting his joined hands on the edge of the altar. It is as follows: "We humbly beseech Thee, Almighty God, that Thou wouldest command these to be carried by the hands of Thy Holy Angel to Thy sublime altar, before the sight of Thy Divine Majesty, that all of us who (here he kisses the altar) by this participation shall receive the most holy Body ✠ and Blood ✠ of Thy Son may be filled with all celestial benediction and grace: through the same Christ our Lord. Amen."

At the mention of the most holy Body and Blood of our Lord, the priest makes one cross over the Sacred Host and another over the

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* St. John viii. 56. † Gen. xiv. 18.

chalice; and at the words "all celestial benediction" he makes the sign of the cross upon himself.

C. Who is understood by the "Holy Angel"?

P. Some interpret it of the Angel deputed by God to watch over the particular Mass—the Guardian of the Sacrifice, or the Guardian of the priest, who especially watches over his solemn ministerial acts. For if Angels assisted at the sacrifices of the old law, as we learn from several places of Holy Scripture,* it is but reasonable to suppose that similar assistants are not wanting at the Sacrifice of the Church. Other divines of still higher authority understand the "Holy Angel" to mean Christ Himself—the "Angel of great counsel," as He is styled by the Church, in allusion to His title of Counsellor (Isa. ix.: see the Introit of the third Mass of Christmas-day).†

C. Why does the priest lay his joined hands on the altar, and kiss it in the course of the prayer?

P. A posture of the humblest devotion and most fervent supplication is natural in a prayer which asks that such immense favors should be granted to the request of sinners. The kiss is a sign of confidence and reconciliation.

THE MEMENTO OF THE DEAD.

C. What follows the prayer last explained?

P. The "Memento of the Dead," corresponding with the "Memento of the Living," which occurs in the earlier part of the Canon. It is as follows:

"Remember, also, O Lord, Thy servants and handmaids, who have gone before us in the sign of faith, and sleep in the sleep of peace, N. N.: to them, O Lord, and to all who rest in Christ, we beseech that Thou wouldest grant a place of refreshment, light, and peace: through the same Christ our Lord. Amen."

At the last words, the priest bows toward the Blessed Sacrament.

C. Was this prayer always used in the Mass?

P. Yes; it is so ancient and was so universal as to leave no doubt of its being an apostolical tradition.

[*C.* How far may those who have died out of Catholic communion be remembered in this prayer?

P. The same rule applies here as in the "Memento of the Living," except that the *conversion* of those remembered cannot here enter into the objects of the petition. But considering the great excuses which

* Gen. xxii.; Judg. vi. xiii.; St. Luke i.

† On this title of our Blessed Lord, see Le Brun, *Cérém. de la Messe*, p. iv. art. 13.

want of opportunity, the defects of education, and other similar disadvantages, furnish in the case of material (*i. e.*, actual but unconscious) heresy and schism, the Church is willing to extend the judgment of charity to many (we know not how many) who have died out of her pale. Still the trembling hope with which we ask God to extend to them the benefits of a propitiation intended for the faithful, is something very different indeed from the comfort with which we can appeal to Him for those who have "gone before us" at least "in the sign of" true Catholic "faith."]*

THE "NOBIS QUOQUE PECCATORIBUS."

P. The priest here breaks silence with a mournful confession, at which, like the publican in the parable, he strikes his breast; then immediately resuming silence, he continues the prayer of which these sorrowful words form the commencement. It is altogether as follows:

"Vouchsafe to give us sinners, Thy servants, hoping in the multitude of Thy mercies, some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and all Thy Saints, into whose company we beseech that Thou, who weighest not merits but pardonest offences, wouldest be pleased to admit us: through Christ our Lord."

C. What is the force of this prayer?

P. Mention having been made in the prayer for the dead of the state of eternal blessedness, the Church proceeds to ask that we sinners may likewise receive a portion in the same inheritance, together with those members of the kingdom of glory who are enumerated, and all other the Saints of God.

C. Who is St. John, named in this catalogue?

P. Most probably St. John the Baptist, who, with St. Stephen, first received the crown of martyrdom after the coming of Christ. But others have supposed that it is the Evangelist; and that, having been formerly named as an Apostle and Martyr, here he is commemorated as eminent, together with St. Stephen, for the grace of virginity. But the former opinion is the more approved. I have already said why St. Matthias was omitted in the earlier list; here the omission is supplied.

C. I would know also something of the other Saints here commemorated.

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* The passage here contained within brackets is omitted in the Italian translation, as being "applicable rather to a Protestant than to a Catholic country." It is consequently not included in the Roman "imprimatur."

P. St. Alexander was Pope early in the second century; St. Marcellinus and St. Peter suffered for the Faith under Diocletian; SS. Perpetua and Felicitas were martyred under the Emperor Severus in the third century. The rest are better known. Cardinal Bona remarks (*Rer. Liturg.* l. ii. c. 14, n. 5), that in this catalogue various orders of sanctity are represented. Thus St. Stephen was a deacon; St. Matthias and St. Barnabas, apostles; St. Ignatius, a bishop; St. Alexander, a pope; St. Marcellinus, a priest; SS. Felicitas and Perpetua were married; and the rest were virgins. We may observe also that, as before, none but martyrs are commemorated.

THE CANON CONTINUED.

C. How does the Canon proceed?

P. Taking up the last words of the preceding prayer, "Through Christ our Lord," it continues: "By whom, O Lord, Thou dost always create, sanctify, ✠ vivify, ✠ and bless, ✠ and grant us all these good things." (At the crosses the priest signs the Sacred Host and chalice together; and then with the former makes five crosses, three over the chalice, and two between it and himself, at the same time saying) "through ✠ Him, and with ✠ Him, and in ✠ Him, to Thee God the Father Almighty, ✠ in the unity of the Holy Ghost, be all honor and glory." (Here the priest holds the Sacred Host over the chalice, and slightly elevates both of them together.)

C. Why are these attributes of God here commemorated?

P. In reference to the Adorable Sacrament. He who "creates all these things," can also "sanctify," "vivify" (that is, renew as to their nature and object), "bless" them to our profit, and "grant" them to our use. Durandus thus paraphrases this prayer: "Thou dost create" these gifts by giving them a being; "sanctify" them by consecration; "vivify" them by changing their substance; "bless" them that they may be profitable; and "grant" them so as to profit us.

C. What is the action which the priest performs in raising the Sacred Host with the chalice?

P. It is called the Little Elevation; and is of greater antiquity than that which follows upon the consecration. Since, however, the latter has been introduced in the Church, this second Elevation has been less solemn; the Sacred Host and chalice are raised but a short distance from the altar, and are not presented to the people for adoration.

C. What does the Little Elevation express; and what thoughts should accompany it?

P. It may be regarded as an act of homage to the majesty of God

in the creation of the world through the instrumentality of the Divine Word; for by this act we make Him a distinct and special oblation of the Divine Holocaust; the Body and Blood of His Son Jesus Christ.

C. Is not the bell sometimes rung at this second Elevation?

P. Yes; this custom prevails in several Catholic countries. I have heard of it as existing in Spain, Portugal, France, and Ireland; but it is not universal in the Church. At Rome, the bell is rung at the Sanctus and Elevation only.*

OUR LORD'S PRAYER.

C. Here the priest again says aloud, "Per omnia sæcula sæculorum," does he not?

P. Yes; in this place he again lifts up his voice, which, except in the penitential words, "Nobis quoque peccatoribus," has not been heard since the beginning of the Canon.

C. Is the sentence "Per omnia sæcula sæculorum" the end of a prayer, as in the former instance?

P. Yes; it is so on each of the three occasions on which it forms the introduction of an address to the people. And in every instance it is a kind of pledge to the people that the priest has been all the while interceding for them. Here it is the termination of the prayer last cited, which ends, you remember, with an ascription of honor and glory to the Blessed Trinity. This doxology concludes, as usual, with the words, which are said aloud: "For ever and ever." R. Amen. Then the priest immediately rejoins: "Let us pray"; after which he prefaces the Lord's Prayer with the following introduction: "Admonished by salutary precepts, and informed by the Divine institution, we presume to say," etc.

C. What is the meaning of this introduction?

P. It imports that, except with the encouragement of our Lord's precept and institution, sinners such as we could not venture upon addressing God in those terms of filial confidence and affection with which the "Our Father" opens.

C. And now of the Lord's Prayer itself. Is it of great antiquity in the Mass?

P. Yes; all the older Liturgies contain it; and it is generally thought to have been introduced by the Apostles, if not under the direct sanction of our Lord Himself.

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* When the Blessed Sacrament is exposed, it is not rung at all; nor between Holy Thursday and Holy Saturday.

C. But do not some attribute its insertion in the Mass to St. Gregory?

P. If so, they mean that St. Gregory confirmed or modified its use.

C. By what ceremonies is it accompanied?

P. The priest having covered the chalice, after holding the Sacred Host over it, adores the precious Blood of our Lord (as is customary before and after exposing it), then laying the palms of his hands on the altar, within the corporal, he proceeds to the "Our Father"; at the words "Let us pray" he joins his hands, and keeps them joined during the short preface. Then extending them, and inclining his head toward our Lord in the Blessed Sacrament, and keeping his eyes intently fixed on Him, he goes on to say, slowly and reverently, our Lord's Prayer.

C. May the priest be considered to say our Lord's Prayer in any particular spirit and intention, such as may also be shared by those present?

P. Beyond all doubt; he may be understood to use it with an especial eye to the goodness of God in the Blessed Eucharist.

C. Could you throw this idea into a paraphrase?

P. I will attempt to do so. "Our Father," whom we so address in the spirit of adoption, as sons begotten to Thee through the Blood of Jesus Christ, our great High-Priest and salutary Victim; "who art in Heaven," yet condescendest to our weakness; "hallowed be Thy Name," and especially for these Divine mysteries. O, may this act of ours be some compensation for all the injuries and blasphemies which Thy Eternal Son sustains in this most precious instance of His condescension to man! "Thy kingdom come," in anticipation and hastening whereof we do thus continually "show our Lord's death" by "eating this" Divine "Bread," and "drinking this" precious "Chalice" (1 Cor. xi. 26). "Thy will be done on earth," by all Thy people, and especially by Thy priests, who strive to serve Thee and to fulfil all Thy mind, even "as it is in Heaven" accomplished by the Angels, whose office they bear as Thy ministers, and whose alacrity they would imitate with the intensity and ardor of a "burning fire" (Ps. ciii. 4). "Give us this day our daily bread," even as Thou art now about to give it us in this most holy banquet, even the bread of Angels, the bread which Thou hast given us from Heaven, "having in It all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20). "And forgive us our trespasses," through the great Sacrifice of Propitiation, which here we commemorate, and represent, and continually offer in its unbloody form; "as we forgive them that trespass against us," desiring, before bringing our own offering to the

altar, to be reconciled with them (St. Matt. v. 23, 24), whose light "trespasses against us," how can we remember amid these precious memorials of Thy pardoning love for sinners? But forasmuch as this precious Sacrifice is a pledge not less of Thy sanctifying than of Thy saving power; therefore we ask that through it Thou wouldest be pleased not only to "lead us not into temptation," but also to "deliver us from" all "evil" both of soul and body. And, therefore, we say, Amen. So be it.

THE SEQUEL OF OUR LORD'S PRAYER.

P. Then straightway, taking up the last words of our Lord's most holy Prayer, and, as it were, paraphrasing its last petition, the priest continues: "Deliver us, O Lord, we beseech Thee, from all evils, present, past, and future, and through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, grant of Thy goodness peace in our days, that, being holpen by the aid of Thy mercy, we may be ever free from sin, and secure against all disturbance, through," etc. During this prayer the priest holds the paten in his right hand, and at the words, "Grant of Thy goodness peace in our days," he crosses himself with it from the forehead to the breast, and across the shoulders; at the words, "that by the aid," he kisses the paten, and then, with all reverence and devotion, places it under the Sacred Host.

C. What is the meaning of these actions?

P. The priest signs himself with the paten, to remind himself that all our hope of that peace and deliverance from evil, for which he is then praying, is in the Passion and Death of Christ; and he kisses it, as though it were the Feet of Christ, or the ground beneath His feet, to intimate his ardent love of peace, both of soul and body, in Him.

THE "PAX DOMINI."

C. What now follows?

P. The priest, having uncovered the chalice while he concludes the forementioned prayer, and adored the precious Blood of our Lord, concludes it with the words, through the same Christ our Lord, during which he breaks the Sacred Host over the chalice into two parts, one of which he places on the paten, and then from the remaining part breaks off also a small portion which he holds over the chalice, in the meantime joining on the part from which he has taken it to

the part previously laid on the paten. With the particle in his hand, he says, as the conclusion of the prayer, "For ever and ever." R. Amen. Then he adds, at the same time making three crosses over the chalice with the particle, "The peace ✠ of our Lord ✠ be always ✠ with you." And then he drops the particle into the chalice, saying, "May this commixtion and consecration of the Body and Blood of our Lord Jesus Christ be to us receiving it unto life eternal."

C. Explain, sir, if you please, these various and apparently most important ceremonies.

P. To begin, then, with the fraction, or breaking, of the Sacred Host. This is found in the ancient Liturgies. The Sacred Host was everywhere divided, but not always into the same number of portions. The Liturgy of St. James appoints a division into two parts only; the Greeks divide into four, following St. Chrysostom; but the Latins have always used the division into three. The practice comes from the institution of Christ and the example of the Apostles. For the three former Evangelists expressly tell us that our Lord brake the bread; St. Luke says, describing the feast at Emmaus (which appears to have been a celebration of the Holy Eucharist), that our Lord took bread, and blessed, and brake it (c. xxiv. 30); and adds, that our Lord was known thereby (v. 35). From the Acts we learn that the disciples assembled to break bread (c. xx. 7); and St. Paul says, "The bread which we break" (1 Cor. x. 16).

C. Can the Body of Christ, then, be broken?

P. No; the division is in the species or form alone; the Body of our Lord remains unimpaired and alike in every portion of the consecrated matter. As the Church sings in the Sequence for the Feast of Corpus Christi the words of the great St. Thomas of Aquin:

"And they who of their Lord partake,
Nor sever Him, nor rend, nor break;
Nought lacks and nought is lost;
The boon now one, now thousands claim,
But one and all receive the same,
Receive, but ne'er exhaust."*

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* "A sumente non concisus,
Non confractus, non divisus,
Integer accipitur;
Sumit unus, sumunt mille,
Quantum iste, tantum ille,
Nec sumptus consumitur."

And again:

"Nor be thy faith confounded, though
The Sacrament be broke; for know
The life which in the whole doth glow
In every part remains;
The Substance which those portions hide,
No force can cleave; we but divide
The sign—the while the Signified
Nor change nor loss sustains." *

C. What is probably the reason of this division of the Sacred Host?

P. It suffices for the Church to know that, in making it, she is following the institution of Christ and the practice of the Apostles. Nevertheless, various significations of the action have been found by holy men, of which one of the most appropriate and devout is that which sees in the three several portions of the Sacred Host symbols of the three sections of the Church at the time of the Resurrection,—the Court of Heaven, the "Spirits in prison," to whom Christ preached during the three days in which His Divine Soul and Body were separated, and the Faithful on earth. Of these the departed in Christ were, at the Resurrection, united with the glorious Church, as represented by the larger portion of the Sacred Host; while the smaller portion, the Church militant, is, as it were, plunged into the chalice, that is, made to partake of the sufferings of our Lord.

You should observe, however, that one such symbolical application of these mysteries by no means precludes others. For what is certainly true of the Blessed Eucharist, as it is the heavenly nourishment of our souls, is no less true of it as it supplies food of meditation to a devout spiritual ingenuity. It is the "sweetness of every taste." All the powers of the mind are set in action upon its exhaustless materials. It exercises, without either satisfying or yet wearying, the intellect; it leads the imagination into a new world of wonders, where, with the clue of a devout intention, and under the guidance of the Saints, she may expatiate at will without danger of error, and certainly without limit of discovery.

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* "Fracto demum Sacramento
Ne vacilles, sed memento
Tantum esse sub fragmento
Quantum toto tegitur.
Nulla rei fit scissura
Signi tantum fit fractura,
Qua nec status nec statura
Signati minuitur."

THE "AGNUS DEI" AND PRAYERS BEFORE COMMUNION.

C. Proceed, sir, if you please, with your explanation of the Mass.

P. We have now reached the "Agnus Dei," which is the beginning of the priest's preparation for receiving the Holy Communion. It consists in an address, thrice repeated, to our Blessed Lord as the Lamb of God, slain for the remission of sin, and is said by the priest with eyes fixed on the Sacred Host:

"O Lamb of God, who takest away the sins of the world, have mercy upon us"; and these words he repeats thrice. The third time he says, "O Lamb of God, who takest away the sins of the world, grant us Thy peace." This address appropriately follows the "Pax Domini": for it was just after our Lord had said to His disciples, "Peace be to you," that He gave them power of remitting sins (St. John xx. 21–23). The prayer refers to the words of the Baptist: "Behold the Lamb of God, behold Him who taketh away the sin of the world" (St. John i. 29). The *triple* repetition of the "Agnus Dei" was ordered by Pope Sergius, toward the end of the sixth century. It is considered to be in honor of the Holy Trinity, who "sent forth the Lamb, the Ruler of the earth" (Isaiah xvi. 1), and gives a peculiar intensity to the prayer.

C. Why is "grant us Thy peace" said the third time, in the place of "have mercy upon us"?

P. Anciently each petition was in the same words; but as persecutions multiplied, the third was changed into a prayer for the peace of the Church. This, at least, is the account given.

C. What ceremonies are here used?

P. The priest begins the "Agnus Dei" with hands joined before him; but when he comes to the words, "have mercy upon us," he places the left hand upon the altar, and with the right strikes his breast, in token of humility and contrition.

C. Is the "Agnus Dei" always said in the Mass?

P. Yes; except on Good Friday, when it is omitted, together with all this portion of the Mass, out of respect to the great Sacrifice consummated on that day; and on Holy Saturday, when the Mass, which is in honor of the Resurrection, is also shortened, because the heart of the Church is, as it were, too full of joy to say many words. In Masses of the Dead, as we shall hereafter see, the form of the "Agnus Dei" is changed.

C. What follows the "Agnus Dei"?

P. Three prayers, in immediate preparation for the communion of the priest. In the first of them, the Church prolongs her petition for

peace which she had before summed up in the last "Agnus Dei." She continues:

"O Lord Jesus Christ, who didst say to Thine Apostles, Peace I leave to you, My peace I give to you; regard not my sins, but the faith of Thy Church; and vouchsafe, according to Thy will, to pacify and unite it together, who livest and reignest, God, world without end. Amen."

C. Why does the Church speak so much of *peace* in this part of the Mass?

P. Because by the union of the two species in the chalice at the "Pax Domini" is mystically represented the reunion of the Most Sacred Body and Blood of our Lord in His glorious Resurrection, the first-fruits of which were bestowed in the gift of peace to the disciples: (see St. John xx. 19, 21, 26). Then it was that our Lord ratified the promise, of which we remind Him in this prayer, made on the eve of His death (St. John xiv. 27). In like manner, the Church also, while commemorating in the holy mysteries the glorious Resurrection, takes the opportunity of asking Him to extend to the faithful of all times the benefit of that same precious legacy; and particularly in reference to the Holy Communion of His most Sacred Body and Blood, for which the peace of God is the best preparation, as it is also its most blessed fruit.

This latter prayer the priest says with head inclined, and hands joined, and resting upon the altar. In the same posture he repeats also the following prayers: "O Lord Jesus Christ, Son of the living God, who by the will of the Father, and with the co-operation of the Holy Ghost, by Thy death hast given Life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me to cleave always to Thy Commandments, and never permit me to be separated from Thee, who with the same God the Father, and with the Holy Ghost, livest and reignest, God, world without end. Amen."

The third prayer, which the priest says directly before receiving the sacred Body of our Lord, is as follows: "Let not, O Lord Jesus Christ, the receiving of Thy Body, which I, all unworthy, presume to take, be to me unto judgment and condemnation; but, according to Thy goodness, let it profit me to the safe keeping of soul and body, and to spiritual healing, who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen."

These prayers require no other remark than that which a careful perusal will suggest. You will observe several blessings, which in the former are asked through Holy Communion; viz., 1. Deliverance

from personal sins; 2. From all evils; 3. Adherence to the Divine precepts; 4. Adherence to God Himself. The latter prayer is, on the other hand (as couched in the language of deepest humility), deprecatory of evils as well as supplicatory of benefits, and asks that the priest may not (after the awful threatening of the Apostle; 1 Cor. xi. 29) receive judgment to himself in partaking of these holy mysteries, but contrariwise, the nourishment of soul and body, and the cure of all diseases.

C. What devotion may the faithful use at this time?

P. They should put themselves into communion with the priest, and endeavor, as much as possible, to join in his intentions.

THE COMMUNION OF THE PRIEST.

C. At this part of the Mass I observe that the priest kneels down.

P. Yes; he first adores on his knees our Lord, whom he is about to receive; for, as St. Augustine says, "none doth eat the flesh of Christ till he have first adored"; then rising, he says, still in secret, some words derived from Ps. cxv. 5, 13, excepting that for "chalice of salvation," he here says "Bread of Heaven." The words he uses are these: "I will receive the Bread of Heaven, and will call upon the name of our Lord." The words are again repeated, and in the form in which they stand in the Psalms, at the Communion of the Chalice.

C. Again I observe that the precious Body of our Lord is called "Bread."

P. It is so; there being, as I have already observed, no danger of any doctrinal mistake, when the great verity of Transubstantiation is so fully secured by the whole language and ceremonial of the Mass. Our Saviour having called Himself the "Living Bread which came down from Heaven" (St. John vi. 1), we may confidently speak of Him under that gracious and beneficent image.

And here, dear brother, I cannot but draw your devout attention to the sweetness of this expression of confidence, as following directly upon the last most humble prayer. The priest first prepares himself by humility for adoring his Lord; then rising up, as if with renewed strength, he goes on to adventure on receiving Him almost with a holy freedom and boldness. Then, having reverently taken his Beloved into his hands, he is again seized with awe, and the Church puts the lowly words of the good centurion into his mouth. He says aloud, "Lord, I am not worthy"; and then continues in secret, "that Thou shouldest enter under my roof; but only speak the word, and my

soul shall be healed." And these humble words he repeats thrice, each time striking his breast. At length he receives the Body of our Lord, making with the Sacred Host the sign of the Cross, as he says the words, "The Body," and the rest; and then joining his hands, remains for some seconds in profound meditation on the great Gift of which he has been made partaker. Then he uncovers the Chalice immediately (so it is prescribed in the rubric), saying the words of the 115th Psalm, v. 12: "What shall I render to the Lord for all that He hath rendered to me?" and goes on to adore the precious Blood of our Lord. Rising from his knees, he removes from the corporal upon the paten any particles of the Blessed Sacrament of our Lord's Body which may appear on it; and then with the thumb and forefinger of the right hand, or one of them, transfers them all, together with any which may be upon the paten, into the chalice. This over, he continues, in the words of the 115th Psalm: "I will receive the Chalice of salvation, and will call upon the name of the Lord." Then making with the Chalice the sign of the Cross, he receives the precious Blood with the words, "The Blood," and the rest.

THE COMMUNION OF THE FAITHFUL.

P. At this point the priest administers the Holy Communion to any of the Faithful who, being duly qualified, may desire it.

C. May he, then, refuse Communion to any who desire it?

P. Yes; he not only may, but is bound to withhold the Adorable Sacrament from any excommunicated person, or notorious sinner, or person approaching it without due external reverence.

C. What are the other qualifications of a Communicant, besides being under no ecclesiastical or public disqualification?

P. The Communicant should be in the state of grace; either free, or having been by confession and absolution freed, from mortal sin; he must have fasted strictly from the preceding midnight, and of course approach with the requisite dispositions.

C. Is the state of fasting obligatory upon Communicants, and what are the conditions of it?

P. It is not obligatory only, but indispensable, except in the case of persons in danger of death, who receive the Holy Sacrament in the way of Viaticum (*i. e.*, as a provision for their passage into the unseen world), and in one or two other extreme cases; as, for instance, when priests, in order to avoid some yet graver violation of the Church's rules, are allowed to receive it, after having previously, and, of course, without foresight of such emergency, broken their fast.

C. But do not priests say three Masses, and consequently receive the Blessed Sacrament three times on Christmas-day?

P. Yes; and in countries where there is a scarcity of priests, they are sometimes allowed, even at other times, to *duplicate*, *i. e.*, to say Mass twice on the same day. But in neither of these cases do they partake of any food or liquid, except the Holy Sacrament itself, which, not being ordinary food, is not considered to militate against the fast, and consequently they do not drink the wine, or wine and water, of the Ablutions,* till the *last* of the Masses which they say on the same day.

C. And now, sir, about the nature of this fast before Communion. Does it, like the ecclesiastical fast, allow of taking liquids?

P. No; it is what is called a *physical*, *i. e.*, natural, fast, and precludes the swallowing of any food or liquid whatever; so that water, taken even by accident, would debar the person from going to Communion on the same day.

C. What, even a drop?

P. A drop swallowed by accident along with the natural secretion of the mouth is a case excepted by the rubric from the general law.

C. How minute are these provisions; an enemy might say, how trivial!

P. Yes; but he would be a very shallow reasoner; for consider only the natural tendency of men to encroach upon laws which are not carried out into detail, and you will acknowledge the wisdom of the Church in making no exceptions to her rules but such as are required by necessity and charity.

C. Be pleased, sir, to explain the manner of giving Communion, during Mass, to the Faithful.

P. The priest, having received of the chalice, takes a sufficient number of the Sacred Hosts, of a smaller size than that used for the Sacrifice, either on the paten, or in the ciborium, the vessel in which they remain in the tabernacle on the altar. These particles have either been consecrated in the Mass, or reserved from former consecrations. Placing them on the paten, or if they be in the ciborium, uncovering it, he first adores the sacred Body of our Lord, and then turning sideways toward the people, in order not to turn his back on the Blessed Sacrament, he pronounces over the communicants the two prayers of Absolution, at the same time blessing them with his hands, saying, "May Almighty God have mercy upon you, forgive you your sins, and lead you to life eternal. Amen." And then: "May the Almighty and

* See page 60.

merciful Lord grant you indulgence, absolution, and remission of your sins."

C. Are not these the same prayers which were used at the beginning of Mass?

P. Yes; with these exceptions, that here "your sins" is said for "our sins"; and the form not being simply precatory, but authoritative also, it is accompanied by an act of benediction.

The priest then turns to the altar, and having again adored on his knee, takes into his hand the paten, or vessel containing the Sacred Hosts, and slightly raising one of them, so as to exhibit it to the people, he pronounces aloud the whole of the following words, repeating them three times, "Lord, I am not worthy that Thou shouldest enter under my roof; but only speak the word, and my soul shall be healed." After the third time, he descends the altar-steps to the communicants, to whom he administers the Blessed Sacrament, beginning from those at the epistle side.

C. Can Communion be given out of Mass?

P. Yes, if there be a reason. In that case, the priest habited in a surplice, with a stole of the color appropriate to the day,* communicates the faithful from the pre-consecrated Hosts reserved for that purpose in the tabernacle; and the communion over, he returns to the altar, saying the Antiphon at the Magnificat on the Feast of Corpus Christi, "*O sacrum convivium.*" "O sacred Banquet, in which Christ is received, the memory of His Passion cherished, the mind filled with grace, and a pledge given to us of future glory"; with the versicle and response from the Book of Wisdom: V. "Thou didst give them Bread from heaven." R. "Having in it all that is delicious." And then the Collect of Corpus Christi: "O God, who under this wondrous Sacrament hast left us the memory of Thy Passion; grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may constantly experience the fruit of Thy redemption; Who livest and reignest," etc.† Then the communicants are dismissed with the blessing, "The benediction of God Almighty, Father, ✠ and Son, and Holy Ghost, descend upon you, and abide with you always." This is said in the plural number even when there is but one communicant. But when Communion is given *in* the Mass, this benediction is not said, because the communicants are blessed in the Mass itself.

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* See Rituale Romanum. But white may be used.

† During Easter-time, Alleluia is added to the versicle and response, and the following prayer said instead of "Deus qui nobis": "Pour into us, O Lord, we beseech Thee, the Spirit of Thy love, and as Thou hast satisfied us with paschal sacraments, make us in Thy pity to be of one heart; through," etc.

THE COMMUNION OF THE FAITHFUL CONTINUED.

C. I suppose that the chief part of the Mass is now over?

P. Yes; all divines consider that the Sacrifice is complete in the Communion; and it is the common opinion that the *Consecration* is alone essential to it. Even those, however, who so hold, regard the Communion as necessary to its *integrity*. And, accordingly, the Church makes the greatest point of the Sacrifice not being interrupted before the communion of the priest, which is the consumption of the Holy Victim. Should the celebrating priest die between the consecration and communion, or in any other way be disabled from proceeding to complete the Sacrifice, the rubric prescribes that another priest be called in to carry on the Mass. And so strong is the Church on this point, that she even waives in its favor her all but necessary rule, which requires that the holy Communion should be received fasting; for in this extreme case she allows a priest who is not fasting to proceed with the Mass, where another cannot be found.

C. What is a priest to do who forgets that he has accidentally broken his fast till he has begun and got some way in the Mass?

P. If he should have begun the Canon, *all* agree that he ought *not* to break off; if he has not reached the Offertory, all agree that he *should* do so; if the disqualification be remembered between the Offertory and the Canon, he would not err in adopting either course; still it would be better to desist.

C. And a person going to Communion, who remembers, when he is kneeling to receive it, that he is similarly disqualified?

P. If the person could withdraw without particular observation, it would be best to do so; otherwise it would be better to receive, on account of scandal which might ensue from retiring at the last moment.

C. And what now, if one were to remember, *after* having received, that one had previously broken fast?

P. In all such cases, where there has been no wilful irreverence, or neglect, we should make ourselves perfectly easy. To admit scruples in such cases is far worse than to commit a mere *material* fault, *i. e.*, a fault which is only such in itself, not in the individual.

C. We have got into a digression, and may as well go on with it a little longer. What should be done, if by accident the Blessed Sacrament were to fall in the act of conveying it into the mouth of the communicant?

P. A cloth or card is always held under the chin. If the Blessed Sacrament fall by accident into the ciborium, or on the paten, nothing

needs to be done (as the vessels are sacred), though every care must be taken to prevent any such accident at all. But if it fall on the cloth, or what is worse, on the ground, the spot on which it rests must be noted and carefully washed, and the water which has touched the spot thrown into the *sacrarium* (or drain of sacred liquids). In such a case the communicant should assist the priest to observe the spot. If (which is unlikely, but possible) it were to fall on the dress of the communicant, the best thing to do would be to note the spot, and go after Mass into the sacristy to get it washed. The priest, of course, and not the communicant, must remove the Blessed Sacrament from the dress.

C. May the Blessed Sacrament ever be touched except by a priest?

P. By no means whatever; if done consciously and intentionally, out of irreverence, or even negligence, it would be a mortal sin so to touch it.

C. Accidents at the time of communion must be very distressing.

P. Nothing should be very distressing which is purely unintentional; however, I do not deny that we may well be distressed, within due limits, at any even purely accidental injury to the Majesty of our Lord in the Blessed Sacrament; and on this account communicants should be very careful to assist the priest in the act of giving communion, by opening the mouth and presenting a sufficient surface of the tongue, though without opening the mouth too wide, or drawing the head too much back (which looks unseemly), or holding the tongue too much down, which is dangerous.

But now to proceed with the explanation of Mass. The priest, having received of the chalice, or if there be communicants, having rearranged everything on the altar after communicating the Faithful, first inspects the paten, and receives any atoms of the Blessed Sacrament which may have escaped his notice, then holding out the chalice to the server, he goes on to receive the *first ablution.*

PART III.

From the Communion to the End of Mass.

CHAPTER I.

THE ABLUTIONS.

C. What are the ablutions?

P. They are wine and wine and water poured into the chalice, and afterward received by the priest, in order to insure his receiving any particles of the Sacred Blood remaining in it. The first ablution consists of wine only, which is poured into the chalice in about the same quantity as at the offertory. The priest, while it is being poured in, says the following prayer: "Let us, O Lord, with pure mind receive what we have taken with our mouth, and may it of a temporal gift become an eternal remedy."

C. Why is holy Communion called a "temporal gift"?

P. Because it is received in this our state of pilgrimage.

When the wine is poured in, the priest turns round the chalice, so as to let the wine take up any drops which may have adhered to the inside, and then drinks it. Once more glancing at the paten (this being the last suitable opportuntity of receiving any minute fragments of the Blessed Sacrament) he sets it down, and holding the thumb and forefinger of each hand joined over the chalice, he takes it to the epistle side, where the server pours first wine and then water over his fingers into the chalice. The priest, having wiped his fingers, receives the wine and water.

C. Why does the priest wash his fingers and receive the ablution?

P. To guard against any fragment of the Blessed Sacrament adhering to them, and to secure his eating and drinking the whole fruit of the consecration.

C. Why is water used as well as wine?

P. In order to neutralize the sacred species, which wine alone does not neutralize. There should therefore be at least as much water as wine infused.

C. Does the priest say any prayer at the second ablution?

P. Yes, before he receives it, he says, "May Thy Body, O Lord, which I have taken, and Thy Blood which I have drunk, cleave to my

interior: and grant that no stain of sin may remain in me, whom pure and holy Sacraments have refreshed, who livest and reignest for ever and ever. Amen."

C. I observe that all the latter prayers have been addressed to our Blessed Lord.

P. Yes, from the "Agnus Dei" till the "Postcommunion."

C. Why is this?

P. Because all these prayers relate directly to the act of holy Communion.

C. Why does the priest here stay at the middle of the altar?

P. To wipe and rearrange the chalice and paten, and cover them with the veil. All these things the Church desires to be done with care and neatness, but without needless delay.

CHAPTER II.

THE "COMMUNIO" AND POSTCOMMUNION.

C. What is the "Communio"?

P. A short sentence so called because said, and (at Solemn Mass) also sung, immediately after the communion of the Faithful, the Missal having been previously removed by the server from the gospel to the epistle side.

C. Has this been always in the Mass?

P. It has not. In the time of St. Ambrose the priest said the "Nunc dimittis" in his own name and that of the Faithful. In some other ancient Liturgies a psalm was said in this place; but in process of time it appears to have been curtailed into a single verse or sentence, like the Introit and Offertory.

C. What is the purport of the verse called "Communio"?

P. It bears upon the subject of the Mass, where proper to any Festival. At other times it generally embodies some holy sentiment or edifying lesson.

C. Why is it so short? Is not this a departure from antiquity?

P. I have said that it is probably abbreviated from some longer devotion. But it is our duty to take every provision of our Holy Church as it comes before us, and never to contrast her manner at one time with her manner at another, to the disadvantage of any one of her institutions. The ancient Church was best for the ancients, and the modern Church is best for us. Holy Scripture itself discourages such comparisons as "foolish." It says, "Say not, What thinkest thou is the cause that former times were better than they are now?

for this manner of question is foolish." * As there was in ancient times a beauty in the prolixity of these forms, so there is also now a beauty in their brevity, as they enable persons in the world, who cannot spare a long time for their devotions, to assist at the public offices of the Church and reap their fruit. Moreover it is ever to be borne in mind that the essence of the Mass is not a form of prayer, but a great *action*, to which all the *words* contained in it conspire, and are entirely subordinate; so that whether more or fewer, they fulfil their office with the like effect. And this may reconcile you to a more rapid enunciation of those words than, perhaps, you can at first understand to be consistent with devotion. It is no doubt very possible to be rapid even to irreverence in saying Mass. But it is also possible to be too slow. Many persons of undoubted piety find themselves greatly assisted in devotion by a rapid articulation, as being apt to lose the *spirit* of their action in proportion as they make too much of its *form*. Nothing, indeed, is more to be guarded against in celebrating the Church offices than languor and heaviness. The ministry of the angels, of which ours is the earthly counterpart, is likened to the briskness of a darting fire. All this is especially true of Mass, for the reason I have given; that it is, even beyond other religious services, an *act*.

C. Thank you, sir; this thought will be of great use to me in checking harsh judgments and restless imaginations.—With what sentiments, should the Faithful listen to the "Communio"?

P. They should join with the Church in thanksgiving to our Lord for the great Gift of Himself. But, remember, I am here instructing you in the ceremonies, not undertaking, except in this indirect way, to supply you with devotions.

THE POSTCOMMUNION.

C. What is the Postcommunion?

P. That part of the Mass which immediately follows the Communion, and precedes the termination of the whole.

Having, then, passed from the epistle side to the middle of the altar, the priest kisses it, and says, turning to the people, "Our Lord be with you"; which is answered as usual by the people. Then moving again to the epistle side, he reads the Postcommunion Collects, one or more, according to the number of the Collects for the day. You should know that every Collect, whether of the season, or occasional, has its proper Secret and Postcommunion belonging to it.

* Eccles. vii. 11.

And as the Postcommunions correspond in number, so do they likewise in subject, form, and ceremonies accompanying, with the Collects which have gone before them. I will take two specimens: the Collect for "the Suffrages of the Saints," beginning "A cunctis," which is used at certain times to make up the requisite number of Collects on a semi-double festival; and another occasional one for Bishops and their flocks. Here are these Collects with their proper Secrets and Postcommunions.

Collect.

Defend us, O Lord, we beseech Thee, from all dangers both of mind and body; and by the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, grant us of Thy goodness, salvation and peace, that all adversities and errors being destroyed, Thy Church may serve Thee in secure liberty. Through the same.

Secret.

Hear us, O God of our salvation, and by the virtue of this Sacrament protect us from all enemies both of mind and body; granting us grace for the present, and glory in time to come. Through our Lord.

Postcommunion.

We beseech Thee, O Lord, that the offering of the Divine Sacrament may cleanse and fortify us; and by the intercession of Blessed Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, may make us clean from all perversities and ready for all adversities. Through the same.

C. Does the letter N. stand for some other saint?

P. Yes; it is usual to insert there the patron of the church or country; thus, St. George is named in England, except where there is some special patron of the place, as in a college, etc. Should the patron happen to be St. Michael the Archangel, St. John the Baptist, or St. Joseph, spouse of the Blessed Virgin, the name of such patron is to be prefixed to those of the Apostles St. Peter and St. Paul.

The following is the other Collect, with its two accompaniments.

Collect.

Almighty and eternal God, who doest great wonders alone, send forth on Thy servants, and on the congregations committed to their charge, the Spirit of Thy healthful grace; and that they may truly

please Thee, pour on them the continual dew of Thy blessing. Through our Lord. In the unity of the same.

Secret.

Be propitious, O Lord, to the sacrifices of Thy people; that what we celebrate for them with a devout mind, in honor of Thy Name, they may know to profit them unto healing. Through the same.

Postcommunion.

Accompany, O Lord, with Thy protection those whom Thou dost recreate with a heavenly gift; and as Thou never ceasest to cherish them, so grant them to become worthy of eternal redemption. Through the same.

These specimens will show you the several characters of the Collect, Secret, and Postcommunion. The Collect asks for some blessing, without, in general, any special reference to the Sacrifice; the Secret adverts to the sacrifice about to be offered; the Postcommunion to its fruits in the soul.

In Lent, as often as the Mass is *of the season*, the priest here says, "Let us pray: humble your heads before God"; and then recites a short penitential prayer.

THE END OF MASS.

P. And now the priest, having closed the Missal if there be no final Gospel, or left it open for the server to remove, if there be, goes to the middle of the altar, and once more addresses the people with "Our Lord be with you," to which they respond. Then he says, according to the day, "Ite, missa est," or "Benedicamus Domino"; in the former case turning toward the people, in the latter toward the altar.

C. What mean these short forms, and why do they differ on different days?

P. "Ite, missa est" means, "Depart, the sacrifice is over"; "Benedicamus Domino" means, "Let us bless our Lord." The difference of subject shows why one is said to the people and the other to God. As to the several uses of these forms, "Ite, missa est" is the more jubilant of the two, and is therefore used on all days when "Gloria in excelsis" is said in the Mass; "Benedicamus Domino" is proper to days on which "Gloria in excelsis" is not said, such as ferias (or week-days), to penitential seasons, and to Votive Masses (except of the Angels or of the Blessed Virgin, when said on Saturday). The

rule is, that when the "Te Deum" is said in the Divine Office, then "Gloria in excelsis" and "Ite, missa est" are said in the Mass, and *vice versa*. But Votive Masses, being out of the usual order, furnish exceptions to this rule.

C. What account do you give of the form "Ite, missa est"?

P. The whole form is probably "Ite, missa est Hostia," "Go, the Victim is sent forth, and received up into heaven." It is equivalent to "Go in peace," which is found in ancient times. We may hear in it the words of the Angel: "Ye men of Galilee, why stand you looking up into heaven?" (Acts i. 11.) 'The time of contemplation is over, that of action is come; go to your work, and think of the visions which have been vouchsafed you.'

To this dismissal the people respond by the minister, "Deo gratias," "Thanks be to God," in imitation of the Apostles, who, when they parted, at the Angel's bidding, from the vision of their peace, "adoring went back to Jerusalem with great joy, and were always praising and blessing God" (St. Luke xxiv. 53).

C. Is this, then, the time for the people to depart?

P. The Mass (properly speaking) is now over, and they are *at liberty* to go; but devout persons always remain, if possible, at least till the priest leaves the altar. Were they to go at this point, they would lose his blessing.

C. How much of the Mass *must* be heard in order to fulfil the *obligation* on Sundays and great holydays?

P. Certainly not less than from the Offertory to the Communion inclusive. The *safest* opinion says, from the Gospel to the Communion inclusive.

C. What kind of *presence* is necessary at Mass in order to hear it? Must the priest be actually heard or seen?

P. No, this is not indispensable; but the person must be, morally speaking, present, *i. e.*, must form one of the worshipping body. Hence a person may hear Mass outside a church with the door open, if he form one of a continuous train of worshippers, as is often the case in Ireland and other Catholic countries; or, again, in another room with an opening upon the altar. Thus, in old ranges of ecclesiastical buildings, the hospital commonly opened upon the chapel, to let the sick hear Mass from their beds, in fulfilment of the Psalmist's words, "Lætabuntur sancti in *cubilibus* suis."* You may see the same beautiful arrangement at some colleges in England, to enable the students to hear Mass when ill in bed.

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* "The saints shall rejoice in their *beds*" (Ps. xlix. 5).

C. Does not the priest say a prayer in this place?

P. Yes; after the minister has replied in the name of the people, "Deo gratias," he inclines to the altar, and says:

"O Holy Trinity, may the obedience of my service be well-pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered in the sight of Thy Majesty may be acceptable to Thee, and a means of propitiation to me and all those for whom I have offered it. Through Christ our Lord. Amen."

Then kissing the altar, and raising and joining his hands, he blesses the people, saying first toward the altar:

"May God Almighty bless you."

Then turning to the people, and making over them the sign of the cross, he continues:

"Father, and Son, ✠ and Holy Ghost."

Then completing the circuit, he turns toward the altar, goes to the gospel side, and there reads from a card the beginning of the Gospel according to St. John i. 1–14. Or if there be a proper (second) Gospel in the Mass (as on Sundays not kept as such, or on festivals in Lent), he reads this from the Missal, which in that case will have been transferred from the epistle to the gospel side by the server.

C. Does the priest use the same ceremonies here as in reading the first Gospel?

P. He crosses the text of the Gospel, or (if he read from the card) the altar, and himself on the forehead, lips, and breast, but he does not kiss the book at the end. The minister responds as before to the announcement of the Gospel, "Glory be to Thee, O Lord"; but ends, "Thanks be to God."

C. Does not the priest kneel at some part of the last Gospel?

P. Yes; he kneels, in honor of the Incarnation, at the words "Et Verbum caro factum est," "And the Word was made flesh."

The priest then, taking the sacred vessels under the veil, as at the beginning of Mass, inclines slightly to the altar and descends the step to the plane below; where, having bowed, if the blessed Sacrament be not in the tabernacle, or gone on one knee if it be, he receives the *berretta* from the server, and returns to the sacristy as he came from it.

MASS OF THE DEAD.

C. Masses of the dead seem to differ in ceremonies from ordinary Masses; will you kindly say in what respects?

P I must first tell you how a Mass of the Dead differs in itself from another Mass, and then I will explain the ceremonies. Unlike

another Mass, then, it is offered primarily and specially for the repose of a soul or souls in purgatory; either for one lately deceased, or on the anniversary or about the anniversary of a death or burial, or at any other time, for one or more to whom the priest is specially bound, as relations, friends, benefactors, superiors; or, lastly, on All Souls' Day, for all the faithful departed, whom it is also customary to commemorate by a Collect in special Masses of the Dead, and, at certain times, in the Mass of the day also. In the Missal you will find four different forms of Mass for the Dead: one for All Souls' Day (which is prescribed also for some other occasions), one for the day of death or burial, one for the anniversary of those days, and one termed "Daily," which may be used at any time. There are also added special prayers for deceased persons, such as Bishops, priests, and the parents of the priest (where Catholics), which may be incorporated into the Mass, so as to limit or modify the intention, which would otherwise be general.

C. I understand you to say that a Mass "pro defunctis" must be offered primarily and specially for the Dead. Must another Mass be offered in the same special manner for the living?

P. The special intention of a Mass "pro defunctis" must be for the dead; but the special intention of another Mass is not necessarily confined to the living.

C. Do the dead, then, gain as much from an ordinary Mass as from a Mass "pro defunctis"?

P. As far as the benefit of the Mass itself goes, or as divines say, looking to its fruit *ex opere operato, i. e.*, as an act having an intrinsic efficacy in obtaining the grace of God, for those who are its proper objects, the dead gain as much from one Mass, specially offered for them, as from another. But it is certain that the prayers and other devotions, which are directed to their benefit in a Mass for the Dead, carry with them an additional benefit, as divines say, *ex opere operantis;* that is, not in virtue of the act itself, but through the pious intentions of the celebrant.

C. Now, then, as the dead may gain special benefit from an ordinary Mass, can the living gain *any* benefit from a Mass "for the Dead"?

P. Certainly from the "memento" which is made of them in every Mass, Masses for the Dead included. But I should also tell you that the *most* special benefit of *every* Mass accrues *to the priest celebrating it*, and therefore to one living. And what is called, on the other hand, the *general* fruit goes to the Faithful at large, whether living or dead. It is, then, what divines call the *special* fruit (as distinguished from the *most special* on the one hand, and the *general* on the other), which

avails to the person or persons for whom the priest *intends* to offer the particular Mass; and these it is who, in the case of a Mass "for the Dead," *must* be deceased, and in the case of another, *may* be such. And now of the ceremonies.

The vestments, you know, in a Mass for the dead are black. At the foot of the altar, in the beginning of Mass, the Psalm "Judica" is omitted, probably on account of "Confitebor Tibi in cithara" ("I will confess to Thee on the harp"), which is inappropriate to a mournful occasion. Next, instead of crossing himself as he begins the Introit, the priest makes a cross toward the book, as if he were blessing a person. The "Gloria Patri" is omitted everywhere; and, of course, the hymn, "Gloria in excelsis." The priest does not say before the Gospel, "O Lord, grant me a blessing," nor the prayer following, "May the Lord be in my heart," etc., but goes at once to read the Gospel after the "Munda cor meum" ("Cleanse my heart," etc.). At the end of the Gospel the priest does not kiss the sacred text. The Creed is never said. The water is not blessed by the priest before he pours it into the chalice. At the "Agnus Dei," instead of "Have mercy on us," is said (for the dead), "Grant them rest"; and, the third time, "eternal rest." Consequently, the priest does not strike his breast, because he is praying not for himself, but for others; neither should the Faithful assisting do so. The first of the three prayers before the Communion is omitted, because it bears upon the prayer for peace in the "Agnus Dei," which is omitted also. At the end, neither "Ite, missa est," nor "Benedicamus Domino" is said, but "Requiescant in pace" ("May they rest in peace"), always in the plural number, even when Mass is said for one deceased person only. The priest does not bless the people, but having said the prayer to the Holy Trinity, and kissed the altar, goes at once to read the Gospel of St. John.

C. Why are blessings omitted?

P. Because the Mass is said for the departed, who are beyond the reach of sacerdotal benedictions.

C. But this does not explain why the priest omits to bless the water at the Offertory, or to ask for a blessing on himself before the Gospel?

P. Gavant gives a mystical reason for the former of these omissions. He says that the water is not blessed at the Offertory in Masses of the Dead because it represents the Church *militant*, as the wine represents Christ; whereas the dead in Christ *have* fought the good fight, and though detained from glory, are yet certain of salvation. This, however, is rather a pious construction of the matter than a full account of it. It would seem that all blessings are suspended in Masses of the Dead, either because blessings are joyful things, and these Masses are

mournful; or because, inasmuch as the dead, who are chiefly in mind, are not subjects of benediction, therefore the Church, to keep them continually before her, lets them set the rule of the whole Mass in this particular.

C. Do not priests receive stipends for saying Masses, especially Masses for the dead? Is not this like buying sacred things? Does it not also give the rich an unfair advantage over the poor?

P. Certainly, priests receive stipends for saying Mass, when the benefit of a Mass is wished, and the party wishing it likes, or is able, to make an offering. To your other queries, I answer: 1st. That this remuneration is not purchase-money, but a fee or rather offering; and I suppose no one denies that the "laborer is worthy of his hire," or that what is given to the clergy is given to the Church. 2d. The rich have certainly a great advantage over the poor in being privileged to contribute, in whatever way, to the service of God's Church or the maintenance of His priests—for a privilege it is to the rich themselves, not any favor to the Church. It may be admitted, too, that the rich gain in this way blessings upon themselves and their friends, whether living or dead, from which the poor are necessarily debarred; but the poor, on the other hand, have blessings which the rich have not. It is probable that all which the rich gain in the redemption of their souls and those of their relations and friends from purgatory, is more than made up to the poor by the sufferings in which they are so much their superiors, and which, we may hope, are to the poor full often in the place of a purgatory. I should tell you also that Masses, like Indulgences, do not profit the dead according to any fixed and known law, as they profit the living; but as divines say, "by the way of suffrage" only; or as far as, and in the way, God pleases. Hence, though it be a needful act of piety and charity in richer persons to obtain Masses to be said for themselves and their friends, it is, after all, uncertain in what precise ratio, or according to what fixed principle, the mercy of God is distributed, in the case of the dead, among rich and poor.* Moreover, you must bear in mind that (besides the opportunity which priests have of applying to particular poor the benefit of their *disengaged* intentions in Mass) every *Catholic* has it in his power to gain partial or plenary *Indulgences* for any soul in purgatory in whom he may be especially interested. But the benefit of Indulgences, when applied to the dead, is limited by the above conditions. Let me, then,

* Perrone gives it as undoubted, "pœnam temporalem ipsis (mortuis) non remitti certa lege, sed solum per modum suffragii (Sacrificium Missæ) eis prodesse, prout Deo placuerit illud acceptare, ex quo infertur effectum hujus Sacrificii non ita certum esse erga defunctos, sicut est erga viventes." *De Eucharist*, n. 282.

observe that all this uncertainty as to the mode and degree in which the living can benefit the departed, while it is no reason for relaxing our charitable efforts on their behalf, is a great reason for doing all we can toward our deliverance from sin, its penalties as well as its guilt, while alive; according to the spirit of that touching prayer of the Psalmist, "Remitte mihi, *ut refrigerer, priusquam abeam.*" * Or, as it is in the Song of Ezechias, "Vivens, vivens, ipse confitebitur tibi, sicut et ego hodie." †

C. Does not the celebrated *Dies iræ* occur in the Mass of the Dead?

P. Yes, it is the *Sequence.* Its use is obligatory on the priest at certain times, optional at others.

NOTE A, p. 36.

The opening words of the "Communicantes" are varied on the greatest Festivals, and during their octaves, as follows: At Christmas, "communicating, and celebrating this most sacred day on which the incorrupt Virginity of the Blessed Mary gave to the world a Saviour." At Epiphany, ". . . . on which Thine Only-begotten, coeternal with Thee in glory, appeared visibly in a bodily form in verity of our flesh." At Easter, ". . . . and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh." At Ascension, ". . . . on which our Lord, Thine only-begotten Son, placed at the right hand of Thy glory, the substance of our frail nature united with Himself." At Pentecost, ". . . . celebrating the most sacred day of Pentecost, on which the Holy Ghost manifested Himself to the Apostles in the form of fiery tongues."

NOTE B, p. 37.

At Easter and Pentecost, the two great seasons of Baptism, this form is varied thus: ". . . . oblation . . . . family, which we offer Thee, for these also, whom Thou hast deigned to regenerate of water and the Holy Ghost, granting them remission of all sins," etc.

NOTE C, p. 39.

On Holy Thursday, the day of the institution of the Blessed Eucharist, is said, "who, the day before He suffered for our salvation and that of all men, to wit, on this day, took bread," etc

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* "Forgive me, *that I may be refreshed before I go hence*" (Ps. xxxviii. 14).

† "The living, the living, he shall give praise to Thee, as I do this day" (Is. xxxviii. 19).

APPENDIX.

I.—HIGH OR SOLEMN MASS.

Chapter I.

C. What is High or Solemn Mass?

P. High Mass is the celebration of the Holy Sacrifice with the full complement of ministers and solemnities. Sometimes Mass is celebrated with solemnities, but without the assistance of sacred ministers. This is called a "Missa cantata," or "Mass with music."

C. Who are the proper ministers to assist the celebrating priest?

P. The deacon, who is next to him in sacred orders; and the subdeacon, who is next to the deacon.

C. What are these respective orders and offices?

P. The deacon is, strictly speaking, the highest *minister* (*i. e.*, assistant) in the Church; for the priest does not *minister*, he *offers*. The subdeacon is a minister of inferior rank; but he too is in *sacred* orders.

C. Are there, then, orders in the Church which are not sacred?

P. Yes; there are four, called minor orders, through which all who attain sacred orders must pass. They are: 1. Ostiary; 2. Exorcist; 3. Reader; 4. Acolyte.

C. What are the offices respectively of the deacon and subdeacon?

P. The deacon's office is to assist the priest; the subdeacon's to assist the deacon. Or rather, the deacon's is to assist at the Sacrifice directly and principally; the subdeacon's to assist at it indirectly and subordinately. This will appear in detail as we proceed.

C. Are not the clergy who assist the priest at Mass sometimes priests like himself?

P. When there are none to assist in the proper orders, it is customary for priests to act as deacons and subdeacons at High Mass. In this case they wear the habits and badges, not of the order to which they have attained, but of those through which they have passed, and which they are then fulfilling.

C. What are these habits and badges?

P. The deacon wears his stole across the left shoulder, instead of

crossed in front like the priest. Also, instead of the chasuble, the deacon and subdeacon wear peculiar vestments, called Dalmatic and Tunic, or sometimes Dalmatics only.

C. Are deacons and subdeacons bound by the same laws as priests?

P. Like priests, they are obliged to a single life. They are also bound to recite the whole of the divine office every day.

C. Will you now, sir, explain to me the ceremonies of High Mass? And first, will you say generally how it differs from Low Mass?

P. Merely in the way of addition. It is substantially the same rite. But such is the dignity of this great Sacrifice, that the Church prefers its being solemnized with every accompaniment of outward grandeur and beauty; and dispenses with these additions only on account of the difficulty of procuring them in frequent and daily celebrations. It is certain that masses are much more frequent in later than in earlier ages; and their multiplication has necessarily tended to divest them of all such ceremonial as is not indispensable to their essence. But the Church all the while has never failed to maintain the type of a more solemn and ornate celebration. Hence it is customary, whenever it is possible, to celebrate Mass with solemnity at least on all Sundays and holydays.

Supposing you, then, to be now fully instructed in the substantial ceremonies of Mass, I shall confine myself to such as are peculiar to High Mass. But I shall speak first of a ceremony by which, on all Sundays, High Mass is usually preceded; I mean,

THE ASPERGES.

C. What is the Asperges?

P. It is a solemn service of purification, by which the Church prepares her altars, temples, and worshippers, for the holy mysteries of which the material church is about to be the scene, and the faithful the participants. At this ceremony she makes use of the Holy Water, which has been blessed for the service of the faithful.

C. Is the use of Holy Water very ancient?

P. Yes; it was customary in very early ages of the Christian Church to bless water with salt mingled in it, for the faithful to purify their hands on entering places set apart for Divine worship. Pope Alexander I. issued a decree to that effect in 109, apparently ratifying a custom already in use; so that we may fairly conclude the practice to date from the time of the Apostles. The custom was derived from the Jewish Church. It is enjoined in Exod. xxx. 18.

C. Why is salt mingled with the water?

P. Salt is an antidote against corruption, and thus denotes puri-

fication. It also expresses wisdom (Col. iv. 6); while water is everywhere in the Church the sign of God's cleansing grace.

C. What are the ceremonies of blessing the water for the use of the Church, and of the "Asperges," or sprinkling?

P. The "Asperges" only is seen by the congregation; the water is blessed by the priest previously to its being brought into the church. The ceremony is as follows: First the salt is *exorcised*, then the water. The salt is then put into the water, and the mixture is blessed.

C. What means "exorcised"?

P. To "exorcise" is to banish the Evil Spirit from a person or thing by solemn adjuration.

C. Why should the Evil Spirit be thought to reside in the creatures of God?

P. Every creature of God naturally labors under the curse of the Fall. The devil, by prevailing over man, got a hold on creation—man, beast, and things inanimate. Hence the corruption of the human race, the malicious tempers of certain animals, and the noxious properties of the elements. The air, which is for refreshing, is converted by this evil agent into tempests and whirlwinds, which carry desolation in their train. Fire and water, which are for man's use and convenience, break their boundaries and spread havoc far and wide; while the earth naturally brings forth thorns and briers. Meanwhile, "He that sits on the throne saith, Behold, I make *all things new*" (Apoc. xxi. 5). Man He maketh new in holy baptism; other creatures by exorcisms and benedictions. Thus in the Church we can say, "Benedicite *omnia* opera Domini, Domino,"—"O *all* ye works of the Lord, bless ye the Lord"; even those of His works which, without His blessing, become instruments of mischief, such as fire and heat, wind and rain, seas and floods, beasts and all cattle.

C. But does the Church ever bless other creatures besides articles of food, or, as in the case before us, the matter of Sacraments and Sacramentals?

P. Yes; for example, fire on Holy Saturday. She even blesses animals for the use of man. There is a ceremony of this kind annually performed at Rome.

C. What a beautiful thought, that the Church should thus make all creation, as it were, one great sacrament!

P. Yes, and a religious and practical thought also, the true fulfilment of the Psalmist's loving words: "Aperis Tu manum, et imples omne animal benedictione,"—"Thou openest Thine hand, and fillest every living creature with benediction" (Ps. cxliv. 16). Such is the fruit of the great Gift which the Church received on the day of Pen-

tecost: "Emittes Spiritum Tuum, et creabuntur, et *renovabis faciem terræ*,"—"Thou shalt send forth Thy Spirit, and they shall be created; and *Thou shalt renew the face of the earth*" (Ps. ciii. 30, proper to Whit-Sunday). Thus you see that the Church on earth is a type and forerunner of the celestial Jerusalem, which was revealed to the Prophet as a "new heaven and a new earth" (Apoc. xxi. 1).

C. Why are so many things blessed on Holy Saturday,—fonts, fire, etc.?

P. Because it was by rising from the dead that our Lord renewed, blessed, and glorified the whole world.

C. When does the priest receive the power of exorcising?

P. In the third of the four lesser orders, called the Order of Exorcists. He then receives power over evil spirits, which he may use with persons possessed, though not without special permission; and this leave is cautiously and very rarely granted. But as a priest he uses this authority in the ceremonies of baptism, and here in the benediction of water for the use of the Church and Faithful.

C. What is the form of blessing the water?

P. You will find it at the end of your Latin Missal, under the title of "Ordo ad faciendam Aquam benedictam." It is rather too long to translate.

C. But now as to the "Asperges," to which it is preparatory. This ceremony is a public one, which, I observe, precedes the High Mass every Sunday. Will you kindly explain it?

P. The priest who is to celebrate the High Mass, vested in a cope of the color proper to the day, proceeds to the altar attended by his ministers, and an acolyte * bearing the vessel of holy water. He kneels with the attendants (even at Easter-time),† and, receiving at the hands of the deacon ‡ the aspersory, or sacred brush, dips it into the water and sprinkles the altar thrice. Receiving some drops from it with his finger, he makes with them the sign of the Cross upon his own person; then, after having sprinkled the ministers, he rises from his knees, and, when erect, intones, according to a prescribed chant, the first words of the antiphon from Ps. l. 9, "Asperges me,"—"Thou shalt sprinkle me," which the choir takes up, and proceeds to sing the following words of the verse, and afterward the opening of the Psalm "Miserere," in which they occur, with the "Gloria Patri"; after which the first words (at least) of the antiphon are repeated. In the mean-

* The duties of acolyte are commonly performed, with permission, by boys attached to the church.

† "Genuflexus, etiam tempore Paschali."—*Rubric in the Missal.*

‡ "Accipit a diacono."—*Ib.*

time the priest, reciting in a low voice the words of the psalm, sprinkles first the clergy and then the people, from the water carried by the acolyte. Returning to the altar, and having venerated the Blessed Sacrament (if in the tabernacle) with the proper act of adoration, he says, standing, and with hands joined, the following versicles, responses, and prayer:

V. O Lord, show us Thy mercy.
R. And grant us Thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.
V. Our Lord be with you.
R. And with thy spirit.

Let us pray.

Hear us, holy Lord, Almighty Father, Eternal God; and vouchsafe to send from heaven Thy holy angel to guard, cherish, protect, visit, and defend all who dwell in this habitation; through Christ our Lord.

During Easter-time the form is different. Instead of the penitential "Asperges me" and "Miserere," during that joyful season the Church sings the following antiphon (founded on Ezech. xlvii. 1, 2) to another and more varied chant: "I saw water coming forth of the Temple on the right side, Alleluia; and all to whom that water came were saved, and shall say, Alleluia, alleluia." Then follow the first words of the Psalm "Confitemini" (cxvii.): "Give praise to the Lord: for He is good: for His mercy endureth forever. V. Glory be to the Father. R. As it was. I saw water." On Trinity Sunday the "Asperges" and "Miserere" are resumed.

If the "Asperges" be given after the priest and his ministers have entered for the Mass, they merely assume the proper vestments in the sanctuary, and begin the Mass at once. If there be no "Asperges," or if it have been given apart from the Mass, as a separate ceremony, then the priest with his ministers go in procession from the sacristy to the altar, preceded by the thurifer, acolytes with lighted candles, and other attendants, two and two. The clergy and choristers separate after the proper reverence to the altar, and take their places on either side of the choir; the celebrant and his ministers, with the attendants of the Mass, enter the sanctuary, and the Mass is immediately begun.

C. Why does the Church sing the "Miserere" during so great a part of the year?

P. To show that in this life we rather "sow in tears" than "reap in joy."

C. What is a cope? You have not yet mentioned that vestment.

P. It is a rich habit, covering the whole person, with a hood or cape, generally bearing some embroidery, joined in front by a clasp.

C. On what occasions is it used?

P. At all solemn offices except the Mass.

C. Is it, like the chasuble, peculiar to the priest?

P. No; it may be worn by any assistant at solemn ceremonies, even by a cantor not in orders.

Chapter II.

The Incensing of the Altar.

C. What is the first ceremony after the priest reaches the altar?

P. The incensing.

C. Is the use of incense very ancient in the Church?

P. Yes; it is prescribed in all the older Liturgies, and mentioned in the writings of the Fathers.

C. What is its origin?

P. It was adopted from the Jewish Church into the Christian. It is prescribed in Exod. xxx., and a rule given for its composition. Zacharias was accosted, while engaged in sacrifice, by the Angel of the Lord, standing at the right hand of the altar of incense (St. Luke i. 10, 11). And to St. John (Apoc. iii. 5) it was revealed, as part of the worship in heaven: "Another Angel came, and stood before the altar, having a golden thurible; and there was given to him much incense, that he should offer of the prayers of all Saints upon the golden altar, which is before the throne of God. . . . . And the Angel took the thurible, and filled it with the fire of the altar."

C. Do not some object to the Church preserving portions of the outward worship of Jews and Heathens?

P. The outward shell of religion is everywhere the same, having been constructed on a type which came originally from God; but the spirit by which this framework is animated and informed, was one thing in Heathenism, another in Judaism, and is still quite another in the Christian Church. In Heathenism, it was a diabolical spirit; in Judaism, a true but imperfect one; in the Church alone is it the Spirit of *all* Truth, not given in the way of earnest or instalment, but "without measure"; even as at His first coming on the day of Pentecost, He stinted not His gracious vouchsafements, but at once "filled the whole house where they were sitting," that is, the whole of the then Church of God (Acts ii. 2).

C. Please to explain the ceremony of incensing the altar.

P. The priest having said the introductory prayers of Mass, turns round by his right, and then, with his side to the altar, puts incense into the thurible, the deacon ministering the spoon and holding the incense-boat. The priest then blesses the incense with the words: "Mayest thou be blessed by Him in whose honor thou art burned." * Then receiving the thurible from the deacon, who kisses the end of its chain, and the hand of the priest, on giving it, he proceeds to incense the altar, beginning with the crucifix, to which he gives three incensings; and then proceeds along the epistle, and goes on to the gospel side, *genuflecting* † if the Blessed Sacrament be present, or bowing if otherwise; and passing back to the epistle corner, where he returns the thurible to the deacon, who receives it with the aforementioned ceremonies, and then incenses the priest himself three times, and finally restores the thurible into the hands of the thurifer. The priest then reads, while the choir sings, the "Introit."

Chapter III.

The Kyrie and Gloria in excelsis.

P. The priest then recites in a low voice the "Kyrie eleïson," the deacon and subdeacon joining him at the epistle end of the altar, and reciting it alternately with him. Then they go with the priest to the seats and remain seated while the choir sings the "Kyrie," or if it be short, remain at the altar. The Kyrie of the choir ended, the priest goes to the middle of the altar, and gives out the first words of the "Gloria in excelsis," which the choir takes up. The deacon and subdeacon, after the proper reverence in these places, behind the priest, go to either side of him and repeat with him the words of the "Gloria." Then all go to the seats, where they remain with heads covered (except at the words at which inclinations of the head were noted in Low Mass), while the "Gloria" is singing by the choir. Then all rise, and, on coming in front of the altar, make the proper reverence. The priest ascends to the altar, the deacon retiring behind him, and the subdeacon taking his place behind the deacon.

THE COLLECTS, EPISTLE, AND GOSPEL.

P. The priest having *sung* "Dominus vobiscum," and been answered by the choir, moves to the Missal at the epistle corner, and sings the Collect or Collects of the day. The deacon and sub-

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* The Bishop, where assisting pontifically, blesses the incense. † See above.

deacon move to their proper places behind him. The Collects over, the deacon moves up to the side of the priest, and assists and answers him, while he reads the Epistle, Gradual, and, if so be, Tract or Sequence. Meanwhile the Epistle of the day is sung from behind the priest by the subdeacon, in the exercise of the power given him at his ordination. Having first received the book of Epistles and Gospels from the proper assistant, he carries it to the steps of the altar, and there genuflects with it. Then returning to his place and holding the book in his hands, he sings in a loud voice the Epistle of the day. At its close, he again takes the book in front of the altar, and after genuflecting, carries it to the epistle corner, where he kneels with the book, kisses the hand of the priest laid on the book, and receives his blessing.* He then restores the book to the assistant, and removes the Missal to the other side of the altar for the priest to read the Gospel.

The priest then goes to the centre of the altar to say in secret the prayers of preparation for the Gospel, as at Low Mass; and afterward, in a low voice, reads the Gospel, with the ceremonies formerly described. The choir is now singing the Gradual, and (when they occur) the Tract or Sequence. During the Sequence the priest and ministers either sit, or stand one behind the other.

Meanwhile the deacon receives the book of the Gospels, and, carrying it to the front of the altar, genuflects, goes up to the altar, and sets the book upon it.† He next assists the priest in putting incense into the thurible, with the same ceremonies as before.

C. For what is this incense?

P. For the ceremonies at the *singing* of the Gospel, which is drawing near.

The deacon, having thus assisted with the incense-boat, kneels on the top step to say the "*Munda cor meum*," in preparation for singing the Gospel: an office especially assigned him at his ordination. Then he takes from the altar the book of the Gospels, and kneeling with it before the priest, asks his blessing with the words, "Jube, domne, benedicere,"—"My lord, be pleased to bless me"; then the priest pronounces the blessing over him as follows: "Our Lord be in thy heart and on thy lips, that worthily and competently thou mayest announce His Gospel. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost"; at the same time making the sign of the cross over him with his right hand, which the deacon kisses.

The deacon then rises and, bowing, retires with the book below the

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* Where the Bishop assists pontifically, the subdeacon receives the blessing from him.

† The *back* of the sacred book is never turned toward the tabernacle.

steps, where, with the subdeacon and attendants, he genuflects, and goes, accompanied by the subdeacon, assistants, and acolytes bearing their lighted candles, to the place prepared for singing the Gospel. Then, the subdeacon holding the book, the deacon sings in a loud voice, "Dominus vobiscum," and is answered by the choir with the usual response. On announcing the title of the Gospel, he signs the book and himself, according to the form specified at Low Mass. The title having been announced, he receives the thurible from the thurifer; and while the choir is singing "Gloria Tibi, Domine," in answer to the announcement, incenses the sacred text three times, and makes a moderate inclination of the head. Having returned the thurible to the thurifer, he proceeds to sing the Gospel in the ecclesiastical tone. Having concluded it, and pointed out the first words to the subdeacon, the latter carries the book to the priest, that he may kiss the beginning of the Gospel. The deacon afterward incenses the priest three times. Then (if there be a sermon) all make the proper inclination at the altar, and retire to the seats, as at the "Gloria."

Chapter IV.

The Creed.

P. After the sermon (if there be one), the priest rises from his seat, and, attended by the deacon and subdeacon, proceeds in front of the altar. The priest then goes up to the altar, and the deacon and subdeacon fall behind into their places. The priest then intones the first words of the Creed, "Credo in unum Deum," to a form supplied him in the Missal. The deacon and subdeacon having genuflected, or bowed, leave their places and come to either side of the priest, where they repeat with him, in a low voice, the remainder of the Creed, all kneeling at "Et incarnatus est," and bowing to the crucifix at the words specified in the account of Low Mass. At the words, "Et vitam venturi sæculi, Amen," the deacon and subdeacon cross themselves, with the priest. Then all go to the seats, where they remain till the choir (which has taken up the Creed after the intonation of the priest) has concluded the singing of it.

C. I observe the deacon get up from his seat, and go to the altar, after the choir has sung "Et incarnatus est," in the Creed.

P. Yes; this is to remove from the credence-table to the altar the *burse*, containing the corporal, which he spreads for the Sacrifice, and then draws the Missal from the gospel side toward the middle, for the convenience of the priest who is to use it. During this ceremony,

the subdeacon rises, and stands uncovered; the acolytes also rise and stand. On passing the priest, the deacon inclines his head.

Chapter V.

The Solemn Offertory.

P. The Creed having been ended by the choir, the priest, attended by the deacon and subdeacon, goes to the altar (for the last time) in the same form as after the "Gloria" and the sermon. The deacon and subdeacon again fall into their places behind him, and the priest, after kissing the altar, sings the "Dominus vobiscum," and is answered by the choir. (See Low Mass.) He then sings the "Oremus" for the "Offertorium," which he *says* in a low voice; the choir meanwhile singing or reciting it.

The deacon now leaves his place, having first made the proper reverence, and goes to the epistle side of the altar; while the subdeacon proceeds to the credence-table before mentioned, where he finds the chalice and paten prepared for the Sacrifice, covered with a long veil of the color of the day, as well as the short one by which they are always covered when not in use. The long veil is placed over his shoulders to cover the sacred vessels, which he then receives into his hands, and carries to the epistle side of the altar, where the deacon, putting aside the long veil, receives the vessels and sets them on the altar. The deacon then presents the priest with the paten bearing the Bread of the Sacrifice, kissing the paten and his hand. While the priest is offering the paten (as at Low Mass), the deacon pours sufficient wine into the chalice; and the subdeacon, holding the cruet of water in his hand, invokes the blessing of the priest in the words, "Benedicite, pater reverende (or reverendissime),"—"Reverend (or Right Reverend) Father, please to give your blessing."

C. Why "benedicite" in the plural, and not "benedic"?

P. The plural is always a token of respect. Then the priest* blesses the water, as at Low Mass, and the subdeacon proceeds to pour a few drops into the chalice, which the deacon wipes in the inside with the purificatory down to the surface of the liquid.

C. Now I see that the ministers of the Church are fulfilling all their proper functions.

P. Yes, because High Mass is the most perfect celebration of the Sacrifice. You have seen that the subdeacon sings the Epistle, and the deacon the Gospel. Now you see the subdeacon assisting with

* Or Bishop, when assisting pontifically.

the water, and the deacon with the wine. All this is according to the proper duties of their several offices.

The deacon now presents the priest with the chalice, as before with the paten, kissing it at the foot and the priest's hand. Then, with his left hand holding back the priest's vestment to leave play for his arm, and with his right touching the foot of the chalice, or the arm of the priest holding it, he repeats with the priest the words of oblation, which, you may remember, I told you were put in the plural form on that account.

C. Can the deacon touch the Blessed Sacrament?

P. No; but he can touch vessels containing it; which the subdeacon may not do. When the Blood of our Lord was given in ancient times to the Faithful, it was the deacon who administered it. You see, therefore, the beautiful harmony of the Church's provisions; the *wine* is the *deacon's* charge,—the more honorable material belongs to the more honorable ministry;—the water falls to the subdeacon, as the inferior.

But to proceed; the oblation of the chalice over, the deacon next gives the paten, after wiping it with the purificatory, into the hands of the subdeacon, and covers it with the end of the long veil still worn by the latter, who, bearing the paten so covered, proceeds with it to his proper place at the foot of the altar, where he continues holding it till the end of the "Pater noster."

C. Why is this?

P. It is said to date from the time when the Faithful offered bread and wine on the paten. As these offerings were large, the size of the paten was in proportion, and, being inconvenient on the altar, it was removed, and held by the subdeacon till wanted again by the priest.* Certainly it is very much in the Church's way to maintain practices in symbol after she has dropped them in their official use.

C. Does not the choir sing something here?

P. Yes; first (properly) the sentence called the Offertorium, and then, according to a common practice, what is called an *Offertory piece*, or Motett, on some appropriate subject. There is always a considerable pause in this part of the Mass, to allow time for the various ceremonies at the altar, and it seems reasonable enough that the devotions of the Faithful should be assisted by some suitable piece of music.

THE INCENSING AT THE OFFERTORY.

P. And now, the priest having said in secret the prayers following

* Vid. Le Brun, *Cérém. de la Messe.*

the oblation of the chalice (as given at Low Mass), turns his left side to the altar, to put incense into the thurible, the thurifer holding it, and the deacon ministering the boat, as on the two former occasions. But as this incensing is the most solemn of all, the Church orders that it be accompanied by special words.

Instead, then, of blessing the incense in the usual form, "Mayest thou be blessed by Him in whose honor thou art burned," the priest now says secretly, on casting in the three separate portions, "By the intercession of blessed Michael the archangel, standing on the right hand of the altar of incense,* and of all His elect, the Lord vouchsafe to bless ✠ this incense, and to receive it in the odor of sweetness, through Christ our Lord"; making over the incense the sign of the cross.†

Then the priest, receiving the thurible from the deacon, who kisses it and his hand, proceeds to incense the *oblata*, or bread and wine of the Sacrifice. Making over them with the thurible three crosses, and then round them three circles (the last in reverse order), he says the following words, still in secret: "May this incense, blessed by Thee, ascend to Thee, O Lord; and may there descend upon us Thy mercy."

He next incenses the crucifix thrice, with the words of Psalm cxl. verse 2: "Let my prayer be directed as incense in Thy sight." Then, while he incenses the whole altar on the epistle and gospel side, and returns to the former (as at the beginning of the Mass), he continues the words of the same Psalm: "The lifting up of my hands as an evening sacrifice.‡ Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart incline not to evil words, to make excuses in sins." Then he restores the thurible to the deacon at the epistle side, saying, "May our Lord enkindle within us the fire of His love, and the flame of eternal charity." The deacon receives it, kissing it and his hand as before, and incenses him thrice.§ Then the deacon goes off to incense the clergy in choir. Last of all, he incenses the subdeacon, and is himself incensed by the thurifer. But whereas he incenses the celebrating priest thrice, he incenses the clergy, the subdeacon, and is himself incensed, but twice. The celebrant remaining at the epistle end of the altar, washes his hands, saying secretly the psalm "Lavabo," as already explained. He then proceeds with

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* See St. Luke i. 11. † See note at p. 77.

‡ These words are beautifully applied by the Church to the Sacrifice of the Cross, which was consummated toward eventide.

§ If the Bishop assist at the Mass *pontifically*, he also is incensed thrice.

the additional prayer of oblation, the "Orate fratres," and the secret prayers, as at Low Mass, the chief attendant assisting at the Missal.

Chapter VI.

The Preface in Solemn Mass.

C. The Preface seems to be a very prominent feature in solemn Mass.

P. It is so; the Church invests it with great dignity, by clothing its words of unspeakable majesty in a chant which may be truly said, though it is saying a great deal, to be worthy of them.

C. Is this chant of great antiquity?

P. Yes; it is believed to preserve portions of the music of the Temple-worship; and some think that fragments of it were learned by apostles and apostolic men in moments of intimate communion with heaven.

C. And the choir responds, does it not, also in song, to the versicles which occur in the Preface?

P. Yes; so as to resemble and represent the voices of angels meeting with sympathetic joy these reiterated appeals to their devotion and gratitude.

C. Does the tone or chant of the solemn Preface vary at different times?

P. Yes; because the words of the Preface themselves vary. On Ferial Days, or in Masses of the Dead, it has less variety of notes, and is consequently less joyful.

C. Does the priest sing the "Sanctus" at the end of the Preface?

P. No; he says it, and the choir sings it.

C. Does the priest say the "Sanctus" with any particular ceremonies?

P. The deacon and subdeacon go to either side of him at the altar, and say it with him. The subdeacon then returns to his own place, and the deacon takes *his* place at the priest's left hand, to assist in turning over the leaves of the Missal at the Canon.

Chapter VII.

The Canon and Consecration in Solemn Mass.

P. The Consecration is now drawing on, and, with a view to it, the principal assistant at the ceremonies goes out to bring additional acolytes with lighted torches. The rubric directs that at every Mass

a candle shall be lighted for the consecration, but this is commonly interpreted of High Mass alone. The acolytes having come in, arrange themselves in presence of the altar; and shortly before the consecration, the deacon, having genuflected, moves round to the right of the priest, and goes on both knees. At the same time the subdeacon, lowering the paten which he still carries, kneels in his place. Incense is then put into the thurible to honor the Blessed Sacrament at the consecration. When the priest inclines to say the words of consecration, all the ministers and assistants bend forward, and remain in a posture of profound inclination till after the consecration in both species. When the consecration and adoration of the Sacred Body are over, the deacon rises and removes the pall from the chalice; and after the consecration and adoration of the precious Blood, he replaces it. The chief assistant incenses the Body and Blood of our Lord; after the Consecration, it is usual for the choir to sing the "Benedictus."

Chapter VIII.

From the Consecration to the "Patèr noster."

P. After the Consecration the deacon and subdeacon rise; and the deacon, having genuflected, goes again to the left side of the priest to assist at the Missal. All proceeds as at Low Mass, till after the Memento of the Dead, when the deacon again genuflects, and goes to the right of the priest to remove the pall from the chalice for the "Little Elevation" (see Low Mass); also, when the priest makes the sign of the Cross over the Sacred Host and chalice, the deacon steadies the latter at the foot, in virtue of his privilege of touching vessels containing the Body or Blood of our Lord. When the priest comes to the "Pater noster," the deacon, having genuflected, leaves the altar, and goes to his place behind the priest.

Chapter IX.

From the "Pater noster" to the Communion.

C. Does not the priest sing the "Pater noster" as well as the Preface?

P. Yes, to a beautiful tone prescribed in the Missal. This, like the tone of the Preface, is simpler on Ferias and in Masses of the Dead than at other times. When the priest comes near the end, the deacon and subdeacon, having genuflected at their places, go up to the altar. The subdeacon then delivers up the paten to the deacon, who wipes it

with the purificatory, and gives it to the priest after the "Pater noster" (see Low Mass), kissing its edge and the priest's hand. An attendant removes the long veil from the shoulders of the subdeacon, who genuflects, and returns to his place. The deacon stays by the priest at his right to remove the pall from the chalice, and steady it when necessary. At the proper place the priest sings, to a tone prescribed in the Missal, the "Pax Domini." Then the subdeacon joins him at the altar, and, with the deacon, accompanies the priest in saying the "Agnus Dei." This over, the subdeacon goes down to his place; the deacon goes on both knees while the priest says the first of the three prayers before the Communion.

And here succeeds one of the most remarkable and affecting ceremonies of Mass, called the "Pax"—the memorial of the holy "kiss of peace," mentioned in St. Paul's epistles, and practiced in the early ages, but afterward discontinued in consequence of abuses or scandals. I have lately said that the Church is not apt to drop holy customs altogether, but preserves them in ceremonies after their use has passed away. Thus it is with the "kiss of peace." This kiss is given at Solemn Mass, after the "Agnus Dei," to the deacon and subdeacon; and when there are clergy present, to them also. The manner of giving it is as follows:

After the first of the three prayers before Communion, the deacon rises from his knees, and kisses the altar with the celebrant; then the celebrant, placing his hand on the deacon, inclines toward his cheek, saying, "Pax tecum," "Peace be with you": and is answered by the deacon, "Et cum spiritu tuo," "And with thy spirit." The priest then goes on with the following prayers. The deacon meanwhile goes down, and gives the same "peace" to the subdeacon, in the same form. Then both *genuflect* to the Blessed Sacrament; and the subdeacon goes off to the choir, where he again gives the "peace" to the superior of the clergy, he to the next below, and so on, till all have received, down to the youngest of those in surplices. In each case the inferior bows to the superior, before and after giving the "Pax," but not *vice versa*.

C. Is the "peace" given in all Masses?

P. No; not in the Masses of the Dead, when, as we have seen, the form of the "Agnus Dei" is changed, and the first of the following Prayers not said. It is likewise omitted on the great "Triduum," or Three sacred Days of the Passion of our Divine Redeemer; this is said to be in abhorrence of the treacherous kiss of Judas. Even in the joyful Mass of Holy Saturday the "peace" is omitted, to be resumed with all the greater propriety on Easter morning, when, in early times,

Christians embraced one another, as they said, "The Lord is risen indeed, Alleluia."

C. Does the ceremony of the "Pax" proceed in silence?

P. The words are said inaudibly; but the choir meanwhile is singing the "Agnus Dei," having taken it up after the priest. The subdeacon, after giving the Pax, returns to the altar to assist the priest at the Communion, at which he and the deacon incline the head.

C. Do the faithful ever communicate at High Mass?

P. Yes, often, when it is at an early hour; but when, as is usual among ourselves, it is the latest of all the Masses of the day, and is seldom over till twelve or one o'clock, the Faithful generally communicate at an earlier Mass.

C. When given at High Mass, is the Communion in any way more solemn?

P. The deacon and subdeacon receive (if at all) first, and on the top step of the sanctuary; then the clergy (if any) in surplices, and then the laity. The deacon, having himself communicated, accompanies the priest in giving Communion to the rest, holding the paten under the Sacred Host, as it is placed on the tongue of the receiver.

C. Do priests ever communicate, except at the Mass which they themselves celebrate?

P. Rarely; because the same reason which hinders them from saying Mass, is likely to hinder them from going to Communion. But sometimes this is not so, as, for example, with a priest newly ordained, who has not as yet said his first Mass; and on Holy Thursday, when but one priest celebrates and the rest communicate.

C. Does a priest communicating at the Mass of another priest receive our Lord under one or under both species?

P. Under *one;* and this even though he were a Bishop, or the Pope himself.

C. Indeed? Then it is untrue to speak of the law which restricts the communion of the chalice, as made against the *laity?*

P. Yes; the distinction which the Church makes is not between the clergy and laity, but between the celebrant and all others.

C. Is this generally known?

P. Very possibly not; for the ignorance which prevails about our institutions is wonderful, and only equalled by the freedom with which they are discussed and criticised.

C. But, after all, if I may ask, why does the Church refuse the precious Blood of our Lord to *any* of the Faithful, contrary, as might seem, to His institution, and the practice of early times?

P. Do you ask for your own satisfaction, or with a view to others?

C. For others only.

P. Well, then, hear me. Do you know what is meant by the doctrine of *concomitance?*

C. I think so. It is that our Divine Lord is *entire* under each species; so that the bread, after consecration, is not His Body in any such sense as to be without His precious Blood; nor the wine, after consecration, His Blood in any such sense as to be without His most sacred Body.

P. Very well. And now see what Protestant objectors to the withholding of the chalice in certain cases suppose; namely, that the doctrine you have just stated is untrue.

C. How so?

P. Because they suppose that such as receive our Lord under one species alone, receive Him but in part. Consequently, in their communions (if they profess any doctrine of the Real Presence at all), they think that they receive the Body of our Lord *without* His most precious Blood, and His Blood *apart from* His most sacred Body. This opinion presumes such a separation between the constituents of the One Christ as was never realized, except during the three days between His crucifixion and resurrection. It supposes the whole Christ to be received by receiving the two parts of which the Whole is made up, but which, in His living Person, are inseparable. *We* not only condemn the doctrine, but abhor the notion of so unnatural a separation. We remember that our Lord, "being risen from the dead, dieth no more." "He is not dead, He is risen." We cannot even imagine receiving Him at all, without receiving Him as He is. Those essential parts of His bodily nature, His entire Flesh and His Blood, once and forever joined, we dare not sunder even in idea, even in figure, still less in act. It would seem to us almost like crucifying Him afresh, and then feeding upon Him, not by a most high and mystical and yet real participation, but rather as we might partake of merely human food.

Now the limitation of the chalice to the celebrant was introduced as a point of discipline, and in the exercise of the Church's undoubted power of regulating all matters of practice according to the necessities of the occasion; yet, incidentally, her modification of the Eucharistic institute has undoubtedly subserved the great purpose of investing with life, and embodying in action, this great doctrine of *concomitance*, the neglect of which has led to results so unspeakably prejudicial to the doctrine of the integrity of our Lord's bodily nature.

C. But is not the restriction of the chalice to the celebrant against the institution of Christ, and the practice of the early Church?

P. It is anything but clear, even from the letter of Holy Scripture itself, that our Lord, in giving of the chalice to His Apostles, designed to impose on them and their successors the necessary duty of dispensing it to all others. Their office was peculiar; and the first celebration of the Holy Eucharist, in which the Apostles were gifted with powers,* and not merely admitted to a privilege, is no precedent for all subsequent celebrations. Had others besides the Twelve been present at the Last Supper, and received of the chalice, that would have been a precedent. On the other hand, it is very remarkable that, in all the earliest notices of the Blessed Eucharist, subsequently to the Resurrection, bread only is named as the sacramental matter.† Again: it is certain that, in the early Church, infants were communicated under the species of wine alone.

Thus you see that the Church has ever taken on herself to dispense this precious Gift according to the free discretion with which our Lord has intrusted her; modifying first the institution itself, and then modifying even her own modifications; relaxing, under certain circumstances, the restriction upon the faithful at large, and placing even her priests upon a par with others, when they present themselves with others at her banquet; as if to take from her people the reproach of exclusion, and from her priests the boast of prerogative; that so "the eyes of all may hope" in her, she "giving them meat in due season":‡ true dispenser of that celestial Manna, whereof "one gathereth more, another less"; yet so that "neither had he more that gathered more, nor did he find less that had provided less; but every one gathered according to what they were able to eat."§

Chapter X.

From the Communion to the end of High Mass.

P. When the subdeacon has concluded giving the "Pax," he rejoins the priest at his right hand, and removes the pall from the chalice when the priest is about to receive the precious Blood of our Lord. When the communion of the priest and Faithful (if any of the Faithful communicate) is over, the subdeacon ministers wine for the first ablution; and then, withdrawing to the epistle end, wine and water for the second. The deacon now removes the Missal to the epistle side. The priest, having received the second ablution, leaves the sacred vessels and linen, and goes to the Missal at the epistle side to read the

* Τοῦτο ποιεῖτε—*Do* this.
† See St. John xxi. 13; Acts ii. 42, xx. 7.
‡ See Ps. cxliv. 15.
§ Exod. xvi. 17, 18.

"Communion." The subdeacon arranges the sacred vessels and linen, puts the corporal into the burse, and, having covered the chalice and paten with the veil, bears them, with the burse resting on them, to the credence-table. Having deposited the sacred vessels on the credence-table, he goes to his place behind the priest and deacon. The priest having read the "Communion," goes to the middle of the altar, sings the "Dominus vobiscum," and is answered by the choir; then, going to the Missal, he sings the Postcommunion prayer or prayers. Returning to the middle, he again sings "Dominus vobiscum," and is answered by the choir. Then the deacon, turning to the people, sings the "Ite, missa est"; or, if proper to the day, "Benedicamus Domino," toward the altar.

C. Are the tones of these prescribed, and do they vary?

P. They are prescribed in the Missal itself. There are six tones of the "Ite, missa est," and three of the "Benedicamus Domino," according to the occasions. Of the "Ite, missa est": 1. With the two "Alleluias" for Easter-day and week; 2. For the more solemn festivals at other times of the year; 3. For ordinary double festivals; 4. For Masses of the Blessed Virgin; 5. For semi-doubles; 6. For simples. And of the "Benedicamus Domino": 1. For Sundays in Advent and Lent; 2. For Ferias; 3. For the Vigil of the Nativity, and the Mass of the Holy Innocents.

C. What is the peculiarity of this last tone compared with the rest?

P. It is more joyful.

C. But I thought the "Benedicamus Domino" was never used on joyful days.

P. Neither is it; but the Vigil of the Nativity, and the Feast of the Holy Innocents, are days of a very unusual character. The former is a strict Fast, upon which nevertheless the coming Feast of our Lord's Nativity reflects a certain joyfulness. The latter is an exception to all other Martyrs' days, in having mournful accompaniments—purple, instead of red vestments; no "Te Deum," nor "Gloria"; and therefore no "Ite, missa est."* Yet, coming as it does, at Christmas time, it is not simply a mournful festival.

C. Why is this?

P. The Church deems it no prejudice to the memory of those earliest and very glorious Martyrs, the Holy Innocents, to mourn at the same time for the unparalleled atrocity of the crime which cut them off, like budding flowers, from the earth—a crime, too, which was especially directed against our Blessed Lord Himself (at this time,

* If, however, the Feast of the Holy Innocents occur on a Sunday it is treated as any other martyr's day.

Christmas, so fresh in the Church's love), and which was a kind of first-fruits of the malice to which He afterward fell a victim. "The kings of the earth stood up, and the princes assembled together, against the Lord, and against His Christ." *

But the Church, having paid her tribute to the memory of those innocent sufferers on the day of their Festival, feels herself at liberty to rejoice with unclouded joy at their actual, though unconscious, testimony to Christ on the Octave of their Feast, when she appears in red, symbolical of their precious blood, sings the "Te Deum," and rejoins the angels in the Hymn of the Nativity.

And now, if there be a second Gospel of the day, the deacon removes the Missal from the epistle side. He then kneels with the subdeacon, to receive the priest's blessing. The blessing over, the deacon and subdeacon join the priest at the reading of the Gospel; and if it be the Gospel of St. John, the subdeacon holds the card. The deacon kneels with the priest at "Et Verbum caro factum est," but not the subdeacon, because he holds the card. Then all bow to the middle of the altar, descend the steps, make the proper inclination, and, preceded by the acolytes with lights and the clergy, return to the sacristy.

II.—HIGH MASS OF THE DEAD.

C. Will you kindly explain, sir, what are the varieties of ceremonial in High Mass of the Dead?

P. There are several, besides those already noticed as existing between the ordinary Low Mass and that of the Dead.

1. The altar is incensed at the Offertory alone.

2. The deacon and subdeacon take more time over their genuflection on first ascending to the altar with the priest, in order that a second genuflection may not be necessary on leaving the middle for the epistle side at the Introit.

3. The celebrant (as before observed) makes the sign of the cross toward the Missal, instead of on himself; and the deacon and subdeacon do not, as at the ordinary High Mass, make any corresponding sign.

4. The subdeacon, after singing the Epistle, does not receive the priest's blessing, nor kiss his hand.

5. The celebrant, having said the *Dies iræ* after the Gradual and Tract, goes with his two ministers to the seats, or stands at the altar,

* Ps. ii. 2.

while that Sequence is sung by the choir. Just before the last stanza of the Sequence, the deacon, having previously laid the book of the Gospels upon the altar, proceeds to say the "Munda cor meum," without asking the benediction of the priest; and having genuflected with the subdeacon, goes with him and the attendants (but without lights and incense) to sing the Gospel. At the end, he gives the book to the subdeacon; but the latter does not carry it to the priest, as the text is not kissed.

6. At the Offertory the subdeacon does not wear the long veil on his shoulders, in carrying the chalice to the altar. He omits the words, "Reverend father, be pleased to give a blessing," because the water is not blessed. He does not bear away the paten, but goes without it to his place behind the deacon.

7. After the Invocation of the Holy Ghost, the Bread and Wine of the Sacrifice, the crucifix, and the altar, are incensed by the priest as usual, and with the usual words; the subdeacon, who is not engaged in bearing the paten, going up to the altar to assist the deacon in holding back the priest's vestments at the incensing.

8. The deacon and subdeacon assist at the "Lavabo," or washing of the priest's hands, with the basin and towel.

9. Shortly before the Consecration, the subdeacon moves toward the epistle side; then receiving the thurible from the attendant (who has previously supplied it with incense, but without any benediction), incenses the Body and Blood of our Lord at the time of consecration. The subdeacon fulfils this office at High Mass of the Dead, because he does not, as in other High Masses, hold the paten.

10. Not having to deliver up the paten, the subdeacon does not move from his place till the "Pax Domini," when he goes to the left of the priest at the altar, and then joins the deacon in saying, with the priest, the "Agnus Dei"; but (as was observed in the proper place at Low Mass) the striking of the breast is omitted.

11. At the end of Mass, the deacon sings, toward the altar, "Requiescant in pace," to a tone prescribed in the Missal; and as there is no final blessing, the ministers join the priest at the Gospel of St. John (which in Masses of the Dead is always said) without previously kneeling. All else proceeds as usual.

N. B.—The *ferial* tone is used for the Preface and "Pater noster."

III.—SOLEMN VESPERS.

C. There are, I believe, two evening offices of the Church, are there not?

P. Yes, Vespers and Compline; the first proper to the earlier part of the evening, the second to its close.

C. Are both these offices commonly celebrated with solemnity in the Church at large?

P. No; Vespers alone are so celebrated as a general rule; but it is the practice in some places to sing Compline also as a part of the public evening devotion. In communities where the duties of the choir are performed, all the Seven Hours of Prayer are observed in choir, and in that case Vespers and Compline go together. Solemn Vespers are always sung, where there are the means of singing them, on Sundays and Holydays; and are, of course, *intended* by the Church to be sung at other times also.

C. What is the meaning of "First" and "Second" Vespers?

P. Every Festival is considered by the Church to begin and end in the evening. First and Second Vespers, therefore, express its opening on one evening, and its close on the next.

C. How is the succession and arrangement of Festivals determined?

P. By certain rules contained in the rubrics, and applied to practice in the "Ordo recitandi Divini Officii," or yearly Calendar of the Church, which is published in all countries of the Christian world.

C. What is the general principle on which these arrangements are made?

P. All Festivals, except those of the highest class, admit of the introduction into their office of Commemorations, *i. e.*, of the subsidiary celebration of other Festivals inferior to themselves, or of days within the Octaves of the great Festivals, or of Ferias, or week-days in certain special seasons, such as Advent and Lent. These commemorations are made in the form of an antiphon, versicle and response, and collect, and sometimes of a special stanza at the close of the Hymn. There are also certain *common* commemorations introduced on all semi-doubles in the year, excepting at the more solemn seasons. These are: 1. Of the Blessed Virgin; 2. Of the holy Apostles SS. Peter and Paul; 3. Of the Patron Saint of the country (in England, St. George), or of the church,* or community; 4. For peace.

C. Does Compline admit of similar introductions?

P. No; Compline is not ordinarily liable to these variations, ex-

* *i. e.*, where it has been consecrated.

cept that of the final stanza of the Hymn. During Easter-time, however, "Alleluias" are added in it.

C. These additions must tend to complicate the office, and make it difficult to follow.

P. Most things which are worth knowing require time and pains to understand. But many members of the Christian laity are quite at home in the office of the Church, at least so far as it is publicly celebrated; priests are always ready to give assistance in such inquiries; and the order of the Church offices is annually published for the use of the laity.

C. Is the Vesper office on Sundays always that proper to the Sunday?

P. On the contrary, it is more frequently the second Vesper office of a Festival (when of superior rank to the Sunday), or the first Vesper office of a Festival on the following day; the Sunday being, in such cases, generally *commemorated.*

C. Do the Psalms vary on different days?

P. The first four are generally those of the Sunday. But on the first Vespers of Saints' days (except days of our Blessed Lady, of Virgins, and Holy Women), the fifth is changed into the 116th, "Laudate Dominum omnes gentes." On the First Vespers of the office for the Dedication of a Church, which very rarely occurs, the last Psalm is the 147th, "Lauda Jerusalem." On Feasts of the Blessed Virgin, the Psalms are the 109th, 112th, 121st, 126th, and 147th; and the same are proper to the Feast of a Virgin or Holy Woman. At the First Vespers of Corpus Christi, the Psalms are special. But all this, together with the variations of the Hymns, etc., you will find explained in the ordinary Vesper-Book. On the Second Vespers of an Apostle, the Psalms are (in addition to the 109th and 112th), the 115th, "Credidi"; 125th, "In convertendo"; and 138th, "Domine, probasti me." On the Second Vespers of a Confessor not a Bishop, the last Psalm is "Laudate Dominum" (116th); but on those of a Confessor Bishop, it is Psalm cxxxi., "Memento Domine, David"; and on those of one or more Martyrs, Psalm cxv., "Credidi." On certain days at the Second Vespers, "Lauda Jerusalem" is the last Psalm, and on all Feasts of the Angels, "Confitebor tibi" (Psalm cxxxvii.). The five Sunday Psalms are consecutive in the Psalter from the 109th to the 113th. The first is a kind of commemoration of all the great mysteries of our redemption; the second alludes to the praise of God "in the congregation"; the third commemorates the graces and privileges of the Just; the fourth is a Psalm of praise, with a prophecy toward its close of the Blessed Virgin and the Church (on which account it is one of the

Psalms proper to her festivals); while the last celebrates the deliverance of the Israelites from Egyptian bondage, and is therefore appropriate to Sundays, which are days in honor of the Resurrection of our Lord. It is very remarkable that a series of Psalms so suitable to the ordinary wants of the Church on her weekly festivals, should be found in succession.

On days of the Blessed Virgin, Psalm cxxi. is substituted for cx., Psalm cxxvi. for cxi., and Psalm cxlvii. for cxiii. In all these substitutions you will see that the analogy between the Blessed Virgin and the Church is intended to be kept in mind, as is shown especially in the frequent occurrence of the word "domus"; the Blessed Virgin first, and the Church afterward, being our Lord's chosen "habitation" or "tabernacle."

The Psalms of the Blessed Virgin are used on all days of holy women, whether virgins, married, or widows, because of all such our Blessed Lady is the especial model and Patroness.

On Saints' days, Psalm cxiii. (In exitu), being especially appropriate to Sunday, is changed into Psalm cxlvii., a general Psalm of praise. Psalm cxxxi. (Memento) will be seen on examination to contain several allusions to the *priesthood*. Psalm cxv. (Credidi) speaks of the "*death* of God's Saints," whence it is proper to *Martyrs'* days and to the Apostles, all of whom were also Martyrs. The addition of Psalms cxxv. and cxxxviii. to their *Second* Vespers, is explained by the antiphon prefixed and added to each. Psalm cxlvii. (Lauda Jerusalem) is proper to the dedication of a church as well as to the Blessed Virgin.

C. What are the Psalms for Vespers on week-days?

P. They are, with some omissions, those which follow in order after the Psalms of the Sunday.*

C. Why are the Church offices always sung in Latin?

P. The Church is particular about the use of Latin in all her public offices of devotion, on account especially of the danger to which national languages are exposed of deterioration and change, through which, in course of time, even the purity of doctrine might be corrupted. Moreover, as the Church is not for one country, but for all, it is to be desired that she should possess a universal language, as well as a uniform rite. It is when Catholics travel from country to country that they feel especially the benefit of this provision of the Church, superseding all national distinctions. I will add another reason for the use of Latin, which is, that it is most important to have a language for sacred purposes not vulgarized by familiar use.

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* They will be found in the *Vespers for the Laity*, Burns and Lambert.

C. But may it not be considered an evil that the laity should be debarred from following the public offices of the Church?

P. They cannot be said to be so; for, first, there are many of them who actually understand at least Latin enough to enter into the meaning of the words; and of those who do not, many have leisure to study it; a work the labor of which would be greatly lightened by being undertaken in a pure spirit of devotion, and for so noble an end,—not to speak of the aid of the Holy Spirit, which would certainly be vouchsafed to any one who should be animated by a love of the Church to undertake any enterprise, whether physical or intellectual, in her cause.* You will remember, too, that the Vesper-books give translations side by side with the Latin, and thus no one who is able to read is left in ignorance of the meaning of what is said or sung; while I believe that many by the use of these translations have acquired knowledge enough of the Latin language to be of considerable service to them in the public offices of the Church. And, moreover, where the *idea* of worship has strong possession of the mind, the form of words is of less consequence. It is proved by undoubted facts that the English Psalms are hardly better understood by the majority of worshippers than the Latin. Let Catholics, therefore, who do not know Latin use their Vesper-books in the Psalms, and in such other parts of the office as are intended to be sung by them, and they will soon enter into the spirit of the act in which they are engaged, which is, after all, the great matter; and for the rest, the more illiterate must put themselves into the hands of the Church, and use such devotions as they are able.

C. What are the ceremonies of Solemn Vespers?

P. The priest, habited in a cope, and accompanied by his assistants, proceeds from the sacristy to the altar with the clergy and acolytes. The clergy having filed off to their places in the choir, the celebrant goes forward to the steps of the altar, where he kneels with his attendants to say the preparatory prayer; then moving, preceded by his attendants, to the seats at the epistle side, and standing, he says secretly the "Pater" and "Ave." He then sings aloud, "Deus, in adjutorium meum intende,"—"O God, incline unto my aid"; and is answered by the choir, "Domine, ad adjuvandum me festina,"—"O Lord, make haste to help me." Then the choir chants the "Gloria Patri" with "Alleluia," or, from Septuagesima to Easter, "Laus Tibi, Domine, Rex æternæ gloriæ,"—"Praise to Thee, O Lord, King of eternal glory." Then the antiphon is sung, entire if on a double, the first words only if on a

* I am acquainted with a young man, at my own church, who has found time in the midst of a laborious worldly calling to learn Latin so well as to translate the Church offices with facility.

semi-double or simple festival, or on a Sunday (which ranks as the highest of semi-doubles). Then the chanters give out the first words of the Psalm, which the semi-choir on the principal side continues through the first verse, and is then answered in the second verse by the semi-choir on the opposite side, and thus the Psalms are continued to the end; each antiphon being sung at the end of each Psalm as well as at the beginning, and at the end *always* entire. The Psalms are begun alternately by the two sides. It is most proper that the first words of the antiphons should be intoned by the officiating priest and others of the clergy in succession.

C. Why are the Psalms sung sitting?

P. The length of the Church offices makes it difficult for some persons to recite them standing; and in order to provide relief without violating uniformity, the Church allows the easier posture in those portions of Divine worship which do not consist in addresses to Almighty God, or in hymns sung directly in His honor. The Psalms are more like a prolonged commemoration of His mercies; and are so far different from the hymns, which are short, always expressed in the language of worship or praise, and which again differ from the Psalms in relating *immediately* to the blessings of the Gospel dispensation.

C. After the Psalms, I observe the officiating priest and the clergy rise.

P. Yes; the celebrant rises to sing the "Little Chapter," which is a short sentence from Holy Scripture bearing upon the subject of the day. After the Little Chapter is sung the Hymn. The hymn over, the versicle proper to the day is intoned by the chanters, and the response by the choir. Then the antiphon at the "Magnificat" is sung in the same way, and according to the same rule, as the antiphons of the Psalms. Then the first words of the "Magnificat" are intoned.

C. Here, I observe, the priest crosses himself, rises, and goes to the altar.

P. Yes; this song of our Blessed Lady, and the corresponding hymn "Benedictus" at Lauds, are always accompanied by marks of extraordinary honor, as the two canticles relating especially to the Incarnation of our Blessed Saviour. Accordingly, at the opening of the "Magnificat," the priest, attended by his ministers, proceeds to the altar, and goes up to it after making the proper reverence; then, receiving the thurible from the principal minister, as at Solemn Mass, and with the same ceremonies, he incenses the crucifix and altar in the usual way, saying at the same time the words of the "Magnificat" with the ministers, while the choir is singing that Canticle. The in-

censing over, he restores the thurible into the proper hands as usual; and after genuflecting or bowing, as the case may require, returns with his ministers to the seats, and is himself incensed thrice by his chief assistant, who afterward incenses also the clergy, choir, and second assistant. The officiant continues standing till the end of the "Magnificat"; and when the antiphon has been repeated, sings the Collect of the day, after which the Commemorations (if any) are made by the proper antiphon, versicle and response, and collect.

C. I have occasionally seen the officiating priest leave the high altar at the beginning of the "Magnificat," and visit other altars in the church to incense them.

P. This is when the Blessed Sacrament is at a side altar. In that case, the officiant incenses such altar first in order, and other altars in succession, ending with the principal altar; but if the Blessed Sacrament be at the principal altar, then he incenses this alone.

C. Sometimes the priest and choir kneel during particular stanzas of the *Hymn*.

P. Yes, in the following cases: during the first stanza of "Veni Creator" or "Ave maris stella," and during the address to the Cross in "Vexilla regis."

C. What is the Hymn, with versicle and prayer, sung at the end of Vespers, forming a little office by itself?

P. It is the Antiphon of the Blessed Virgin, proper to the end of Lauds and Compline, but which it is usual to introduce at the end of Vespers, except when a bishop officiates. During Easter-time this antiphon is always sung standing; at other times it is sung standing from the First to the Second Vespers of Sunday, kneeling on other days.*

IV.—COMPLINE.

C. Will you please, sir, to explain the office and ceremonies of Compline?

P. Compline ("Completorium," the final and "complemental" office of the day) is properly an appendage to Vespers, but is often sung as a separate office. It is sung as follows:

The priest, after kneeling for the preparatory prayers, stands while the blessing is invited by one of the choir in the words, "Jube, domne, benedicere,"—"Be pleased, sir, to give a blessing." The priest sings in answer, "Noctem quietam," etc.—"The Lord Almighty grant us a

* These antiphons are described under the head of Compline.

quiet night and a perfect end." The choir responds, "Amen." The priest then sings the "Short Lesson," from 1 St. Pet. v. 8, "Fratres," etc.,—"Brethren, be sober, and watch; because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist strong in the faith." He concludes with the usual termination of a lesson, "But Thou, O Lord, have mercy on us," and is answered in song, "Thanks be to God." He proceeds to sing, V. "Our help is in the name of the Lord"; R. "Who made heaven and earth." He then says in secret our Lord's Prayer. At its close he makes, with the choir and congregation, the general Confession, as at the beginning of Mass; but instead of being merely *said*, as at Mass, it is recited in monotone. The "Confiteor" over, the priest proceeds to sing, V. "Convert us, O God of our salvation"; R. "And turn away Thine anger from us." Then, in a louder tone, as at Vespers, V. "O God, incline to my aid"; R. "O Lord, make haste to help me." Then is sung, "Glory be to the Father," etc., with "Alleluia" or "Laus Tibi, Domine," etc., according to the season. Then the first word of the antiphon is intoned, "Miserere," for which, during Easter-time, is substituted "Alleluia." Then the Psalms are chanted in succession, and, since under a single antiphon, most properly to the *same* tone.

C. What are the Psalms, and with what intention are they used?

P. The Psalms are: the 4th (Cum invocarem), the 30th (In Te, Domine, speravi), the 90th (Qui habitat), and the 133d (Ecce, nunc benedicite). Their propriety will be apparent upon examination. Their general sentiment is prayer for the Divine aid against the dangers, both spiritual and bodily, of the night-season, at which, according to the general belief of the Church, "our adversary the devil" (named at the commencement of the office) is especially on the alert. At the end of the Psalms, the antiphon is repeated in full: "Have mercy on me, O Lord, and hear my prayer." Instead of which, from Holy Saturday to the First Vespers of Trinity Sunday (exclusive of the latter), is said, "Alleluia, alleluia, alleluia."

Then follows the hymn, "Te lucis," etc.; after which the officiant, having risen, sings the "Little Chapter" from Jer. xiv. 9, "Thou, O Lord, art in the midst of us, and Thy holy Name is invoked upon us. Leave us not, O Lord our God." R. "Thanks be to God." Then are sung the short responsories. "Into Thy hands, O Lord, I commend my spirit. Into Thy hands. Thou hast redeemed us, O God of truth. I commend. Glory be, etc. Into Thy hands." V. "Guard us, O Lord, as the apple of the eye." R. "Under the shadow of Thy wings protect us." At Paschal-tide (*i. e.*, from Holy Saturday to Trinity Eve) Alleluias are added.

Then is sung the beginning of the antiphon at the "Nunc dimittis," "Save us." Then the "Nunc dimittis"; after which the antiphon is repeated in full, "Save us whilst we are awake, guard us whilst we are asleep, that we may wake with Christ, and rest in peace." In Paschal-time "Alleluia" is added. On semi-doubles, several short prayers and responses are then said, beginning with "Kyrie eleïson." On doubles,* the office goes on at once to the "Dominus vobiscum" and the Collect, which is as follows: "Visit, O Lord, we beseech Thee, this habitation, and drive far from it all the snares of the enemy. Let Thy holy angels dwell in it, to keep us in peace; and may Thy blessing be always upon us. Through." Then, V. "Our Lord be with you." R. "And with thy spirit." V. "Let us bless our Lord." R. "Thanks be to God." Then the blessing. "The Almighty and merciful Lord bless and keep us, Father, and Son, and Holy Ghost." R. "Amen."

Then is sung the antiphon of the Blessed Virgin according to the season.

C. How many of these antiphons are in use?

P. 1. The "Alma Redemptoris," which is sung or said from the eve of the First Sunday in Advent to the Feast of the Purification at Compline; 2. The "Ave Regina," from the Feast of the Purification to the Thursday in Holy Week (exclusive); 3. The "Regina cœli," from Holy Saturday to the First Vespers of Trinity Sunday (exclusive); 4. The "Salve Regina," from Trinity eve to the eve of the First Sunday in Advent.

V.—THE BENEDICTION OF THE MOST HOLY SACRAMENT.

"Gustate et *videte* quoniam suavis est Dominus."

C. What is the "Benediction of the Blessed Sacrament"?

P. It is a rite which has sprung from devotion to the Blessed Sacrament of the Altar.

C. What is the meaning of this rite?

P. It results from the doctrine of the Real Presence of our Blessed Lord in the Holy Eucharist. His Real Presence must be a means of benediction to all who are brought within its influence, provided they be also animated by right dispositions.

C. At Benediction, is it our Lord who blesses in His own Person, or the priest who employs the Holy Sacrament as a means of blessing?

P. It is the former rather than the latter. Our Divine Redeemer makes His servant the medium of conveying His benediction.

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* *i. e.*, if the *Vespers* have been said according to the double rite.

C. What are the ceremonies of this great and most consolatory rite?

P. The priest, vested in a white cope, ascends to the altar, attended by an assistant priest or deacon. The crucifix having been taken down, the assistant (or, if none be present, the priest officiating) opens the tabernacle, and, after a genuflection, withdraws from it the *monstrance* containing the Blessed Sacrament within it.

C. What is a *monstrance?*

P. It is a frame, of the most costly material which can be had, for exhibiting (*ad monstrandum*) the Blessed Sacrament to the people.

The monstrance, after the Blessed Sacrament has been placed within it, is set on the altar (on which a corporal has previously been strewn), and the Blessed Sacrament is adored. It is then elevated on a throne above, similarly prepared. The priest meanwhile descends to the foot of the altar, and, after putting incense in the thurible as usual (though without blessing it), receives the thurible on his knees, and incenses the Adorable Sacrament thrice. Meanwhile it is customary in this and some other countries to sing "O salutaris Hostia," with its accompanying doxology, from the hymn "Verbum supernum prodiens." Afterward the Litany of the Blessed Virgin, or some Motett proper to the day, is sung in honor of the Blessed Sacrament. The priest then intones (or the cantors) the "Tantum ergo sacramentum," with the accompanying doxology (from the hymn "Pange lingua gloriosi Corporis," etc.), and the choir takes it up. At the beginning of the doxology, the priest rises, puts incense in the thurible as before, and again incenses the Blessed Sacrament. The doxology ended, the versicle "Panem de cœlo" and its response (from the office of Corpus Christi) are sung, Alleluias being added at Easter-time and within the octave of "Corpus Christi." The priest then sings the Collect of Corpus Christi. He then receives on his shoulders a rich veil or scarf, while the priest assisting (or, in default of one, himself) takes down the Blessed Sacrament from the throne. Then both go up to the altar, and the principal priest receives the Blessed Sacrament into his hands within the veil or scarf, and makes with it the sign of the Cross toward the people. A bishop makes this sign thrice. Meanwhile the bells of the church are rung, to give notice to the people inside the church, and in the neighborhood, that the Benediction is being given. The Blessed Sacrament is then restored to the tabernacle where it is usually reserved, and all depart in order.

A living writer thus beautifully describes the character and meaning of this rite:

"Benediction of the Blessed Sacrament is one of the simplest rites

of the Church. The priests enter and kneel down; one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts it upright in a monstrance of precious metal, and sets it in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing; meanwhile the priest twice offers incense to the King of heaven, before whom he is kneeling. Then he takes the monstrance in his hands, and, turning to the people, blesses them with the Most Holy, in the form of a cross, while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord's solemn benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones when He ascended up from Mount Olivet. As sons might come before a parent before going to bed at night, so once or twice a week the great Catholic family come before the Eternal Father, after the bustle or the toil of the day; and He smiles upon them, and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites: 'The Lord bless thee and keep thee; the Lord show His face to thee, and have mercy on thee; the Lord turn His countenance to thee, and give thee peace.' Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man not a Catholic is moved, on seeing it, to say, 'O that I did but believe it!' when he sees the priest take up the Fount of Mercy and the people bent low in adoration! It is one of the most beautiful, natural, and soothing actions of the Church." *

HYMN OF ST. THOMAS AQUINAS FOR THE FEAST OF CORPUS CHRISTI.

"Lauda Sion Salvatorem."

Praise high thy Saviour, Sion, praise,
With hymns of joy and holy lays,
  Thy Guide and Shepherd true;
Dare all thou canst, yea take thy fill
Of praise and adoration, still
  Thou fail'st to reach His due.

A special theme for thankful hearts,
The Bread that lives, and life imparts,
  To-day is duly set;

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* Dr. Newman's Lectures on Protestantism.

Which at the solemn festal board,
Was dealt around, where, with their Lord,
His chosen Twelve were met.

Full be the praise and sweetly sounding,
With joy and reverence meet abounding,
The soul's glad festival;
This is the day of glorious state
When of that Feast we celebrate
The high original.

'Tis here our King makes all things new,
And living rules and offerings true
Absorb each legal rite;
Before the new retreats the old,
And life succeeds to shadows cold,
And day displaces night.

His faithful followers Christ hath bid
To do what at the feast He did,
For sweet remembrance' sake;
And, gifted through His high commands,
Of bread and wine our priestly hands
A saving Victim make.

O Truth, to Christian faith displayed,
The bread His very Body made,
His very Blood the wine;
Nor eye beholds, nor thought conceives,
But dauntless Faith the change believes,
Wrought by a power Divine.

Beneath two differing species
(Signs only, not their substances)
Lie mysteries deep and rare;
His Flesh the meat, the drink His Blood,
Yet Christ entire, our heavenly Food,
Beneath each kind is there.

And they who of their Lord partake
Nor sever Him, nor rend, nor break,
Nought lacks, and nought is lost;

The boon now one, now thousands claim,
Yet one and all receive the same,
Receive, but ne'er exhaust.

The Gift is shared by all, yet tends,
In bad and good, to differing ends
Of blessing and of woe;
What death to some, salvation brings
To others: lo! from common springs
What various issues flow!

Nor be thy faith confounded, though
The Sacrament be broke; for know
The Life, which in the whole doth glow,
In every part remains;
The Spirit which those portions hide
No force can cleave; we but divide
The sign, the while the Signified
Nor change nor loss sustains.

The Bread of Angels, lo! is sent
For weary pilgrims' nourishment;
The children's Bread, not to be spent
On worthless dogs profane;
In types significant portrayed,
Young Isaac on the altar laid,
And Paschal offerings duly made,
And manna's fruitful rain.

O Thou Good Shepherd, Very Bread,
JESUS, on us Thy mercy shed!
Sweetly feed us!
Gently lead us!
Till of Thy fulness us Thou give,
Safe in the land of them that live.

Thou who canst all, and all dost know,
Thou who dost feed us here below;
Grant us to share
Thy banquet there,
Co-heirs and partners of Thy love,
With the blest citizens above.
Amen. Alleluia.

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